

School of Theology at Claremont



1001 1378386



Rev Daniel S Morrison 1849 - 1933
Member of Northwest Indiana Conference
1874 - 1886

Transferred to Southeast Kansas Conference
1886

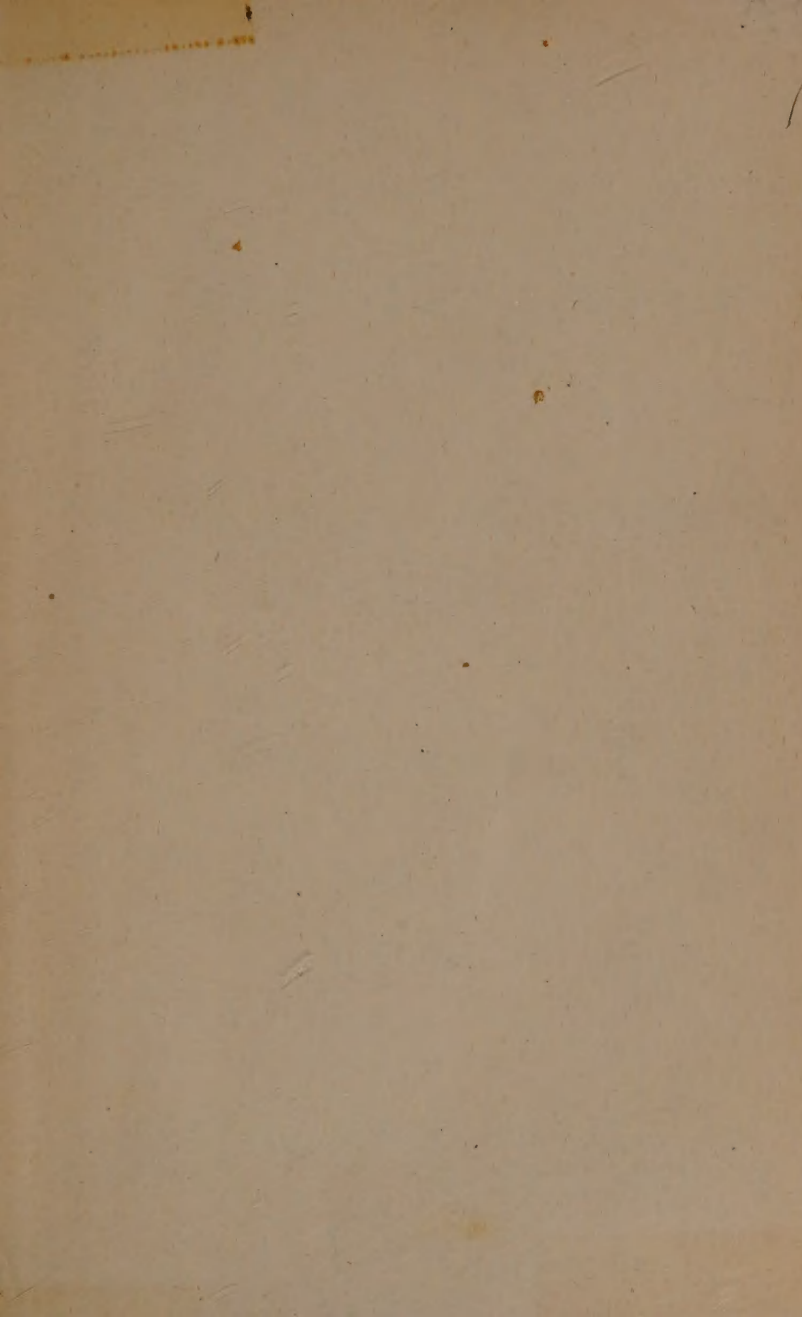
Buried at Glen Abbey-San Diego California



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

Dr. Myrtle P. M. Cochran
3445 - 30th Street
San Diego 4, California



BS
1154
W4
1889
V. 8

COMMENTARY

ON

THE OLD TESTAMENT

VOL. VIII.—EZEKIEL AND DANIEL

BY

CAMDEN M. COBERN, D.D.

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

The Claremont Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Copyright by
EATON & MAINS,
1901.

Printed in the United States of America

TABLE OF CONTENTS.

	PAGE
PREFACE	5
INTRODUCTION :	
I. Date, Authorship, and Canonicity.....	7
II. The Text.....	8
III. The Style of Ezekiel.....	8
IV. Ezekiel's Personality and Work.....	11
V. Ezekiel's Alleged Historical Mistakes	19
VI. The Book of Ezekiel and the Levitical Priestly Law.....	23
VII. The Exiled Jews in Babylon.....	29
VIII. The Language of Symbolism.....	36
Analysis of the Book.....	42
NOTES AND COMMENTS.....	45

P R E F A C E.

THE Old Testament prophets were not professors, they were preachers. They were not students of the smoky lamp, they were seers of God—spiritual interpreters of history, expositors of the ancient writings, teachers of morality—men who came into close touch with the needs and sins of their fellow-men, and who sought to give help and comfort and salvation by bringing God, and the truth which he had revealed, close to those needy, sinful hearts. The aim of the present writer is to make plain such points in these old sermons and ecstatic visions as may seem obscure to the modern reader.

Unfortunately, some things which seemed perfectly clear to the congregations which they addressed cannot now be understood at all; yet in the opening, by recent excavations, of the Babylonian life of the seventh and sixth centuries B. C., the meaning of many statements previously not understood, or misunderstood, has been made plain. In these comments the writer has freely used the results of cuneiform scholarship whenever they seemed to explain or illustrate the text, while occasionally his own Egyptian studies have not been without a certain value.

In conclusion, he would express his sense of obligation to the librarians who have afforded special courtesies—to those particularly of the British Museum, the University of Michigan, and Harvard University—and, above all, to the literary helpmeet in his own home, whose encouragement and assistance have been invaluable. Her patience and skill in verifying English and French references, as well as in preparing the manuscript for the press, have made the completion of this work possible.



COURT OF ISRAEL. SOUTHERN GATEWAY FROM THE SOUTHWEST.

(Published by the Chicago)

INTRODUCTION TO THE BOOK OF EZEKIEL.

ONE of the most celebrated German professors of theology began a recent course of lectures on the prophecy of Ezekiel by saying: "Of all the biblical books there is probably not one so little known to laymen and clergy as this. He must indeed be an enthusiastic Bible reader who knows more of Ezekiel than the mere name. Even among theologians there are very few who have read him wholly, or even in part. Nor is this mere chance. He is one of the most difficult, obscure, and dark prophets of the Old Testament. Already the Church fathers call his book the 'abyss of Holy Scripture' and 'a maze of divine secrets'" (Cornill, *Der Prophet Ezechiel*). Yet this same scholar, who confesses that he began the examination of this book expecting "scientific martyrdom," was able to say, after fifteen months of careful study, "It is a masterpiece which can only be paralleled by the Book of Job."

We do wisely to sit at the feet of this banished prophet who for over two thousand years has been talking to the wisest of earth's wise. As John Wesley wrote, "There is much in the book which is very mysterious, especially in the beginning and latter end of it; but, though the visions are intricate, the sermons are plain, and the design of them is to show God's people their transgressions" (*Notes on the Old Testament*).

I. Date, Authorship, and Canonicity.

This is one of the very few books of the prophets—indeed the only one—which is universally allowed by the destructive critics to have left the prophet's own hand in exactly the same condition in which we find it. The objections of a very few critics—Zunz (1873), Wettstein and Seinecke (1884), Vernes and Havet (1890)—have only made the general decision more

sure. Kuenen (*Onderzoek*, 1889, ii, p. 304) emphatically declares: "There exists not one good reason for affirming that this collection of oracles was not gathered by Ezekiel himself. These prophecies are, without exception, from his own hand." König in his most critical and trustworthy work (*Einleitung in das Alt Testament*, 1893, pp. 344, 354), affirms that the authenticity of the book is undoubted, and its unity is "not attacked nor attackable."

The dates at which the various prophecies were delivered are fixed by the book itself. The first was in the fifth year of Jehoiachin's captivity, 592-593 B. C. (i, 2), followed by others in the sixth year (viii, 1), seventh year (xx, 1), ninth year (xxiv, 1), tenth year (xxix, 1), eleventh year (xxxi, 1), twelfth year (xxxii, 1), twenty-fifth year (xl, 1), and twenty-seventh year of the captivity (xxix, 17).

It is curious that the book of whose canonicity the modern criticism is most assured was, according to the Talmud, the one book which almost lost its place in the Jewish canon owing to a suspicion of the Jewish doctors that it contradicted the law. Fortunately Hananiah, son of Hezekiah, after burning three hundred measures of oil in his midnight studies was able satisfactorily to explain these seeming discrepancies. Though it was retained, the book seemed so mysterious that no Jew was permitted to read it until he had reached the age of thirty years.

II. The Text.

The text of no other equally ancient work is so certain as that of the Bible prophets, yet it is by no means perfect. No manuscript can be copied by hand, century after century, without error. There are many passages in Ezekiel which, notwithstanding the careful study of such scholars as Smend, Cornill, Ginsburg, Toy, and others, still baffle all attempts to critically translate them.

III. The Style of Ezekiel.

Gregory of Nazianzum calls Ezekiel "the most wonderful and exalted of the prophets," and this appears to have been the general impression among Hebrew scholars down to the present generation. Some recent critics, however, without any

too great reverence for Jehovah's messenger, have bluntly expressed a different opinion, declaring that he totally lacked both imagination and originality (Smend); his was chiefly "borrowed treasure," taken from "the desolate fields of the Levitical law" (Arndt); he has simply swallowed a book and given it out again (Wellhausen); his prophecies are "neither edifying nor attractive," while some of his illustrations are quite "shocking" (Kuenen), and his style "uncouth and labored" (Toy). But surely St. John and the Teacher of Nazareth were as good judges of Hebrew style and spiritual visions as any modern professor, and their judgment is not so severe. There can be no doubt that, of all the prophets, this is the one which the Beloved Disciple loved best. In St. John's highest hour of rapture he saw the vision which Ezekiel had seen six centuries before, and described it in phrases strikingly similar, while the rich music of his parables, like that of the Vine and the Shepherd (xvii, xxxiv) is also heard again in the notes struck by the Good Shepherd himself. We ask, then, what was the style of this favorite author of the exile of Patmos and his Lord?

Professor Kautzsch (1896) has voiced the highest modern learning in his statement that Ezekiel's style "shows a grand scale of variation from the simplest and most naïve utterances to the most artistic and most complicated." Ewald has declared that he "excels all former prophets as a writer in point of skill, beauty, and perfection of treatment," his style being enriched by "charming and telling metaphors . . . full of new turns and surprises, often very beautifully elaborated."

Ezekiel was celebrated as a maker of parables (xx, 49), and his writings are full of riddles, proverbs, and allegories. In the heat of his stormy exhortations he would seize upon the most familiar and common objects and turn them to account. Israel is a vine; Jerusalem is a pot; the kingdom of Judah is a lioness, and the royal family are her whelps; Nebuchadnezzar is an eagle; the false prophets, instead of standing guard at the breaches in the city walls, are foxes burrowing under them; or, again, they are dumb and greedy dogs, hunters and murderers of souls; Egypt is a crocodile pulled out of the river

by a hook and dying on the shore, or it is a splinter wounding the hand that leans upon it for support. Every sentence sparkles and gleams with brilliant figures of speech. It has been said that Ezekiel has furnished more striking expressions for liturgy and sermon than any other prophet.

Sometimes these metaphors are savage, sometimes full of exquisite tenderness, sometimes strangely fantastic, but in any case never to be forgotten. Some of his allegories are made as disgusting as possible; like that of the foundling child who became the adulterous wife, picturing Israel's unfaithfulness. He rendered his sermons more dramatic by his action. It is not to be forgotten that gestures were the main part of primitive language; very often, even in ancient law, they took the place of technical phraseology (Maine, *Ancient Law*). Orientals have always been particularly partial to their use, and Ezekiel, like the early Methodist preachers, adapted himself to his audience. These symbolic actions may be repugnant to us, but that they were just fitted to influence the men to whom he spoke is seen by the result. The mimic siege (iv), the shaving of his beard (v), the seeming paralysis, the carefulness of diet, and the disgusting method of cooking his food (iv, 8, 12, 13), the sighing and quaking (xii, 18; xxi, 6), all were picture sermons which covered lessons of tremendous importance.

The visions, too, in which all the majesties and splendors of earth and heaven are thrown together, forming, as Jerome says, "a labyrinth of the mysteries of God," each had its divine, far-reaching message. Ezekiel's entire philosophy of history and philosophy of religion can be discovered in the vision of Jehovah's glory, which is indeed the key to this whole prophecy. (See notes chaps. i, x.) He explains all history by the controlling hand of Jehovah. The sternness of his own words is fully explained by the fact that he had felt upon him the weight of the hand which he had himself seen underneath the mechanism of the universe (i, 8, 26; iii, 14), while his quenchless hope for the future, when all others were in despair, was grounded upon the faithfulness and mercifulness of the ever-present and all-powerful One.

We cannot understand the meaning of every part of his

vision, but as we come better to understand the language of oriental symbolism we see that to his auditors there was nothing forced or artificial in these descriptions, but that every detail contained some rich spiritual suggestion. It must also be remembered that Ezekiel was a poet, and only the soul of a poet can appreciate his wealth of imagery. His songs of war and his dirges over fallen heroes and fallen nations are worthy to be compared with those of any age or any race. Herder has called him the *Æschylus* and *Shakespeare* of the Hebrews, while Schiller wished to study Hebrew chiefly because he longed to read Ezekiel in his own language.

IV. Ezekiel's Personality and Work.

It has been said that since Ezekiel has told us nothing of himself, we must be content to remain wholly ignorant of what manner of man he was. But this is not correct. There are a few significant circumstances related concerning him, and various necessary inferences from his customary speech and life, which throw not a little light upon the character of this silent prophet. The very fact that he does not make his own personality prominent, but forgets himself in his absorption in his lifework, speaks louder than words concerning his modesty and the intensity of his devotion to God. Even Duhm, his most severe critic, styles him the "prophet of humility." There is a positive sublimity in his self-forgetfulness and silence. His life was quiet and withdrawn. He seems rarely, if ever, to have left his own home. He was a "man of the Spirit," given up to holy thoughts and heavenly dreams.

That he was "the priest, the son of Buzi" (i, 3), proves that he belonged to the highest aristocracy of Israel and that he lived either in or just outside the temple. As a boy he stepped beside his father along those echoing aisles and toward those smoking altars, gazing with familiar eyes at the splendors which Solomon three hundred years before had dedicated to the God of ages. This was his home, where he "sucked in love for the temple with his mother's milk." (Compare Alexander Duff, *Old Testament Theology*; Cornill, *Das Buch des Prophet Ezechiel*.) His young poet-soul must have been thrilled

with the nearness of Jehovah to his people and with the awfulness of the blasphemy when he saw even the priests themselves staggering to the sacrifices and filling the holy place with the noise of their drunken orgies. (See Isa. xxviii.) This young student of the truth, whose memory was stored from his earliest childhood with the teachings of the law, doubtless listened many times with breathless interest to the warnings and cries of Jeremiah, that most tender-hearted prophet, who during all his boyhood stood up in the holy city as the chief representative of Jehovah's will. He remembered well his master's teachings, and often in his later sermons reproduced even his very words.

How old Ezekiel was when carried into captivity (598-597 B. C.) is not known. Josephus declares he was still but a youth (*Antiquities*, x, 63). The fact that he began his prophetic work only five years later would suggest—since no one sneered at the “boy prophet”—that he must have been at least twenty-five years of age when the captivity began. The maturity of his style, which never changed for over twenty years, also leads to the conclusion that he was of ripe age when he entered captivity (Kuenen), and was born, therefore, not later than 622 B. C. He had witnessed the most horrible national apostasies, had been impressed with Josiah's attempted reformation (621-608 B. C.), and had felt the authority of his newly found “book of the law” (2 Kings xxii, 8). That he was well acquainted with the Jewish law books, particularly Leviticus and Deuteronomy, is proved by constant reference and frequent quotation.

For at least twenty-two years he was a prophet in Babylon (xxix, 17), and distinguished scholars have pointed out the influence that the Babylonian learning had upon his literary style. That he always remained a great student is conceded, and if his library is ever discovered at Tel-abib, it is not unlikely that some cuneiform writings may be found upon its shelves side by side with the great works of Hebrew literature. (Compare note v, 12.)

So vividly has he described the harbor of Tyre that modern archæologists have been irresistibly drawn to the conclusion

that he must have visited it at some time in his life, probably before his exile from Jerusalem. If so, in addition to the best training that the schools of Jerusalem could have given him, which at that period were no doubt largely influenced by Egyptian and even Greek learning (see Introduction to Daniel, III, 3), he would also have possessed the culture which comes only from travel.

That Jehovah chose this young man for one of the most delicate and dangerous tasks ever committed to a prophet is proof of his nobility and courage and many other high qualities. This alone ought to show the error of those critics who are constrained by their theories to count this man hard, narrow, and bigoted, a distorter of history and defamer of his own countrymen.

Poor Ezekiel! How much he had to suffer while he lived, and though he has been long dead the thorns still continue to prick him. He is a "fanatic" (Renan), a "dogmatist" with all "the coldness of a criminal judge," in whom "human sympathy and original inspiration are alike wanting" (Duhm); he has "no kindness of heart," "knows no mercy," and is "without attractiveness" (Kuenen), while his description of God's justice is "absolutely frightful," since he would solve the problem of theology, by "a theory of revenge" (Th. Arndt).

How little these critics know of the man with whom Jehovah loved to talk.

He was naturally reticent and afraid of the words of others (iii, 6); but controlled by the hand of Jehovah he spoke without faltering the hardest message which ever fell from the lips of man. It was not till the weight of the omnipotent Hand fell upon him that he uttered the harsh truths which the people so needed to know. He was so sensitive that the mockery and jests of certain nameless persons, even when the elders were showing him utmost respect, wounded him like the sting of nettles and scorpions. His face was not stone, but tender human flesh till God made it hard (iii, 8).

He did speak stern words, yet his love for his native land was such that Jerusalem could be pictured by Jehovah as the

desire of his eyes whose destruction would fall as heavily upon him as did the death of his wife—that wife who was the excellency of his strength, the joy of his glory (xxiv, 16, 21, 25). His patriotism and his love for his countrymen, are also seen by his bitterness and hot anger when he first learns the message of woe and fiery scorn he is given to speak (iii, 14). That he did not flee his duty shows the strength and conscientiousness of his nature. He was called to be the “conscience of the state.” The hand of the Lord was heavy upon him, compelling him to dissipate illusions and crush false hopes. That he held the respect of the elders, notwithstanding his withering reproaches, proves their faith in his thorough manhood and uttermost sincerity. He may have lacked politeness, as Renan claims; but even Renan acknowledges that this was a “martyr spirit,” “fascinated by justice,” while Kuenen speaks of him as “scrupulously conscientious,” “passionately in earnest to the very bone,” and Cornill says, “that for holy earnestness and deep piety Ezekiel stands first and foremost among the prophets.” Such admissions from such men go far to overthrow certain theories that these same critics have tenaciously held. Such a pious prophet could hardly have been guilty of originating a system of legislation and imposing it upon his countrymen as the ancient authority of Judaism, nor ought we to charge a man of such “scrupulous conscientiousness” with describing visions which he never really saw, and recording conversations with elders who never really honored him with a visit! It is rather evident that Ezekiel’s whole life was a listening for God’s voice and a looking for his glory. His life task was a struggle to tell the unspeakable things he had seen and heard. His definition of the false prophet is one who does not speak as he is moved by the strong Spirit of God, but utters his prophecies out of his own heart (xiii, 3).

Nor was this pious prophet a weak character. He was a mighty man, even his enemies being the judges. As we become better acquainted with him “the more mighty and grand he appears as a true man of God equipped with vast powers” (Cornill). “He was a man of action and extraordinary success” (Kautzsch). “Power went out from him; . . . without

him Judaism would not have fulfilled her mission and Christianity would not have been born" (Kuenen). "How great is he in his solitude, how heroic in his captivity, how sublime in his desolation. . . . During more than twenty years this extraordinary man was the center of that fiery preaching which saved the conscience of Israel from a storm in which every other national conscience would have perished. . . . Christianity owes more to Ezekiel than to any other prophet, perhaps excepting the second Isaiah" (Renan). Such are the testimonies forced from the lips of men who have tried in many ways to belittle him. Cornill, as well as Gautier, has seen a spiritual relationship between this Babylonian prophet and St. Paul.

Kamrath has styled him, because of his far-reaching influence and mental grasp of vast problems, the Jewish Calvin. He was indeed a powerful personality, who has left his mark on everything he touched. No one doubts that this colossal figure, this organizer and lawgiver of captive Israel, was the "spiritual director of the exile, the father of Judaism" (Cornill), and the "preserver of the Jewish commonwealth" (König). Without his teaching Israel would have been buried in its Babylonian grave forever (xxxvii). He furnished the impulse which culminated in the edict of Cyrus and the return of his people to the Holy Land "with songs of rejoicing on their lips." He lived in an evil hour, but his majestic personality mastered all adverse circumstances. As a priest he restored the past; as a prophet he created the future. He stands large and unique among the great men of his race. His was a vast mission: to save the Israelites from becoming Babylonians; to transform those faithless, hopeless, idol-worshipping exiles into an ardent, hopeful, believing Church, and with serene audacity to prepare them for their second Exodus.

The exodus from Babylon was as epochal an event as the exodus from Egypt, and the man elected by Providence to be spiritual leader of that exodus must have been a mighty prophet "like unto" Moses (Deut. xviii, 15). His very name is significant—Ezekiel: "Strong is God" (Ewald), or "God makes strong" (Gesenius). The second exodus was accom-

plished not by miracles, but by the transforming power of the preached word. Ezekiel was a preacher. His exposures of the awful sin and inexcusable guilt of his countrymen cut like a two-edged sword, for he felt that the prophet who does not warn the lost is a murderer of souls (xxxiii). He showed the necessary and eternal connection between sin and penalty. He was "a powerful preacher of repentance" (Pfleiderer), because he believed that God had no pleasure in the death of the wicked, but was ready to forgive when the wicked man turned from his wickedness. Nowhere in the Old Testament is it so clearly taught that the real object of divine punishment is that the sinner may turn from his evil ways and live.

Amos had emphasized man's sinfulness and God's righteousness; Hosea had felt the need of forgiveness, and, therefore, God's need to forgive; Isaiah had seen Jehovah himself coming as the weary world's great Deliverer; but Ezekiel, his lips touched by a coal from the holy altar, was able to speak out "another sentence from the eternal tale of love, and men gained a new depth of vision into the infinite heart of God." No one before in human history had so emphasized the blessed truth that "man's holiest hope and God's holiest purpose is forgiveness." Ezekiel, too, as no other prophet, emphasized the enormous value of a human soul and the individual need of forgiveness and salvation if the nation were to be saved. Even Isaiah had taught that Zion's sanctuary could not be harmed, for Zion is "the place of our tryst with Jehovah;" but Ezekiel saw that the true Zion was not in any earthly city, but wherever Jehovah's glorious chariot rested, and that the humblest "son of man" and the one farthest from the Holy City, if only truly righteous, could meet with God and find close to him a "little sanctuary." (Compare Alexander Duff, *Old Testament Theology*.)

The character of this preacher may be truly seen in his horror of sin and in his method of preaching repentance and the need of a new heart. His anathemas seem almost pitiless until we hear sounding through it all, as the chief note of every sermon, "Will ye die, O house of Israel?" The crowning thought of every warning was to bring men to repentance, and thus to

holiness, and to turn their eyes from the black past to a new future which shall open to men who have new hearts. His high humanitarianism, far in advance of his age, is seen not merely from his deep interest in all nationalities, but in the honor he paid to women and the marriage covenant, actually counting this relation of husband and wife so sacred that it could image the relation of Jehovah and Israel (xxiii). The sins which he condemned were not the sins of ritualism, merely (Stade), but of morals (vii, 23; xviii, 3-15; xxii, 3-16; xxiv, 7; xxxiii, 25; xxxvi, 17); the holiness which he commended was not ceremonial, merely, but spiritual. The lofty morality of Ezekiel is shown everywhere by his precepts as well as his actions (xviii, 6-9). His was a religion of justice and truth. While Ezekiel was in Babylon it was the moral capital of the world. Justice, righteousness, holiness, according to Ezekiel, were not cold abstractions and formalities. He told the elders to their faces that they were no better than the heathen, because, though they outwardly worshiped Jehovah, they had set up idols "in their hearts," and they could claim no special favor from him because they were children of Abraham, since God's favor was not obtained through birth, but through a new birth (xi, 19-21, etc.).

The deep spirituality of this man is seen also from his conception of the Deity. He was not like one who

With a shudder feels his naked soul
In the great black world face to face with God.

He loved to find "the secret place of the Most High." Like the scientist of to-day, he had discovered an omnipresent, invisible energy, working like a living spirit behind the mechanism of this universe, but he did not call it the Unknowable. He knew the name of this invisible omnipotency: Jehovah! That this son of a priest knew well the ancient meaning of this name of God, which he so often uses, cannot be doubted. His every prophecy is based upon the fundamental thought that God is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by

no means clear the guilty" (Exod. xxxiv, 6, 7; Deut. v, 9, 10). Jehovah is just and holy, but possesses also the tenderness and passion of a father and a husband (xvi, xviii, etc.).

It is noticeable that Ezekiel is the first prophet who represents God as the Shepherd seeking his lost sheep (xxxiv). Every man becomes like the God he worships, and the chief characteristic of Ezekiel is the searching and saving love by which he sought to bring his people to a new life, and did, in fact, prepare them for the future Messianic Gospel. He was a watchman. He stood in his place, as sentinel on the Babylonian canal, and with undaunted voice proclaimed the downfall of Jerusalem unless the people repented; but when the awful calamity at length became realized, and his countrymen were crushed by the blow, his voice grew tender as he cheered them with the promise that, though the holy city had fallen, the God of the city still lived and was able to protect and deliver his people. By his words he awoke the spirit of the nation. He opened to them a wealth of unfathomably rich comfort. Though his nation had fallen into ruin this lonely mystic cast himself upon the future with a great hope, a radiant vision of a better day, when a new Jerusalem should arise in which Jehovah would be honored by all as King, and there would be no war, no injustice, no inequality, no unrighteousness.

It was the dream of a seer! As has been well said, he was "tyrannized by Conscience and the Ideal." (Compare Darmsteter, *Les Prophètes D'Israël*.) Ezekiel was a dreamer, but, unlike the authors of modern and ancient Utopias, his dream became a reality. His vision of God and of the future led to Israel's resurrection and to the building of the walls of a New Jerusalem. We make bold to call this man the St. John of the Old Testament, not only because of his sublime thunderings and apocalyptic visions, but because Jesus, by his sympathetic and tender use of this book, proved that its author was the beloved one among the seers of the Old Covenant. (Compare, e. g., Ezek. xv and John xv.) Certain modern critics do not like this prophet. They think him "cold" and "heartless," and his book "grotesque and repulsive" (e. g., Kuenen, *Onderzoek*).

Are these scholars more fastidious than the Teacher of Nazareth, or have they not yet become acquainted with this "maker of parables" (xx, 49) whom Jesus loved? The prophet whose writings the Master used more, perhaps, than those of any other, and whose method of teaching he adopted, must have been a man after his own heart.

As one sympathetically studies these obscure prophecies he may catch many a glimpse of the man who writes them. What self-restraint! What self-conquest! What awfulness of silence! What domination of conscience! What absolute submission to God's will! With its unrivaled vividness of coloring, its maze of symbols, and blaze of divine visions, this book is not only a prototype of the splendors of the Apocalypse, but its author, the lonely man, this thorn-pierced man of sorrows, is a prototype of the coming Christ. The One whose name is above every name chose as his title Ezekiel's name, "the Son of man." There must be some deep spiritual meaning in the book honored by St. John and his Master. If it seem barren and unfruitful, woe to the eyes that look! If its author seem narrow and harsh of speech, he is only placed the nearer to the One who was despised and rejected of men, who saw no beauty in him (Isa. liii).

V. Ezekiel's Alleged Historical Mistakes.

Ezekiel's prophetic dignity has not saved him from various severe criticisms from certain scholars of the new school. Even his word is disbelieved, and he is declared to have written out and revised his prophecies to fit the facts after they were spoken, or probably never to have spoken them at all; certainly not at the dates which he gives. This is a most unholy suspicion of a man whose every act and word proves his uprightness. *Via, Veritas, Vita* seem almost as vitally connected in the Gospel which Ezekiel preached as in that proclaimed by his great Namesake six centuries afterward. The main reason for suspecting the prophet of untruthfulness is that some of these prophecies contain clear statements of political conditions which were in the future at the time when he claims to have uttered them, and "therefore Ezekiel could not have

written them at the period given" (Kuenen, *Onderzoek*, ii, 304-312). It is evident that this argument can only weigh heavily with one who disbelieves in any predictive revelation from God. The attack upon the prophet's trustworthiness in other directions seems to be made for less reason than any modern writer would require to make such a charge against a contemporary—even one who had no particular reputation for saintliness.

There are two specific "blunders," plainly so called by our critics, which have received much enthusiastic mention as proving that a prophet cannot be trusted when he attempts to foretell important events. One of these refers to the conquest of Tyre by Nebuchadnezzar (xxvi, 7-14). It is denied that Nebuchadnezzar ever captured Tyre; and it is even claimed that Ezekiel himself afterward acknowledges this when he says that the Babylonian king and his army received no "wages" for Tyre, notwithstanding their long siege (xxix, 18, 19). But, if, indeed, Ezekiel acknowledges the failure of his own prophecy, certainly this clearly displays his utter frankness and honesty. A disingenuous person who was accustomed to revise his prophecies to suit the facts would not have left such a passage. Only a true and honest prophet, recognizing the fact that few prophecies were unconditional, and that God was always quick to forgive, or to postpone promised punishment (xii, 21-28; Jonah iv), could possibly have left on record both the prediction and its failure without any attempt at harmonization.

But it is by no means proved that Nebuchadnezzar did not capture the Phœnician capital. The sufficient answer to this criticism ought to be, first, that while no ancient nonbiblical writer has said that Nebuchadnezzar captured Tyre, none has denied this, and Ezekiel, as a contemporary, ought by any just criticism to be allowed to have known the facts; and second, Ezekiel has not distinctly said (xxix, 18, 19) that he failed to capture the city, but only that he failed to receive from the city sufficient reward for his enormous expenditure of time and treasure.

It is suggestive that Professor Fritz Hommel, of Munich,

who formerly held that Nebuchadnezzar merely blockaded Tyre, failing to capture it though he finally brought it again under tribute (*Geschichte Babyloniens und Assyriens*, 1888, and in Hastings's *Dictionary of the Bible*, vol. i, 1898), has now revised his former critical judgment sufficiently to say, that while "Tyre could not be *taken* by Nebuchadnezzar, it passed notwithstanding after a fruitless blockade of thirteen years (by a voluntary surrender) into the hands of the Babylonian monarch" (*Exp. Times*, 1899). Nebuchadnezzar came to the throne 605-604 B. C.; the siege of Tyre occurred, probably, 585-573 B. C.; it is certain that a little later than this (565 B. C.) Nebuchadnezzar was king of Tyre, since he is so recognized in a legal contract which was drawn up in that city (*Records of the Past*, vol. iv, pp. 99-101). All of this harmonizes beautifully with Ezekiel's statements.

The other alleged "blunder" of Ezekiel has reference to Nebuchadnezzar's conquest in Egypt as prophesied in chapter xxxii. Although Josephus had sustained the Bible account, yet, as Herodotus was silent concerning this campaign, several writers were very confident that we have here a very plain mistake of a biblical writer. In his *Prophets and Prophecy* (1877) Dr. Kuenen gave much space to this matter. Very soon, however, a fragment of Nebuchadnezzar's annals was discovered, in which he declared without equivocation that he did invade Egypt in the thirty-seventh year of his reign—just the year that this prophecy required (568-567 B. C.)—and achieved a great victory over the king [Ama]sis. More than this, a hieroglyphic inscription written by a famous Egyptian governor of this same era, named Nes-Hor, was found, in which he described the horrors of an invasion which swept Egypt without opposition clear to Syene. (Compare Ezek. xxx, 16, Greek.) So strongly did these contemporaneous inscriptions confirm Ezekiel's account, that archæologists and biblical historians of the most critical school conceded his trustworthiness on this point; for instance, Sayce, Pinches, Tiele, Wiedemann, etc.

It is to be regretted, however, that Dr. Kuenen, in his *Historisch-critisch Onderzoek* (1889, pp. 265-318), declined to acknowledge that Ezekiel's accuracy had been vindicated. He

objected, first, that Nes-Hor in his inscription did not definitely call his opponents Babylonians, and that, while the term used referred undoubtedly to Asiatics and Ionians, these might have been Egyptian mercenaries who had revolted and not Nebuchadnezzar's soldiers; second, that the fragment of Nebuchadnezzar's annals describing his Egyptian campaign did not affirm how far his troops had pressed into Egypt, and therefore they might not have gone as far as Syene; third, the Egyptian tablet of Nes-Hor mentioned Hophra as king, while the Babylonian inscriptions of Nebuchadnezzar mentioned [Ama]sis as the reigning king, and therefore these writings evidently alluded to different campaigns; fourth, that even if it should be proved that Nebuchadnezzar did invade Egypt and raid the country as far as Ezekiel claimed, certainly there was no literal fulfillment of the prophecy concerning Pharaoh (xxix, 1-12).

Taking the last objection first, let it be noticed that the prophecy is full of symbolic numbers and poetic figures, and it is no more just to demand a bald, prosaic fulfillment of it than it would have been for St. Peter to demand such a fulfillment of Joel's prophecy concerning the time when the sun should be turned into darkness and the moon into blood (Joel ii, 30, 31; Acts ii, 16-20). From the standpoint of the oriental—who understood better than we the symbolic sense of the expressions used—both prophecies were truly, though not literally, fulfilled.

As to the third objection, let it also be noted that no scholar doubts that Amasis and Hophra were contemporaries. They were, indeed, brothers-in-law, and the most critical living authorities on Egyptian history declare them to have been co-rulers. Their pictures may be seen, even to this day, portrayed side by side upon the same royal monument. There would seem to be no contradiction, therefore, in Nebuchadnezzar winning victories such as he narrates over Amasis, in Lower Egypt, in the very same campaign in which his forces might have had a severe struggle with Hophra in Upper Egypt. Dr. Kuenen's other arguments are no more weighty. That these captors and plunderers of the whole country were revolting Egyptian mercenaries I think the hieroglyphic text makes clear; but

does not this suggest a condition of national weakness which is most easily accounted for by such an invasion as Ezekiel claims? Even if the Neshor text has no connection whatever with Nebuchadnezzar or his invasion, as Dr. Adolph Erman, of Berlin, believes—who in a recent letter has favored me with a new translation of the inscription—yet the statement of Nebuchadnezzar himself concerning his invasion of Egypt remains as a remarkable contemporaneous corroboration of Ezekiel's accuracy. It is evident, therefore, that the most generous conclusion open to the critical examiner of these documents would be that, notwithstanding these texts, it still remains barely possible that Dr. Kuenen may be right and Ezekiel may be wrong. But is this the correct principle of exegesis? Is the old principle which affirms that a Scripture writer shall not be declared wrong when any consistent interpretation of the documents allows him to be in the right, not more in accordance with justice?

VI. The Book of Ezekiel and the Levitical Priestly Law.

No one can doubt the close relationship between Ezekiel and certain portions of the Pentateuch, particularly Leviticus.*

Over eighty of Ezekiel's characteristic expressions are to be found in Leviticus, chiefly in chapters xvii-xxvi, and many of these nowhere else in Scripture. These phrases sound like verbal quotations. But who quotes? This question was never raised previous to this century. It was universally accepted as natural that Ezekiel's vocabulary should be that of a priest whose memory was filled with the exact wording of the authoritative Mosaic law. (Compare Deut. vi, 6-9; xxx, 11.) A new school of biblical criticism, however, which denies the ancient authorship of the Pentateuch, or any considerable section of it, explains these similarities in a very different manner. Some critics, like Graf and Kayser, boldly theorize that Ezekiel wrote the Levitical laws himself. Others like Dillmann, think that, while he was not personally its author certain portions of

* Stanley Leathes, in *The Law in the Prophets*, believes he has traced references in Ezekiel to every book of the Pentateuch and almost every chapter in Leviticus.

this law must have been worked over during the exile under his eye. Still others, like Smend and Wellhausen and Kuenen and Robertson Smith, representing the most popular wing of the new school, believe that the priest code of Leviticus was prepared considerably later than the time of Ezekiel, and that the laws, even to their phraseology, were copied from him. Ezekiel himself first made the sketch of the written priestly law, and originated much of the ritual which was afterward supposed by the Jews to have been in existence from ancient times.

Of course this theory contradicts such writers as Ezra, Nehemiah, and the Chronicler, but the answer to this is that these Bible writers are "very independent of historic perspective." Indeed, these leaders of the new school have been so confident that their theory concerning Ezekiel's priority to the priestly law was correct that they have spoken of it as the "stronghold" of their entire hypothesis and "the key to the criticism of the Old Testament." Recently, however, not to mention the arguments of recognized opponents such as Green, Cave, Delitzsch, Orelli, Gautier, Zahn, etc., serious objections to this theory have been developed within the new school itself by such scholars as Nöldeke, Dillmann, Klostermann, Baudissin, Riehm, Hofmann, etc. Klostermann even attempts to show that the Levitical law was so well known in Ezekiel's day that it was used by the people in exile as a sort of catechism, which accounts for Ezekiel's frequent use of it.

Driver, in his *Introduction* (1892), gives much weight to these objections, and decides that at least the principal and most characteristic of the Levitical laws must have been much older than Ezekiel, although the parenthetic framework may not have been ancient, while König (*Revue de l'Histoire des Religions*, 1894) strongly emphasizes the fact that we cannot explain Ezekiel without remembering that he used a religious phraseology, and appealed to a religious conscience already existing. He constantly appealed to a law already known in codified and written form (xviii, 59), a law which was accepted by the people as their religious constitution and legitimate court of appeal. Ezekiel's idea of a just man was one who acted

according to the written law. He even uses the very word for law which is used in the Jewish law book (xx, 11; Deut. xii); which law, he says, they had from the beginning.

Criticism has changed front to a marked extent in the few years since W. Robertson Smith could write: "In every point Ezekiel's Torah prepares the way for the Levitical law. . . . Ezekiel makes no appeal to a previous law of ritual; like Jeremiah, he knew of no such written law;" and Wellhausen could declare that Amos (786-741 B. C.) was the first Hebrew author, and without literary predecessors.

The point upon which the new criticism has been most certain for many years, regarding it, indeed, as the starting point of every argument, has been the distinction which, as was claimed, the prophet Ezekiel made for the first time in history, between the priests and Levites. Kittel (*Geschichte der Hebræer*, 1888) quotes Kuenen as saying that "anyone who does not see that Ezekiel regards the degradation of the Levites (xliv, 6-16) as something entirely new, and previously unknown, is more to be pitied than contradicted." Yet Kittel himself and many critical scholars since have continued to show extreme doubtfulness of this fundamental conclusion of the new school, that up to the time of Ezekiel, according to Hebrew law, every Levite was a priest, and that it was Ezekiel who first limited to the house of Zadok the priestly functions. Even Dr. Driver, while he accepts as certain the contention that in primitive times every member of the tribe of Levi "enjoyed the right of exercising priestly offices," sees that "there is nothing in this incompatible with the preeminence of a particular family—that of Aaron (Deut. x, 6)—which in the line of Zadok held the chief rank in the central sanctuary" (*Int.*, p. 146). Dr. Driver attempts to prove, however, from the fact that certain terms are used in Deuteronomy to describe the service of the Levites, which very terms are also used to describe the priests' services, that therefore no distinction was recognized between priests and Levites. But these references by no means prove that every Levite was a priest and exercised the functions of the priesthood. No one doubts that every priest was a Levite, and that therefore certain functions, such as those referred to by Dr.

Driver, were common to both of these orders of the clergy. Every Levite as well as every priest “ministered” and “stood before Jehovah” and “stood before the congregation” (see Driver’s list, *Int.*, p. 77, N. 2); but certain specific priestly duties, such as giving the lot and doing service in the offering tent, are never ascribed to the Levites as a tribe. Deuteronomy itself—which is now acknowledged by all writers to be earlier than Ezekiel, and by some of the most recent critics (such as Westphal, *Le Deut.*, 1891; A. von Hoonacker, *Le Museon*, 1892, 1893; Klostermann, *Der Pent.*, 1893; König, *Einleitung*, 1893; and A. Harper, *Deuteronomy*, 1895) to contain the very ancient Hebrew legislation—makes some distinction between priests and Levites (for example, xviii, 1, 3, 6; xxvii, 9, 14), while other biblical books make this distinction very sharply (Josh. xxi, 4; 1 Sam. vi, 15; 2 Sam. xv, 24; 1 Kings viii, 4; Ezra i, 5, 62; ii, 36, 40; iii, 8, 10; vi, 20; Neh. vii, 39, 43; xii, 1–8; 1 Chron. ix, 2, etc.), representing the preeminence of the Aaronites to extend back even to the Mosaic era. It is suggestive that the general term, the use of which some have supposed to indicate in Deuteronomy a lack of knowledge of any difference in rank between the priest and the Levite, is also used in Chronicles, where this distinction is clearly recognized (2 Chron. v, 5).

It is not strange if for various reasons certain Bible books fail to make the technical distinctions which were always recognized in greater or less degree between priests and Levites. Deuteronomy seems to have been the “people’s book,” in which ecclesiastical distinctions were not made prominent and the Levites and priests were generally classed together, without reference to rank, as men dedicated to holy service. So the Chronicles fuse together Levites, singers, and doorkeepers, and while the distinction between the priests and Levites is not obliterated it is not emphasized. The historic books rarely allude to the differences of rank among the clergy, and yet these differences are definitely recognized (1 Sam. vi, 15; 2 Sam. xv, 24; 1 Kings viii, 4).

There can be no doubt, if the Hebrew ecclesiasticism followed the same course as that of all other nations, that it

would become with time more complex, and that the separation between the people and the priesthood and between the different orders of the clergy would become more plainly marked. The technical meaning of a term such as "priest" and "Levite" might change in the course of time, and the duties of each might change as the religious ceremonial became more elaborate.

Dr. Hilprecht has just pointed out that in old Babylonian the term *patesi* (priest) had such a broad meaning that it could be applied to the civil as well as the religious ruler (*Recent Research*, 1896). Dr. Lansing long ago showed that originally this was also true of the Hebrew *kohen*; e. g., 2 Sam. viii, 17 (*Expositor*, vol. viii). The recently discovered Carthage inscription proves the same to be true of the *holats*, or priests of Baal.

Baudissin (*Die Geschichte Alt Testament Priesterthums*, 1889) calls attention to the use of this word priest, not only in Hebrew, but in Arabic and Phœnician, and draws the conclusion that it originally meant "standing before Jehovah," while the term Levite meant "followed," or "ministered." As the ritual became more complex it was only natural that the title of priest should become more honorable and the separation between priest and Levite more distinct.

It is perfectly in accordance with a natural order of development to find in early Hebrew history civil rulers such as Joshua, Gideon, and Samuel exercising ecclesiastical functions, and to find certain Levites, though not of the house of Aaron, taking upon them priestly offices. Those were days when the strict enforcement of law, either civil or religious, seems to have been the exception rather than the rule. After the building of Solomon's temple, and the centralization of an elaborate worship at Jerusalem, a stronger attempt was made to enforce ecclesiastical discipline, subject, however, to the bias of the reigning prince, with the natural result of alienating to a considerable extent the priesthood of the rural sanctuaries from the worship of Jehovah. It was these rebellious and apostate priests, the "Levites that went astray," whom Ezekiel relegated to the subordinate offices of the ministry. (See notes

vi, 3; xlv, 9-16.) He did not degrade the entire body of Levites—this would indeed have been, as the new school itself calls it, “an ignoble procedure” (Kuenen) and “very unjust” (Max Kamrath)—but he exercised discipline upon insubordinates. That there is a marked difference in the manner of reference to the priests and Levites in different biblical books cannot be doubted, but there is no necessary contradiction. The standpoint of the author, the aim of the book, and the era in which it was written might largely account for this. It could not be expected, for example, that technical phraseology would ordinarily be employed in a book written for popular and practical religious instruction, such as Deuteronomy, while such language would seem perfectly natural in a book like Leviticus. Just as the bishops, priests, and deacons of the English Church are continually spoken of, even by those perfectly acquainted with these distinctions, as “the clergy,” so in Deuteronomy the priests and Levites are spoken of under one general designation.

In Ezekiel, a book written by a priest, these distinctions are naturally not made as frequently as in the Levitical law book, but more frequently than in Deuteronomy. The fact which Dr. Kuenen has himself acknowledged, that the system of worship seen in Ezekiel—the distribution of priestly functions, enumeration of sacrifices, treatment of feasts, etc.—is more complex than that of the Levitical law, is an almost conclusive argument that Ezekiel’s legislation did not precede, but followed, that simpler and less developed code. It is to be noticed, also, that, even when the phrases of Ezekiel and the Levitical law are most closely paralleled, Ezekiel exhibits a greater fullness of expression, which indicates that he has amplified the holy code. (See Patton, *Presbyterian and Reformed Review*, January, 1896.)

Only one other point need be raised here. If the Levitical law preceded Ezekiel as a well-known system of legislation, why did he differ from it in so many particulars? (xl-xlvi.) Ezekiel’s temple, altar, feasts, sacrifices, etc., differ from the institutions of Leviticus in a marked degree. This is hard to explain. It is difficult for the conservative school to explain why Ezekiel

should differ from Moses, and it is almost equally difficult for the new school to explain why the Levitical legislation should differ so widely and unnecessarily from the Ezekiel legislation, upon which, according to this view, it was based. It has been quite generally admitted by conservative writers that Ezekiel intended to change the old legislation, and some, as Delitzsch, have suggested that the reason why Ezekiel's prophecy of a new ritual was not fulfilled was because the conditions of the prophecy were not fulfilled (xliii, 9, 10). But to the present writer it seems clear that Ezekiel never intended that his vision should be taken as a "politico-ecclesiastical program." His miraculous river, his healing trees, his impossible dimensions, all lead us into the region of symbol. It is wrong to say that he did not reaffirm the Levitical institutions because he was not acquainted with them, for he does not mention the high priest, nor the day of atonement, nor the feast of Pentecost, nor the Sabbatic year of rest, and yet these were undoubtedly—according to the new criticism—parts of the oldest Hebrew legislation. Ezekiel seems to have had no intention of repeating what the people already knew. Rather, this St. John of the Old Testament symbolized the old legislation and set forth its meaning with vivid strokes. Just as in his description of the cherubim he differed both from the ancient Hebrew and the Babylonian pictures, and thus drew special attention to the symbolic lessons taught, so he here differs from the old forms in his description of the Hebrew worship, and for a similar reason. (See notes chaps. i, x, and xl.)

VII. The Exiled Jews in Babylon.

The startling discovery of Dr. Hilprecht at Nippur—which lies only a few hours southeast of Babylon, quite near where the traditional grave of Ezekiel is still shown at Kepel—of a "Jewish quarter," with its narrow streets, and low, poorly built houses (compare xii, 17), put side by side with Professor Petrie's discovery at Tel Nebesheh, in Egypt, of various signs indicating that in the seventh and sixth centuries B. C. the Jews were living in an isolated district in that city, throws a picturesque light on the condition of the so-called "captives;"

the fellow-countrymen and fellow-exiles of Ezekiel. It is now made certain that Tel-abib (iii, 15) was situated on the *kabaru* (the Chebar, i, 3), a large navigable canal not far from Nippur, and it is altogether certain that there was close communication between the colony in Nippur and that with which Ezekiel was connected at Tel-abib; for the news even from Jerusalem, three or four months distant, came to the prophet regularly.

It is seen by these new discoveries that even then the Jews were "children of the Ghetto," and no doubt in the White-chapel and Petticoat Lanes of the Jewish quarter in Babylon and Nippur and Tel-abib they maintained their national prejudices and customs as they ever since have done. This was certainly true of those whose children of the next generation went back to rebuild the holy city. They carried back with them a love for the old traditions, the old customs, the old faiths, which had only been intensified by their absence from the temple. They scorned and ridiculed the idolatry by which they were surrounded.

A very high authority has ventured the statement that "the Chaldeans exercised no influence whatever on the Old Testament religion" (Schultz, *Old Test. Rel.*, ii, 330). But such a statement must not be misunderstood. While it is true that "Babylon in the sixth century B. C. was not capable of giving lessons of purified theology" (Renan, *Hist.*, iii, 367), yet the form and expression of the Hebrews' faith were modified. No one can live for a generation in a foreign land without being affected by his environment. Of this Ezekiel himself is a striking proof. His illustrations and figures of speech are often plainly Babylonian. He had lived in Babylon during half his life. He was probably familiar with its libraries (Kautzsch, Toy, Müller), he was certainly acquainted with its complex symbolic figures, with its methods of divination, and with everything which such a good student of the dress and habits and peculiarities of foreign nations would notice. Kuenen has called attention to the fact that Ezekiel's language was affected by his long residence in Chaldea, and that he does not write his native Hebrew as easily as other prophets (*Onderzoek*), while another scholar, in an exhaustive

treatise, has proved that Ezekiel and Daniel and other Bible writers have used illustrative material even from the myths of Babylon (Gunkel), and still another has declared that Ezekiel's poetry closely resembles, even in rhythm and meter, that of his contemporaries in Babylonia, and traces in detail the similarity of phraseology (Müller, *Die Propheten in ihren ursprünglichen Form*, 1896, pp. 56-58). These are novel opinions, but recent discoveries prove that centuries before Ezekiel's day the cuneiform literature had taken a firm foothold even in Palestine itself. It may be calmly and positively affirmed, on the highest authority, that in Ezekiel's day the literature of western Asia had the same influence on those times as the European has upon us to-day (*ibid.*, p. 56).

It has been suggested that perhaps the reason Ezekiel does not attack the worship of Bel and Nebo and Marduk, as other prophets do (e. g., Jer. xxv), and as he himself does the worship of the gods of Canaan and Egypt, was because of local influences. He would not stir up servant against master and master against servant. (See Toy, *Society Biblical Literature and Exegesis*, December, 1881.) The Bible itself is a constant protest against the superstition that the Jewish people were shielded by the fourfold wings of protecting angels from the laws of human nature and the touch of surrounding nations. It was not Jehovah's purpose to make a monk of Beni-Israel, but a missionary. Phœnician artisans were imported to build the temple, an Ammonite guard assisted in the temple ritual, the greatest king of Israel was descended from a Hittite ancestry, and Babylon was the schoolmaster employed by Providence to teach the Jews the power of the one God in any land and to show them that there could be a vital, personal relationship with Jehovah apart from the temple sacrifices, and especially to bring the all-conquering monotheism in close touch with the heathen idolatry. The pious "remnant" learned their lesson well. That many of the exiles apostatized, however, there is no doubt, even apart from the testimony of Josephus. Dr. Hilprecht's discovery of a Jewish colony in Babylon a century or more after Ezra's day would alone be sufficient proof, but it is also shown by other archæological finds that numbers of men with Hebrew

names were doing business in the leading cities of Babylon long after the return to Jerusalem of the "pure." Hundreds of contracts and sales in which these men appear as principals or witnesses have been dug up. These business transactions can be traced back to the very years in which Ezekiel was penning his prophecy. Indeed the leading banking firm in Babylon from Nebuchadnezzar's reign to that of Darius Hystaspes bears a name strikingly Jewish. These "captives" in Babylon were not slaves. While they were exported from their native land, according to the usual policy of the Babylonian government to take away from them all idea of insurrection, they were given most, if not all, of the privileges of native citizenship in the new home to which they were removed. They had houses of their own (viii, 1), could retain their manservants and maids, keep up their old titles and honors, and hold high offices in the state (Neh. ii, 1; vii, 5, 67; Dan. ii, 48; vi, 3; Ezra i, 8). A cuneiform tablet found in 1889 even indicates that they may have had especial privileges, such as freedom from tribute and compulsory service. It seems quite probable that the Jews first commenced their career as a commercial people during their captivity. Previous to their exile they were almost exclusively agriculturists and cattle men. This was the national ideal (Isa. lxvi; Zech. iii, 10). They were not born merchants and bankers. The pressure of events advised them of the necessity of putting everything into cash at short notice. From the time of the Babylonian captivity down to the present century that has been true (Isidore Loeb, *Revue Études Juives*, January-June, 1894). The strange kindness of Cyrus to this people suggests the possibility that the Rothschilds of Babylon may have influenced legislation in those times somewhat as their successors have so often done. It is certain that this very thing did happen in Egypt, into which Jeremiah and his friends fled at this very period (Jer. xliii), and where shortly after the Jews are seen engaged in large financial enterprises, administering the customs and having surveillance of all the navigation of the Nile (Mahaffy, *Empire of the Ptolemies*, 1895, pp. 86, 217). It is not strange under these circumstances that many exiles, encouraged by

their financial prosperity, refused to return to the desolate and now hostile land which their fathers had left a generation before (Ezra iv, v; Neh. iv-vi). The Jews have always easily become citizens of the country where they have resided. The Prussian Diet, the German Reichstag, and the French Chamber have all complimented their patriotism.

The prophets themselves had encouraged those carried into Babylon to build houses and plant gardens and pray to the Lord for the peace of the city into which they were carried captive (Jer. xxix, 7). No doubt at first they were homesick. Born among the mountains, their eyes were weary of the sand plains. But, perhaps honestly believing that in the destruction of Jerusalem the God of Israel had been conquered by the gods of Babylon, many Israelites gave up their ancestral faith when the possibilities of the temple worship were removed, and soon became Babylonians in all essentials of life and spirit. Their fellow-countrymen who still believed in Jehovah as the all-powerful Father, and who still hoped for deliverance from exile, seemed to them like dreamers intoxicated with deceptive visions. They doubtless, took Babylonian names,* and married Babylonian wives, and, certainly, when venturing upon some new speculation, offered sacrifices and libations to the Babylonian deities of fortune and good luck (Isa. lxxv, 11), and when at last the unexpected edict was issued, authorizing their return to their native land, they felt no ardent desire to take advantage of it. At the best, Jerusalem had been a small, poor town compared with the magnificent cities of their adopted land, and it was now lying in ruins and there was no possibility of business success or literary advantage, or perhaps even of social distinctions such as they now enjoyed.

But a holy remnant of the people through all their calamities held their trust in Jehovah. The very stones and dust of Mount Zion remained precious in their sight. Their food tasted like ashes, and their drink was salt with tears, and they were reduced almost to skeletons (Psa. cii). The ancestors of

* This was done even by the loyal princes of Judah who returned, for Hoonacker has proved that Sheshbazzar (Ezra i, 8) is a genuine Babylonian name (Wellhausen, *Israelitische Geschichte*, 1894, N. p. 120).

Mendelssohn and Mozart must sing, but they could not sing one of the old happy temple songs in a strange land (Psa. cxxxvii). Their attempts to sing were pitiful :

My heart is smitten, and withered like grass ;
 So that I forget to eat my bread.
 I am like a pelican of the wilderness :
 I am like an owl of the desert (Psa. cii).

It must not be forgotten that all around the Israelites were representations of other nationalities who could sympathize with their grief. There has been dug up in Babylon a cuneiform text containing a lamentation written by a fellow-captive brought from the land of Ur, shortly before Ezekiel and his friends were transported :

He raises lamentation to heaven day and night :
 Day and night he raises, he raises his voice,
 Crying day and night, he is not comforted.
—Babylonian and Oriental Record, vol. ii.

The cry of the pious Hebrews during this terrible epoch, and especially after the destruction of the temple (see xxxvii, 11), is still voiced every year on the day of atonement :

Work for me, I beseech thee, marvels now,
 O Lord of hosts ! in mercy lull our fears ;
 Answer with potent signs ; and be not thou
 Silent unto my tears.

Beauty's perfection lieth fallen low,
 Broken and waste which stood in majesty,
 The glory passed away and fled, for woe !
 The One went out from me.—Baruch ben Samuel.

But the time came when the wails were turned to hosannas and pæans of triumph ; for the great news reached the ears of the exiles that Cyrus had put the royal seal to an edict permitting every Jew to go back to his home, and commanding that the glorious temple should be rebuilt.* It was almost too good to be believed. They were bewildered with joy.

* With such a distinguished historical critic and archæologist as Ed. Meyer defending not only the general truthfulness of the narrative in Ezra and Nehemiah, but their minute correspondence to what ought to be expected in official documents of that period from which they claim to proceed, it is not necessary to discuss here the doubts of Kosters, etc.

When the Lord turned again the captivity of Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing (Psa. cxxvi).

It was only by "a miracle of faith and hope unparalleled in history" (Renan) that those "sublime madmen," the prophets, defying all military and diplomatic decisions, brought about the return of the Jews from the banks of the Euphrates and the river Kebar and the reestablishment of Jehovah's worship at Jerusalem. The power of Jehovah and the truth of prophecy were demonstrated in a way that was never forgotten.

All the wealth carried by that little caravan of less than five thousand souls was not given to them by Mithredath, the king's treasurer (Ezra i, 8), nor by sympathizing Israelites who remained in Babylon, preferring business prosperity to a dangerous pilgrimage to the ruins of a fallen temple. All the wealth of hope and faith with which Judaism and Christianity have enriched the world lay hidden among their treasures. Perhaps the Jews were not the only nation to whom the Persian king gave the privilege of returning to their home and reinstating the old forms of worship. A cylinder of Cyrus which came from Babylon, now in the British Museum, says that Marduk "granted the return of all lands." It seems to have been the Persian policy to keep the allegiance of their conquered subjects, not by transplanting them, as did the Assyrians and Babylonians, but by showing them and their gods special favors; thus Cyrus worshiped the gods of Egypt and Darius brought back certain Elamite captives and reorganized the old worship. (See Ed. Meyer, *Die Entstehung des Judenthums*, 1896, p. 70.)

But, in any case, the Jews are the only nation carried into Babylonia that the world has heard from since. Twenty nations peopled the streets of those great cities on the Euphrates, but to only one did the edict of Cyrus bring a new life. Babylon was the grave where twenty religions were buried without hope of a resurrection; but one religion came forth from that stinking grave refreshed and strong like some Lazarus awakened from his sleep by a divine voice. As had been prophe-

sied, the captivity brought to them not death but a new birth (xxxvii). Those who returned to the Holy Land were more truly "Hebrews" than ever their forefathers had been. Instead of denationalizing them, the captivity had more conspicuously separated them unto Jehovah as a peculiar people. Being scattered among the nations they were drawn closer to each other. They came out from their half century of enforced quietude and meditation with a new faith in the one Jehovah and in prophecy; with a greater devotion to the Sabbath, and all other institutions which differentiated them from the surrounding peoples; and with a new missionary spirit such as their fathers had never known. Wellhausen has profoundly said, "The exile marks the transition from a national religion to world religion."

Ezekiel was the greatest human force in accomplishing this astonishing reformation and transformation. He was the "bridge" between the old Israel and the new. "We must honor and understand Ezekiel if we wish to understand the history of Israel" (Max Kamrath).

VIII. The Language of Symbolism.

The most ancient speech of man was undoubtedly a picture language. It is now known that the ancient Egyptian hieroglyphics, even those which stand for the deepest and most abstract conceptions, were originally pictures of articles of apparel, or other commonplace objects. When illuminated and interpreted by the oriental imagination the girdle could become the symbol of life; the *uas* stick the symbol of power; a row of temple columns the symbol of stability; the common Egyptian beetle the symbol of divine creation, while wings and horns and coiling snakes all spoke a lofty spiritual language. Indeed, as Detzel has said (*Christliche Ikonographie*, 1894), "symbolism is as old as the world itself and is founded on the revelation of God in the nature of man. Man can only think of God and the highest spiritual realities in pictures." Even our stiff Western vocabularies and modern scientific literature would be reduced to small dimensions if all symbolism and figures of speech were eliminated, while the teaching of the

early Christian fathers and those of the Middle Ages would have to be almost wholly obliterated. The Christian art of the past centuries has well been described as a "picture book, a mirror of salvation, a biblical hieroglyphic papyrus" (Detzel).

In every age deeply spiritual or poetic natures have thus expressed themselves. Birds and animals, rivers and seas, appear in Dante and Goethe, in Carlyle and Tennyson, in this symbolic sense. The beasts and reptiles on the earth and the stars and planets in the sky all spoke to the ancients of mysterious spiritual truths. So every vessel and every color in the temple ritual had a symbolic meaning. This was true of the Egyptians and Babylonians, and in fact of every religious ritual of the times in which Ezekiel and Daniel lived. That the Hebrews, even from their earliest beginnings as a nation, had emphasized this method of teaching visibly the deep truths of their religion no one doubts. The colors used in the construction of the tabernacle and temple, and the relation of the various parts to each other, together with every detail of the sacrifices, have always been quite correctly understood as representing the "shadows," or feeble reflections of unseen realities. The prophets are all symbolists, but none of them use this method of teaching so constantly and effectively as Daniel and Ezekiel. It is upon these that the later apocalypics, such as Baruch and Enoch—and especially our canonical book of Revelation—are based. The Jewish *Kabbala*, or book of secret symbols, was founded largely upon these books with added Babylonian features. This does not mean that the *Kabbalistic* method was originated by these prophets. There are one or two cases in which Jeremiah seems to use it (see notes, *Cambridge Bible*, on Jer. xxv, 26), and there is absolute proof of its customary use in Jeremiah's and Ezekiel's age, by the Egyptian and Babylonian scribes, in their comments upon their sacred texts; but Ezekiel, perhaps being influenced here as elsewhere by Babylonian surroundings (see Introduction, "III. Style of Ezekiel"), gave a tremendous initial influence to the use of secret names and numerical values in the presentation of spiritual lessons.

Nor was any object too commonplace for him to use as a symbol. The fox, the rusty pot, the broken reed by the riverside

are seized upon. Every chapter and almost every paragraph is a series of pictures of common objects set in relation to each other that they may symbolize spiritual truths, while in his loftier visions the highest powers of life, and even the heathen gods themselves, are used to picture the powers of Jehovah. (See notes on "cherubim," chaps. i, x.)

Some have thought that Ezekiel's last nine chapters contain simply dry mathematical formulæ and are barren of imagination; but to say this would seem almost equivalent to detaching them from the book and assigning them to a separate writer. The first thirty-nine chapters are filled with an overflowing abundance of symbolic pictures. To interpret the last nine chapters—the close and crown of the prophecy—as literal architectural details, without any hidden symbolic meaning, would be to disown their authorship by the same hand which wrote the rest of the book.

Ezekiel was both a priest and a mystic, and could not have failed to know that Solomon's temple, as well as the tabernacle, was a building in which not only the ground plan, but the numbers, measurements, and form, expressed religious lessons. This was true of all ancient sanctuaries. As Bähr proved of the Hebrew tabernacle, so Brugsch has proved of the Egyptian, and Maspero of the Babylonian temples, that they were "miniature reproductions of the arrangement of the universe," and aimed to teach the people visibly—as did also the later "mysteries"—of the future life and how to enter it in safety. These buildings gave the same teachings through the eye which the *Book of the Dead* (literally, "Coming out by Day") and the *Descent of Ishtar into Hades* gave through the ear. The Labyrinth, with its twelve vaulted halls and three thousand ($3 \times 10 \times 100$) apartments, one half below and one half above ground, no doubt served a like purpose—as was recognized by the early Christians, who decorated the floors of their basilicas with these labyrinths, considering them symbols of the temple in Jerusalem and therefore of the heavenly Jerusalem (Oneil, *Night of the Gods*, ii, 675).

Numbers were used symbolically from very ancient times. In a papyrus at Turin we find the numbers dedicated to the

Egyptian deities, as follows: 1, Ra; 2, Shu; 4, Seb; 5, Nut; 6, Osiris; 7, Isis; 8, Set; 10, Horus; 25, Horus the Bull, etc. Mr. F. Ll. Griffith tells me that such numbers are met with as early as 1500 B. C., or earlier, but that there is a great want of agreement between them; which would be exactly what we might expect if the numbers represented some spiritual quality and therefore might be applied to gods having the same nature. The Babylonian gods also were represented by numbers: 10, Nebo; 12, Nergal; 15, Ishtar; 25, Merodach; 30, Sin; 20, Shamash; 50, Bel; 60, Anu (Maspero, *Dawn of History*, p. 673; compare Jastrow, *Religion of Babylonia*, p. 465). Muss Arnoldt quotes from an ancient text an attempted explanation of why Bel took for himself the number 50: "With the name 50 (*Xansa*) the great god proclaimed his 50 names, his all-surpassing positions" (*Dictionary of Assyrian Language*, part vi). It is quite in accordance with this view to find that the number 10, for example, was associated with many gods of the Babylonian pantheon—gods who at other times, when other phases of their character were being thought of, were identified with other numbers. (See Jastrow, *ibid.*, p. 466, note.) An ancient text from Edfu explains every dimension of the temple there as expressing some mysterious meaning. Why is the length of this chamber twenty-five ells? "Because one utters words." Why is this room fifty ells long? "Because one prays." These explanations are based on the numerical value of the letters used in writing these numbers (Brugsch, *Steinschrift und Bibelwort*). There may be no evidence that the letters of the Hebrew alphabet had a numerical meaning in Ezekiel's day (Brown, *Hebrew and English Lexicon*), but there is abundant proof that many numbers had with the Hebrews, as with other ancient peoples, a symbolic meaning. This has long been recognized with such numbers as 3 and 7, which in all these nations are peculiarly sacred and divine; but it seems equally true of other numbers, such as 4, 10, 50, etc. Four seems to be the cosmic number, which takes in every point of the compass and expresses the whole. So there are four living creatures, and four world powers, etc. So in Egypt the farthest limits of the earth were "the four

supports of heaven" and of Ramses II it was said, "He has conquered even unto the four pillars of the earth." The sacred temples in almost every land are square, quadrangular, or octagonal (the double four). So 12, the triple four, is everywhere a heavenly number. The number 10 is found to be a fundamental symbolic number among all nations acquainted with the decimal system. In the Scriptures it seems to be used to express perfection or completion. The ten commandments are all that are needed; the ten plagues symbolize the full outpouring of God's wrath; not to enter the congregation to the tenth generation means never to enter (Deut. xxiii, 3; Neh. xiii, 1); the tribulation for ten days is woe to the end; the ten horns denote the fullness of power of the universal world kingdom. In close connection with this is the number 50 and its multiples. The fiftieth year was the year of emancipation and jubilee among the Hebrews, and 50 seems to be the base of many of Ezekiel's calculations, as 5 was the base number of the tabernacle.

But it must be acknowledged that the definite symbolic meaning of the numbers used by Ezekiel in his new temple, as of those used in the old temple, are matters of inference with us and cannot be pressed too far. What we may be sure of is that these numbers as used by Ezekiel did have, to those who listened to him, a well-known spiritual significance. This is as certain as that the one thousand years of Revelation has a definite symbolic meaning. As Dr. Milligan well says, "We are not to imagine that the numbers, in the allegorical or spiritual use made of them by the Jews, might be tossed about at their pleasure or shuffled like a pack of cards. They were a language; and the bond between them and the ideas that are involved was quite as close as it is between the words of ordinary speech and the speaker's thought" (*Book of Revelation*, p. 345). And it should also be remembered that, at the very time when Ezekiel wrote, the mystery of numbers was engaging the attention of the learned world as never before. The Pythagorean philosophy, which even in Greece dates back to Thales (640 B. C.), and which the Greeks themselves recognized as a foreign export, was coming into flower—a philosophy which

not only explained all natural phenomena in mathematical formulæ, fire being composed of pyramids, air of octahedrons, the earth of cubes, and the cosmos being thought of as a dodecahedron; but the loftiest ethical and spiritual conceptions were expressed in the same way. In this system the numbers 4 and 10 occupied the most prominent place.

To us the Pythagorean symbols seem often inexplicable or absurd; but to those who understood better their secret meaning they expressed the profoundest and deepest thought. It ought not therefore to be doubted that much of the stiff literality of Ezekiel's architectural descriptions would be illuminated with a new meaning if we understood more perfectly the numerical symbolism common in his day. Ezekiel was a draughtsman (iv, 1), and he used his skill in this direction to express in a language well known to his contemporaries certain spiritual conceptions. No one doubts that the dimensions of the Babylonian temples contained a symbolic teaching, and the figures which are given of the temple of Bel are curiously similar to those of Ezekiel's temple. Its foundation platform was a square three *ku* in length and three *ku* in breadth. Its four walls faced the cardinal points, and there were four outer gates. There were twelve cubits in the *gar*, and the inner building was ten *gar* long by ten wide. The great *ziggaret*, or heavenly tower, was composed of seven stages, each probably painted a symbolic color, and, no doubt, making visible by its dimensions a symbolic revelation. The first platform was a square 15 by 15 *gar*; the second, 13 by 13; the third, 10 by 10; the fourth, $8\frac{1}{2}$ by $8\frac{1}{2}$; the fifth, 7 by 7; the sixth, $5\frac{1}{2}$ by $5\frac{1}{2}$; the seventh, 4 by $4\frac{1}{2}$; the entire height being 15 *gar*; exactly equal to the breadth of the base (Appendix to Sayce's *Hibbert Lectures*; compare Jastrow, *Religion of Babylonia*, p. 619, etc.). It is evident from this that Ezekiel's temple would have been reconized, even by his Babylonian neighbors as containing a secret religious teaching and the symbolic meaning of many of his numbers would have been understood by them.

This language has always been attractive to mystics. A Jewish poet who lived about 950 A. D., in the midst of his sobs because of the downfall of his people, breaks forth:

Lo, of the one am I.

Lo, of the six hundred thousand and of twelve.

Yea, behold me of the seventy-one.

—*Jewish Quarterly Review*, January, 1897.

And even in our generation Rosetti has sung of his lost love:

She had three lilies in her hand,

And the stars in her hair were seven.

On ancient symbolism see especially John Oneil, *Night of the Gods*, 1893-97; Brugsch, *Steininschrift und Bibelwort*, *Sacred Books of the East*, iv and xxxi; Malcom White, *Symbolic Numbers of Scripture*; and on modern symbolic teaching in China, *Asiatic Quarterly Review*, January, 1895.

Analysis of the Book.

Introduction.—Ezekiel's Account of His Call to the Prophetic Office.

Chaps. i-iii.

THE VISION OF JEHOVAH AND HIS CHARIOT. APPENDIX ON THE MEANING OF SYMBOLISM USED.....	Chap.
EZEKIEL RECEIVES HIS COMMISSION FROM JEHOVAH.....	ii, 1-8
IN SYMBOL AND BY DIRECT INSTRUCTION THE PREACHER IS TAUGHT THAT HE MUST NOT SPEAK HIS OWN WORDS.....	ii, 9-iii, 11
THE PREACHER'S BITTERNESS OF SPIRIT, AND HIS UTTER DISCOMFITURE IN THE PRESENCE OF HIS FIRST CONGREGATION.....	12-15
EZEKIEL IS RECOMMISSIONED WITH INCREASED SOLEMNITY.....	16-21
THE SECOND VISION OF THE "GLORY OF THE LORD".....	22-27

Book I.—Symbols and Oracles Concerning the Wickedness and Doom of the Chosen People and the Holy City. Chaps. iv-xxiv.

SIEGE OF JERUSALEM SYMBOLIZED BY THE PICTURED TILE.....	Chap. iv, 1-8
THE PROPHET'S FOOD SYMBOLIZING THE CONDITION OF THE PEOPLE IN EXILE...	9-17
SCATTERING AND DESTRUCTION OF THE NATION SYMBOLIZED BY THE TREATMENT OF THE PROPHET'S HAIR.....	v
PROPHECY OF ISRAEL'S CAPTIVITY AND THE LAND'S UTTER DESOLATION BECAUSE OF IDOLATRY.....	vi, vii
THE THIRD "VISION OF GOD" (IN JERUSALEM).....	viii, 1-4
EZEKIEL SEES IN VISION THE WICKEDNESS OF THE CITY, AND HEARS THE SENTENCE OF JEHOVAH UPON IT.....	5-18
THE PROPHET SEES IN VISION THE DESTRUCTION OF ALL THE INHABITANTS OF JERUSALEM WHO HAVE NOT THE SAVING T UPON THEIR FOREHEADS.....	ix
THE FOURTH "VISION OF GOD".....	x

THE POLITICAL LEADERS OF THE PEOPLE GIVE WICKED COUNSEL, AND ARE INVOLVED IN THE CITY'S RUIN.....	xi, 1-21
JEHOVAH LEAVES JERUSALEM.....	22, 23
COMING OUT OF HIS TRANCE, EZEKIEL DESCRIBES HIS VISION TO HIS FELLOW-CAPTIVES.....	24, 25
SYMBOLIC REPRESENTATIONS OF THE CAPTIVITY WHICH IS TO COME SPEEDILY UPON THE INHABITANTS OF JERUSALEM.....	xii
REPROOF OF THE LYING PROPHETS AND PROPHETESSES IN JERUSALEM WHO DECEIVE THE PEOPLE WITH DELUSIVE HOPES.....	xiii
THE ELDERS OF ISRAEL (IN BABYLONIA), WHO ARE IN THEIR HEARTS IDOL WORSHIPERS, INQUIRE IN VAIN OF JEHOVAH CONCERNING THE FUTURE. xiv, 1-5	
STATEMENT OF THE DIVINE LAW WHICH CONTROLS EVEN FALSE PROPHECY.....	6-11
THE CERTAINTY OF PUNISHMENT PROPHESED AND A STATEMENT OF THE DIVINE LAW GOVERNING IT.....	12-21
THE JUSTICE AND BENEFICENCE OF THE PUNISHMENT PROVED BY ITS EFFECTS. 22, 23	
UNFAVORABLE COMPARISON OF THE "VINE TREE" (JERUSALEM) WITH OTHER TREES.....	xv
JERUSALEM'S UNFAITHFULNESS AND PUNISHMENT SET FORTH UNDER THE FIGURE OF THE ADOPTED CHILD-WIFE.....	xvi, 1-43
THE LOATHSOMENESS OF JERUSALEM, THE SPIRITUAL SISTER OF SODOM AND SAMARIA, DESCRIBED.....	44-59
NEVERTHELESS, THE "EVERLASTING COVENANT" OF JEHOVAH STANDETH SURE. 60-63	
THE RIDDLE OF THE GREAT EAGLE.....	xvii
THE LAW OF DIVINE RETRIBUTION AND MORAL FREEDOM.....	xviii
DIRGE OVER THE THREE PRINCES OF JUDAH (JEHOAHAZ, JEHOIACHIN, AND ZEDEKIAH).....	xix
THE ELDERS OF ISRAEL AGAIN INQUIRE IN VAIN OF JEHOVAH. (COMPARE xiv, 1-5).....	xx, 1-4
THE PROPHET RECITES BEFORE THE ELDERS THE IDOLATROUS HISTORY OF THEIR FATHERS.....	5-29
THE SONS HAVE FOLLOWED THE EXAMPLE OF THEIR FATHERS; YET JEHOVAH STILL RULES, AND THE FUTURE, AS THE PAST, SHALL DISPLAY HIS POWER AND GOODNESS.....	30-44
BY VIVID SYMBOL AND WITH STRONG CRIES EZEKIEL PROPHESES THE DESTRUCTION OF JERUSALEM WITH FIRE AND SWORD. (ODE OF THE GLITTERING SWORD).....	xx, 45-49; xxi, 1-27
THE AMMONITES, REJOICING IN JERUSALEM'S CALAMITY, SHALL THEMSELVES SUFFER EVEN MORE BITTERLY.....	28-32
DESCRIPTION OF THE GROSS SINS OF THE INHABITANTS OF JERUSALEM, INCLUDING EVEN THE PROPHETS AND PRIESTS OF JEHOVAH.....	xxii
STORY OF THE LEWD SISTERS, AHOLAH AND AHOLIBAH.....	xxiii

PARABLE OF THE RUSTED POT.....	xxiv, 1-14
THE DEATH OF EZEKIEL'S WIFE AND ITS PROPHETIC LESSONS.....	15-27

Book II.—Threatenings Concerning the Enemies of God's People. Chaps. xxv-xxxii.

AGAINST AMMON, MOAB, EDOM, AND PHILISTIA.....	Chap. xxv
AGAINST TYRE AND SIDON.....	xxvi-xxviii
AGAINST EGYPT.....	xxix-xxxii
APPENDIX TO CHAP. xxxii, "THE BABYLONIAN AND HEBREW UNDERWORLD."	

Book III.—The Book of Consolations. Chaps. xxxiii-xxxix.

DUTIES OF A PROPHET TO WARN MEN AND NATIONS OF THEIR SINS. Chap. xxxiii, 1-6	
A CHANGE OF HEART CAN AVERT JEHOVAH'S WRATH. THE PRINCIPLES OF GOD'S MORAL GOVERNMENT WHICH ENABLES HIM TO BE JUST AND YET TO SAVE THE PENITENT.....	7-20
JERUSALEM IS TAKEN, AND THE BABYLONIAN EXILES LISTEN WITH RE- PENTANT HEARTS TO THE WORDS OF HIM WHOM THEY HAD SCORNE, BUT WHOSE PROPHECIES HAD NOW COME TRUE.....	21-33
REPROOF OF THE SELFISH SHEPHERDS, WHO FOR GAIN HAVE PROPHESED SMOOTH THINGS, AND BROUGHT RUIN UPON THE PEOPLE.....	xxxiv, 1-19
JEHOVAH IS THE "GOOD SHEPHERD," AND WILL NOT FORGET HIS SMITTEN AND SCATTERED FLOCK, BUT WILL MAKE WITH REPENTANT ISRAEL A "COVENANT OF PEACE".....	20-31
FATE OF EDOM, AND EXALTATION OF ISRAEL OVER THE HEATHEN BECAUSE OF THE NAME OF JEHOVAH.....	xxxv, 1-15; xxxvi, 1-23
GOD'S PROMISE TO RESURRECT THE DEAD NATION, AND TO PUT WITHIN IT A NEW SPIRIT, AND GIVE BACK ITS BEAUTIFUL LAND.....	xxxvi, 24-38; xxxvii
OVERTHROW OF GOG AND MAGOG, THE DREADFUL HEATHEN POWERS OF THE NORTH.....	xxxviii, xxxix

**Book IV.—The Prophetic Vision of the New Sanctuary, and its Orders in
Messianic Time. Chaps. xl-xlvi.**

THE TEMPLE DESCRIBED.....	Chaps. xl-xlii
RETURN OF JEHOVAH TO HIS NEW TEMPLE, AND ITS CONSECRATION TO HIS SERVICE.....	xliii
SERVANTS OF THE SANCTUARY.....	xliv; xlv, 1-8
THE SACRIFICES AND OFFERINGS	xlvi, 9-25; xlvii
THE HOLY LAND (THE TEMPLE, SPRING, BOUNDARIES OF THE LAND). PORTIONS OF THE TWELVE TRIBES, CITY AND SUBURBS, DIMENSIONS AND ENTRANCES OF THE CITY. THE CITY'S NEW NAME.....	xlvii, xlviii

THE BOOK OF EZEKIEL.

NOW CHAPTER I.
it came to pass in the

INTRODUCTION.

CHAPTERS I-III.

**Ezekiel's Account of His Call to the
Prophetic Office.**

CHAPTER I.

1. I—This is personal narration. All critics agree that we have here a genuine account of the spiritual experiences of this ancient prophet written by himself. This book throbs with the intense life of a sensitive and majestic personality. (See Introduction, "IV. Ezekiel's Personality.") Literally, 1 *And it came to pass in the thirtieth year on the fourth, on the fifth of the month, and I in the midst of the captivity by the river Chebar, the heavens were opened, and I saw visions of God.* 2 *In the fifth of the month; that is, the fifth year of the captivity of king Jehoiachin,* 3 *Surely came to pass the word of Jehovah unto Ezekiel, son of Buzi the priest, in the land of the Chaldeans by the river Chebar. And the hand of Jehovah was upon him there.* This is a very difficult passage. It is peculiar that the largest date mentioned by Ezekiel is in the first verse of the book. The other dates given are as follows: i, 2, fifth year; viii, 1, sixth year; xx, 1, seventh year; xxiv, 1, ninth year; xxvi, 1, eleventh year; xxix, 1, tenth year; xxix, 17, twenty-seventh year; xxxi, 1, eleventh year; xxxii, 17, and xxxiii, 21, twelfth year; xl, 1, twenty-fifth year. Chap. xl, 1, gives Ezekiel's ordinary method of reckoning: from the "year of our captivity." If the text really represents Ezekiel's introduction to this prophecy, he refers to a thirtieth year which corresponds to "the fifth year of our captivity." In

thirtieth year, in the fourth month, in the fifth day of the month, as I was

this case the most natural supposition would be that the thirtieth year would refer to his own age (Kraetzschmar, etc.), although Mr. Wesley, following the Targum, believed the thirtieth year was reckoned from the discovery of the book of the covenant. Some scholars believe, however, that verse 1, and perhaps also verse 2, were originally the introduction to certain prophecies of Ezekiel which are now lost. Josephus seems to have heard that Ezekiel left two books of his prophecies. Ewald supposes verses 2 and 3 to be a comment added by Ezekiel in his last revision of the book. Cornill regards the first verse as the gloss. But most modern commentators agree that Ezekiel wrote this first verse, and that the "thirtieth year" refers to some Babylonian era, probably that of Nabopolassar, who became king of Babylon 625-624 B. C., just about thirty years previous to this time (594-592 B. C.), while verses 2 and 3 were comments added by a later editor. Professor John F. Peters (*Journal of Biblical Literature*, xi, 39) offers what seems to be the true explanation of how this gloss arose. The era of the first verse is probably Babylonian, perhaps the era of the independence of Babylon. To use a non-Jewish era was not in accordance with Jewish usage; this peculiarity therefore led some one to write on the margin, between the lines, the date according to the Jewish era, the second verse being merely a comment on the first. This annotation finally crept into the text. The form of these annotations is familiar in the Midrashim, and in Jewish commentaries of all eras, with this very form: *אין, that is.* Considering verses 2 and 3, with the exception of the closing phrase, as marginal glosses, we get a very for-

among the 'captives' by the river of Chebar, *that* the heavens were opened, and I saw visions of God. **2** In the fifth day of the month, which was the

¹ Heb. *captivity*.—^a Verse 3; chap. 3. 15, 23; 10. 15, 20, 22; 43. 3.—^b So Matt. 3. 16; Acts 7. 56;

cible introduction to the book, "The heavens were opened, and I saw visions of God, and the hand of Jehovah was upon me there." Ezekiel could never forget the day, which was the fifth day of the month Tammuz (June-July). **The captives**—There were several deportations of Judah and Israel to the east: 1, by Tiglath-pileser to Assyria (2 Kings xv, 29), 741 B. C.; 2, by Shalmaneser to "Habor by the rivers of Gozan [Pasture Land], and in the mountains of the Medes" (LXX., 2 Kings xvii, 6); 3, by Nebuchadnezzar to Babylon (Jer. xxv, 11, 12). Nebuchadnezzar seems first to have carried off Daniel and his companions, afterward Jehoiakim and his court (2 Kings xxiv, 1, 2; 2 Chron. xxxvi, 6, 7; Jer. xxiv, 5, 6), including Ezekiel (see *S. B. A.*, xv, 2). Ezekiel himself tells of later raids upon Palestine and the deportation of its population. No doubt these captives were distributed in various localities. Babylonian records show that there was a "Jewish quarter" in various great cities of Babylonia, and speak also of certain new cities receiving the bulk of their population from foreigners thus transported. These captives were not treated harshly. They could buy, and sell, and build, and have most, if not all, of the privileges of citizens, if they were only willing to forget their native land and be true to the ruling government. **The river of Chebar**—Heb. *Kebâr*, "great." The Chabor of Mesopotamia (2 Kings xvii, 6) must not be confounded with the Chebar of Babylonia. The distinction is shown in the Hebrew text, though it has been only recently recognized by expositors. The Chebar was supposed by Pliny (vi, 24) to be a branch of the Euphrates, called the Gabaris. Many ingenious conjectures have been offered by modern cuneiform scholars, the general opinion being that the Chebar must have been the technical name of one of

fifth year of 'king Jehoiachin's captivity, **3** The word of the LORD came expressly unto ²Ezekiel the priest, the son of Buzi, in the land of the

10. 11; Rev. 19. 11.—^a Chap. 8. 3.—^d 2 Kings 24. 12, 15.—² Heb. *Jehzekel*.

the leading canals of Babylonia; even to this day in Egypt the word for canal being *bahr*, "river." This view has been confirmed by the brilliant discovery of Dr. Hilprecht, in 1897, of an inscription of the fifth century B. C., in which this very name *Kabari* is used of the large navigable canal near Niffer (Nippur). The inscriptions also reveal a large Jewish element in the population of Niffer itself, as is shown by the scores of Jewish names, like Benjamin, Shimeon, Samson, and Zebediah. Local names of Palestinian towns are also of common occurrence; for example, Ashkelon, Heshbon, etc. It is suggestive that these names and their archaic form correspond with remarkable accuracy to those used in Ezra and Nehemiah. It has become almost certain, therefore, that we have at last discovered the very district in which Ezekiel and his friends resided. The traditional tomb of Ezekiel is still shown not far from that place. **Heavens were opened**—This was not a dream, it was a manifestation (Matt. iii, 16; xvii, 2). Whether these heavenly visions appeared on the Sabbath or not (Wesley), they prove the devout spirit of the seer. It is only to deep contemplative natures that such revelations are given. **I saw**—The heavens are always full of glory, but they are not always open to human eyes. The open eye is as necessary to the vision as the open heaven (2 Kings vi, 17). **Visions of God**—This was better than to see the golden streets and the pearly gates of a New Jerusalem. This was the best vision the open heaven could disclose. The quest of the Holy Grail was worth long travel and sorrow; to see God was worth Ezekiel's trip to Babylon and exile from his Judean home.

3. Ezekiel—*God is strong* (Kuenen). Because of this all too brief biographical sketch, and because of Ezekiel's reticence regarding himself, many have supposed that nothing can be

Chaldeans by the river Chebar; and
 "the hand of the LORD was there upon
 him.

^e 1 Kings 18. 46, 2 Kings 3. 15; chap. 3. 14, 22;
 8. 1; 40. 1.

known of this great prophet excepting
 the name of his father, and the fact that
 he was a priest of the family of Zadok;
 but such visions only come to the
 prepared man. Only the pure in heart
 can see God. (See Introduction, "IV.
 Ezekiel's Personality.") **The priest**—
 This shows his training, education, en-
 vironment, and natural prejudices. Buzi,
 Ezekiel's father, is known to us only
 through his illustrious son. Did he also
 dream dreams and see visions? When
 God wants to make a great man he
 usually begins with his parents and
 grandparents. **The hand of the Lord**—
 The hand that is under the throbbing
 earth is upon him (viii, 3; x, 8). The
 universe feels the touch of Omnipoten-
 tence; why should not man? This is a
 strong figure to show that the prophet
 spoke and acted not of his own will, but
 because of a controlling divine power.
 Ezekiel, like Jeremiah and Moses (Jer.
 i, 6; Exod. iii, 11), felt that he could not
 take up the work of a prophet, but
 God's hand turned him to his duty.

THE VISION, 4-28.

Here begins what Franz Delitzsch
 calls "the grandest of all biblical vi-
 sions." It came not on a festal day, but
 on the anniversary of the never-to-be-
 forgotten humiliation of the royal head
 of the nation. It came not to one of
 the priests in Jerusalem, but to a cap-
 tive in the land of the Chaldeans. It
 was to the neediest and saddest that
 Jehovah revealed himself—as glorious
 on the Chebar as on the Jordan. No
 painter has ever succeeded in represent-
 ing these visions of God; even Raphael
 failed in this. The details were so nu-
 merous and the changes so rapid that no
 human brush nor human pen—not even
 Ezekiel's—could fully picture and define
 the glorious ever-changing image. As
 Cornill says, a little, shortsighted man
 might criticise the details of a great
 cathedral—this window might seem to
 him too narrow and the support of yon-

4 And I looked, and behold, "a whirl-
 wind came "out of the north, a great
 cloud, and a fire ³ in folding itself, and

^f Jer. 23. 19; 25. 32.—^g Jer. 1. 14; 4. 6; 6. 1.
³ Heb. *catching itself*.

der beam too massive—but when looked
 at from a distance all the irregularities
 melt into a wonderful harmony of unity
 whose grandeur overcomes us, while with-
 in the sanctuary may be felt the still-
 ness and power of the breath of God.
 It is the same with the visions of Eze-
 kiel. The immense and minute details,
 worked out with such care and patience,
 may bewilder the beholder, but they are
 parts of a majestic and perfect whole
 (*Der Prophet Ezechiel*, pp. 281-283).
 Ezekiel struggled to tell that which was
 "unspeakable and full of glory." His
 ears were filled continually with a noise
 of wings and wheels and spiritual thun-
 ders. His eyes were partially blinded
 by glories which even Moses was not
 able to bear. He was overpowered with
 shadows from a throne "formless with
 infinity." He could not describe twice
 alike those ever-changing glories.

The tremor of an inexpressive thought,
 Too self-amazed to shape itself aloud,
 O'erruns the awful curving of his lips.

One thing, however, stands out clear
 among these mysteries: the majesty of
 God and his supremacy over all things.
 There is a curious correspondence be-
 tween the latest philosophic poetry and
 Ezekiel's thought. The real nearness,
 the vital immanency, of God to all life
 was never more vividly expressed even
 by Emerson, than by this ancient poet
 and prophet-philosopher. Ezekiel does
 not, like Emerson, sink the world-soul
 into the world-all—he never falls into
 the bottomless pit of pantheism—but
 the sense of the Infinite fills every verse
 with its majestic presence.

Being above all beings! Mighty One!
 Whom none can comprehend and none
 explore;
 Who fill'st existence with thyself alone;
 Embracing all; supporting, ruling o'er;
 Being whom we call God, and know no
 more.

VISION OF GOD'S CHARIOT.

4. Out of the north—The region of
 storm, and also of divine mystery. The

a brightness *was* about it, and out of the midst thereof as the color of amber, out of the midst of the fire. **5** * Also out of the midst thereof *came*

* Rev. 4. 6, etc.—1 Chap. 10. 8, etc.

Hebrews looked to the north as the sacred quarter (Psa. xlviii, 2; Jer. i, 13), as did also all other ancient peoples. (See Warren, *Paradise Found*; Oneil, *Night of the Gods*.) The oldest dated tomb on the earth, the Pyramid of Medum, opens to the north. Yet it may be that, as the highway from Palestine entered Tel-abib from the north, Ezekiel was praying toward the holy city when the vision came as the answer to his prayer. **Whirlwind . . . cloud**—So God often reveals himself (Exod. xix, 16; Psa. lxxvii, 18). The first sight of the coming of Jehovah, far in the distance, is like the coming of a tempest. God's best revelations often follow after the storm. It is peculiarly appropriate that to this discouraged captive the vision of glory with the rainbow around it should come out of the clouds of wrath. This is the cloud of glory which had left the holy of holies and passed out to the Mount of Olives, abandoning Jerusalem and the temple to the hands of their enemies in order to protect the little band of true worshipers in a foreign land (chaps. x, xi).

The sun and every vassal star,
All space beyond the soar of angel wings,
Wait on His word; and yet He stays His car
For every sigh a contrite suppliant brings.—Keble.

A fire infolding itself—Literally, *taking hold of itself*. As he looked at the coming storm he saw a bright light in the cloud—not a mild radiance, but like incessant lightning flashes. The whole cloud was illumined by these lightnings from its center until it looked like **amber** (*flashing metal*, LXX.).

5. Likeness of four living creatures—As the prophet gazes upon this strange storm cloud, and it approaches him, he sees four splendid shapes where but a moment before had been only flashes of light. He does not see these distinctly at first, but one thing he is sure of;

the likeness of four living creatures. And ¹ this *was* their appearance; they had ² the likeness of a man. **6** And every one had four faces, and every

* Verse 10; chap. 10, 14, 21.

they are alive; crowded full of life—the very embodiment of life. (See verses 13, 14; Matt. iii, 11.) **They had the likeness of a man**—This was the first and the abiding impression which Ezekiel again and again emphasizes. Notwithstanding their fourfold aspect they looked human. Humanity was the type favored by this symbolic heavenly creation—

The consummation of this scheme
Of being, the completion of this sphere
Of life.

Modern science has strangely illustrated the travailing and groaning of Nature to reach the human—its crown and goal. (See Appendix to chapter.)

6. Four faces—A man's face in front, an eagle's behind, the face of an ox on the left, and of a lion on the right. This is the usual explanation, but Hugo Winckler (*Altorientalische Forschungen*, 1896), from a monument recently discovered at Sendschirli which seems to somewhat resemble this description, would draw the conclusion that each one had a human body and "the appearance of a man," but also that each creature was four-headed; the four heads facing the cardinal points: the four faces of the man looking toward the east, the four lion faces toward the west, the four bull faces toward the north, the four eagle faces toward the south. The fact seems to be that these were symbolic creatures, never intended for pictorial representation. **Four wings**—The winged sun-disk is the oldest known symbol of deity and was revered in Arabia, Babylonia, Phœnicia, and Egypt. Even in Christian times this same symbol was used for the divine Christ by the Copts. Wesley says of the use of these wings: "With two they flew, denoting the speed of their obedience; and with two they covered their body, denoting their reverence."

one had four wings. **7** And their feet were ⁴straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass. **8** ^mAnd they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. **9** ⁿTheir wings were joined one to another; ^othey turned not when they went; they went every one straight forward. **10** As for ^pthe likeness of their faces, they four ^qhad

⁴ Heb. *a straight foot*.—¹ Dan. 10. 6; Rev. 1. 15.—^m Chap. 10. 8, 21.—ⁿ Verse 11.—^o Verse 12, chap. 10. 11.—^p See Rev. 4. 7.—^q Num. 2.

the face of a man, ^rand the face of a lion, on the right side: ^sand they four had the face of an ox on the left side; ^tthey four also had the face of an eagle. **11** Thus were their faces: and their wings were ^ustretched upward; two wings of every one were joined one to another, and ^vtwo covered their bodies. **12** And ^wthey went every one straight forward: ^xwhither the spirit was to go, they went; and ^ythey turned not when they went. **13** As for the likeness of the living creatures,

10.—^r Num. 2. 3.—^s Num. 2. 18.—^t Num. 2. 25. ^u Or, *divided above*.—^v Isa. 6. 2.—^w Verse 9; chap. 10. 22.—^x Verse 20.—^y Verses 9, 17.

7. Straight feet—Dr. Davidson thinks this to mean that the limbs were smooth and unjointed; perhaps the idea was that their limbs were not bound in any way, and not drawn up in the effort of flying. They moved without effort. These limbs and feet shone like burnished brass. (Compare Dan. x, 6; Rev. i, 15.)

8. Hands of a man—Each creature had four wings and beneath the wings "the hand of a man"—whether two or four hands is not stated. The thing to be noted is the symbolic expression of humanity. Surely Ezekiel could not have dreamed even then of a divine incarnation—the hands of a man beneath the activities of the universe?

9. They turned not when they went—Swift and full of activity as they were, there was a calmness and dignity in their movements. There was no hesitancy, no waywardness, no division of purpose; all moved as one, and every one "straight forward." This active and varied life expressed itself in perfect system and order. Is this symbolic of the calm and quiet way in which all powers, natural and supernatural, fulfill Jehovah's will? He maketh the "wrath of man" and the guardians of death to praise him. The gods of the heathen are his footstool. (See Appendix to chapter.)

10. As for the likeness of their faces, they four had the face ["appearance," Gesenius] **of a man, and the face of a lion, on the right side, etc.**—Here again is the emphasis of the appearance, human appearance, of this creature of four

faces. Ewald well points out that the prophet does not attempt to describe this fourfold unity, but only its likeness. His language constantly shows that he felt the difficulty of understanding the deep reality behind this symbol or "likeness." (See note verse 26.)

11. Their wings were in as perfect repose as their faces. Their two uplifted wings, although being used for flight (verse 24), were quiet as those of a bird sailing without effort through the air. Each pair of wings was uplifted to the same plane, so that the wings, though "spread apart," or "separated," as the Hebrew states, yet seemed to be joined to each other and thus to form a sort of platform for the crystal firmament on which rested Jehovah's throne (verses 22, 23). A private note from a well-known English Assyriologist says: "The figures of the Igigi, or 'spirits of heaven,' found at Nineveh are always represented with two pairs of wings, one pair up and one pair down, signifying that the spirit was at rest, yet watchful."

12. The reason of their orderly movements is now given: there was a controlling spirit according to which they moved.

All are but parts of one stupendous whole Whose body Nature is, and God the soul.

They turned not—They did not need to turn. As each side was alike, each could be front, as willed by the spirit, and they could move "straight forward" to any point of the compass without turning.

13. The Greek text seems to be preferable here: "And in the midst of the

their appearance *was* like burning coals of fire, ⁷and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. **14** And the living creatures ²ran and returned ^aas the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold ^bone wheel upon the earth by the living creatures, with his

^y Rev. 4. 5.—^z Zech. 4. 10.—^a Matt. 24. 27.
—^b Chap. 10. 9.—^c Chap. 10. 9, 10.—^d Dan. 10.

living creatures was an appearance as of coals of fire burning, as the appearance of torches turning about in the midst of the living creatures," etc. (LXX.; see also x, 2). The term "coals of fire" is used, Psa. xviii, 12, of the "fireballs of the thunderstorm," and in Exod. xx, 18, the lightnings are called "torches." Has this any reference to Isaiah's vision (Isa. vi), with its altar and coals? St. John also (Rev. iv, 5; viii, 3-5) saw the lightnings coming from the throne and the altar which was before it, and counted the torches "which are the seven spirits of God."

14. This verse is probably a marginal gloss (Kautzsch). The Hebrew text is damaged and obscure. This fact did not prevent Mr. Wesley obtaining from it a high spiritual meaning: "They ran into the lower world, to do what was to be done there; and when they had done, returned as a flash of lightning to the upper world, to the vision of God. Thus we should be in the affairs of this world: though we run into them we must not repose in them, but our souls must presently return like lightning to God, their rest and center."

15. Wheel—A new part of the picture is here introduced. In connection with each living creature is a wheel. The carefulness with which these are described proves their symbolic importance. The wheel is moved by the same spirit as the creature.

16. One wheel was beside each living creature. Each wheel flashed like a precious stone. **A wheel in the middle of a wheel**—Each wheel seemed to be composed of two wheels cutting each other at right angles. Thus each

four faces. **16** ^cThe appearance of the wheels and their work *was* ^dlike unto the color of a beryl: and they four had one likeness: and their appearance and their work *was* as it were ^ea wheel in the middle of a wheel. **17** When they went, they went upon their four sides: ^fand they turned not when they went. **18** As for their rings, they were so high that they were dreadful; and their ^grings were ^hfull of eyes round about them four.

6.—^c Rom. 11. 33; Eph. 3. 10.—^f Verse 12.—^g Or, *strakes*.—^h Chap. 10. 12; Zech. 4. 10.

wheel was always facing every point of the compass, and in whatever direction the chariot moved four wheels were running. They, like the chariot, could, without turning, revolve in any direction the spirit indicated. Wesley conceived these wheels as globes or spheres of light, having tires of exceptional brightness. Wheels fitly symbolize "the height, unsearchableness, wisdom, and vigilance of the divine power."

17. They turned not when they went—Of course they revolved, but as each wheel had a double tire, cutting each other transversely, they never needed to turn around when they wished to go at right angles with their present course. Probably these revolving wheels looked like globes of fire, the tires, however, being distinguished by sparkling eyes. **Upon**—Rather, *toward*.

18. "They were high and dreadful" (R. V.). This verse is so difficult in the Hebrew that the Septuagint, Peshito, and Vulgate all differ in their attempt to translate it so as to make sense. The Revised Version gives perhaps the best guess of any. The emphasis of the height of these blazing circles would suggest that they were not underneath the chariot and "firmament" (verse 22), but surrounded the living creatures with flashing cycles of light. The throne of God was guarded by these orbits of light as the gates of Eden by the circular blazing sword. The lower rim of these orbits was near the feet of the living creatures (x, 2), but according to the prophet, the upper rim was "high and dreadful." **Full of eyes**—The eye, with every

19 And ^hwhen the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. **20** ⁱWhithersoever the spirit was to go, they went, thither *was* their spirit to go; and the wheels were lifted up over against them: ^kfor the spirit ^lof the living creature *was* in the wheels. **21** ^mWhen those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ⁿof the living creature *was* in the wheels. **22** ^oAnd the likeness

^h Chap. 10. 16, 17. — ⁱ Verse 12. — ^k Chap. 10. 17. — ^l Or, *of life*. — ^m Verses 19, 20; chap. 10. 17. — ⁿ Or, *of life*.

ancient people, was the symbol of life, knowledge, and intelligence. (Compare x, 12.) It was one of the most common and sacred symbols used in ancient Egypt and Assyria. Modern science has emphasized, in a way undreamed of by Ezekiel, the wakefulness and activity of the atoms which compose the material universe.

19. There was perfect harmony between the movements of the wheels and the living creatures, because both were directed by the same impulse. They moved as if they were one because the same "spirit of life" was in both, and the same eye of intelligence directed both. The prophet was particularly impressed with this fact, and repeats it. Here was complete harmony with environment. (See also Appendix to chapter.)

20, 21. Over against them—That is, *beside them*.

22. The firmament—Literally, *And there was the likeness of a firmament*, etc. This is a new feature. It seems to rest just above the pavement made by the outstretched wings of the cherubim. It is always elsewhere used in Scripture for the heavens. It is here the platform of Jehovah's throne. This is the "paved work of a sapphire stone, and as it were the body of heaven in clearness," which Moses saw under Jehovah's feet (Exod. xxiv, 10), and which in St. John's vision became, as it were, "a sea of glass like unto crystal" (Rev. iv, 6). If this crystal

of the firmament upon the heads of the living creature *was* as the color of the terrible crystal, stretched forth over their heads above. **23** And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. **24** ^pAnd when they went, I heard the noise of their wings, ^qlike the noise of great waters, as ^rthe voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings. **25** And there *was* a voice from the firma-

^m Exod. 24. 10; chap. 10. 1. — ⁿ Chap. 10. 5. — ^o Chap. 43. 2; Dan. 10. 6; Rev. 1. 15. — ^p Job 37. 4, 5; Psa. 29. 3, 4; 68. 33.

firmament seemed ablaze, as if "mingled with fire" (Rev. xv, 2), it may explain why it seemed to the onlooker "terrible."

23. Everyone had two, which covered their . . . bodies—Repeated from verse 11. The reason for not describing these strange creatures more minutely is that their bodies were completely covered by their wings on every side.

24. The noise of their wings—If it had not been for the noise one could not have known the wings were being used for locomotion. They moved so swiftly and with such perfect regularity that they always appeared outstretched; as if the tips of each pair were joined together (verse 11). The sound seemed to the hearer like the roar of the surf on the rocky shore of the Mediterranean; like the voice of Jehovah when the "God of glory thundereth" (Psa. xxix, 3); like a distant tumult (Jer. xi, 16).

A voice is in the wind I do not know;
A meaning on the face of the high hills
Whose utterance I cannot comprehend;
A something is behind them; this is God.
—Macdonald.

They let down their wings—This was their destination. This wondrous chariot of God stopped before the dazzled eyes of the prophet. Had it come to take him away from this heathen country? Was he to be translated like Elijah?

25. "When they stood, they let down their wings" (Heb.).—This statement is important. It shows that Ezekiel re-

ment that *was* over their heads, when they stood, *and* had let down their wings.

26 ^a And above the firmament that *was* over their heads *was* the likeness of a throne, ^r as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 ^a And I saw as the color of amber, as the appearance of fire round about within it: from the appearance of his

^a Chap. 10. 1.—^r Exod. 24. 10; Rev. 21. 19.
—^a Chap. 8. 2.

ceived his commission after the movement of the wings had ceased. The voice which he heard was not the confused "voice of speech," which the wings imitated. He wished no one to be deceived by any such imagination, and therefore repeated the statement that before the voice spoke to him the cherubim had let down their wings. The voice came from "above the firmament" and was the voice of One upon a throne, which throne he saw when the cherubim let down their wings.

What but God,
Inspiring God! who, boundless Spirit all
And unrelenting Energy, pervades,
Adjusts, sustains, and agitates the whole.

26. **The likeness of a throne**—It should be again noticed how careful Ezekiel is not to say that this vision represented a literal reality. He only describes what he saw—"the likeness of four living creatures" which had "the likeness of a man" (verse 5), and yet were "like the appearance of torches" (verse 13), and lightning flashes (verse 14); he saw four wheels, which "had one likeness" (verse 16), and upon the heads of the living creatures "the likeness of a firmament" (verse 22), and now he sees "the likeness of a throne," and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it, and "the likeness of the glory of the Lord" (verse 28). **The likeness as the appearance of a man**—That the human life should be seen to predominate and control all the varied life expressed by the living creatures, the highest ministers of Jehovah, does not seem too strange to believe and repeat; but here the amaze-

loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 ^a As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. ^a This *was* the appearance of the likeness of the glory of the LORD. And when I saw it, ^r I fell upon my face, and I heard a voice of one that spake.

^a Rev. 4. 3; 10. 1.—^a Chap. 3. 23; 8. 4.—^r Chap. 8. 23; Dan. 8. 17; Acts 9. 4; Rev. 1. 17.

ment of the prophet passes all bounds, for he sees what looks to be a man on the throne of the unapproachable God! He dare not deny what he has seen, and yet he dare not affirm that he actually saw, even in a vision, a man on Jehovah's throne.

So through the thunder comes a human voice,
Saying, "O heart I made, a heart beats here!
Face my hands fashioned, see it in myself!"—Browning, *Karshish*.

What it meant, what it foreshadowed, Ezekiel never tried to tell, but his perplexity and wonder may be discovered in this strange sentence, "And upon the likeness of a throne *was* the likeness as the appearance of a man." This is the most sublime prevision of the incarnation to be found in the holy oracles. Ezekiel, as truly as Isaiah, "saw his glory" though in a mirror, darkly (John xii. 41; Col. i. 15; Heb. i. 3). Ezekiel did not know the real meaning of the man upon the throne, but in this vision the race was receiving its answer to its age-long cry.

'Tis the weakness in strength that I cry
for, my flesh that I seek
In the Godhead! I seek and I find it.
—Browning, *Saul*.

27. The text is difficult to understand; but it probably means that from the loins downward his body shone like fire, while from the loins upward there was a softer glow like that of amber. **And it had brightness**—Omit "it had."

28. **The bow that is in the cloud**—This, of course, refers to the well-known symbol of God's covenant made with Noah (Gen. ix. 13). The bow was also among the Babylonians considered

as the sign of covenant. Ezekiel did not see in this a sign of the "covenant of redemption" any more than he saw a hidden meaning in the man on the throne. No doubt this was one of the instances when a prophet sought to look into the glorious mysteries of the future and was not able (1 Pet. i, 10-12). Yet it would be stupidity if we—who have been enlightened by Him who "opened the Scriptures," and of whom holy men spake as they were moved of the Holy Ghost—did not see a heavenly beauty and significance in the rainbow which surrounded "the appearance of a man" upon the throne of the Almighty. "This brightness was round about Jehovah's head: a halo of glory, a diadem of transcendent beauty, redemption's matchless crown. In it are blended all the attributes of divine perfection, from the scarlet hue of righteousness to the soft blue of perfect peace. On the raindrops this heavenly bow of beauty is sketched as if to suggest that in the daily gifts which flow from the divine hand we may discern the everlasting covenant, ordered in all things and sure."—*Pulpit Commentary*. **This was the appearance of the likeness of the glory of the Lord**—Once more comes the affirmation from astonished lips that, whatever the reality may be, he has truly described the "vision of God" as it was given to him. No wonder that Ezekiel felt himself compelled to repeat again and again that he only claimed that he had seen "the appearance of a likeness" of God; for no man in all the earth for six centuries to come could understand the vision. It almost seemed a blasphemous thing to see, even in vision, a man or even the likeness of a man upon Jehovah's throne. All that Ezekiel continues to affirm, realizing how distasteful the fact will still appear to his people, is that he did see "the appearance of the likeness of the glory of the Lord."

APPENDIX.

What does this strange symbolism mean? No one can doubt that it was intended to convey some deep spiritual

meaning to the captives in Babylon, but it is difficult for us to understand what was no doubt sufficiently plain to those whom Ezekiel addressed.

We are strangers to the stars,
And strangers to the mystic beast and bird.

1. One is almost tempted to believe that the movements of these "high and terrible" wheels (orbits) might symbolize the activities of Nature; and that therefore this might be a picture of God enthroned in his universe, every part of which is controlled by his omnipotence, and in every motion of which may be seen the flashing of his omniscient eye. Nothing fascinated the ancient world like the study of the heavens, and all the religious thought of the Orient is filled with a celestial symbolism. Everywhere the wheel or circle was revered. A wheel, or sphere, with a dot in its center was the divine title (*Ra*) attached to the names of all the early Pharaohs. The winged sphere (or disk) was the supreme symbol of deity in Egypt and Assyria. Over the head of one Assyrian monarch was pictured a winged sphere consisting of a central wheel and seven stars. The wheel god was well known in Egypt and Assyria, appearing to be the judge of heaven, and holding a thunderbolt in his hand. In one picture, 850 B. C., the sun god sits upon his throne, while on a table in front of him is the wheel (the sun chariot). In the *Mahabharata* Agni equips Vishnu with a wheel which has a nave of thunder. Under the throne of Buddha is a revolving wheel flanked by two supernatural animals. The reverence for the celestial sphere and the revolution of the heavens, which seemed to ancient thought to represent best the supreme idea of deity, led, no doubt, to the invention of the praying wheel in India, to the use of the wheel as a symbol in Egyptian temples (according to the Greeks), and to the wheel symbolism connected with religious festivals in all parts of the earth—even in Europe down to the present generation. Movements like those of the modern der-vishes were prescribed by Pythagoras in the very next generation to Ezekiel,

who taught, according to Plutarch, that to turn round was the highest act of adoration, representing the rotary motion of the universe. The very word universe suggests the common ancient thought. The *Rig Veda* contains the following suggestive remark: "The seven yoke the chariot to the only wheel; an only courser with a sevenfold name moves the triple-named everlasting wheel, that nothing can arrest, on which repose all beings" (ii, 126). The living creatures may also have a zodiacal significance, since among the Chaldeans, Assyrians, and other ancient nations, the celestial luminaries were pictured under living forms and special reverence was paid to the four cardinal points and their symbolic animal representatives. (See particularly John Oneil's *Night of the Gods*, vol. ii). Much more might be added—as, for example, that the "firmament" in every other place in Scripture refers to the heavens—but sufficient has been given to make it possible that Ezekiel here meant to picture the throbbing universe, moving majestically onward, "wheel within wheel," as Jehovah's throne, and he himself immanent in all the activities of nature.

Up and down

Runs arrowy fire, while earthly forms
combine
To throb the secret forth; a touch
divine—
And the scaled eyeball owns the mystic
rod;
Visibly through the garden walketh God.

Yet could it be possible that twenty-five hundred years before the birth of Browning his deepest philosophy could have been grasped by this ancient transcendentalist?

2. Or is it not more probable that a Hebrew prophet, instead of attempting to picture a universe filled with deity—

All changes at his instantaneous will—
Not by the operation of a law
Whose maker is elsewhere, at other
work—

might only have intended to declare that all life, in earth and heaven and *Sheol*, had its source and being and continuance in the One—the "spirit of life?" This was an idea peculiarly attractive to the Hebrew. From the

opening leaf of the primitive story of creation down to the last letter of the last living apostle, it is, over and over, emphasized that God is life; he alone has "life in himself," and "in him all things live, and move, and have their being." It is a great conception, and if one notes the particularity with which the prophet declares that these are "living creatures," and repeats again and again that the "spirit of life" is in the wheels, he may not be unprepared to believe that this was a vision of life: all life permeated and thrilled and upheld by the life of God. It was something that the captives in Babylon needed to know—that not in Jerusalem alone, and not the children of Abraham only, but all life, everywhere, was controlled by the living One.

He glows above

With scarce an intervention, presses
close
And palpitatingly his soul o'er ours:
We feel him, nor by painful reason know.

There is a curious correspondence between the latest philosophic poesy and Ezekiel's vision. The real nearness of God to all life was never more vividly expressed.

3. At least one other attractive explanation of this symbolism is offered by modern cuneiform study. In Persia the flashing globe of the sun was the emblem of Ormuzd, and a golden eagle led Persian troops to victory, while in Assyria the eagle was the special symbol of the great national god Assur, and in Babylon the symbol and messenger of Shamash, the god of life. The underworld, according to Babylonian and Assyrian and Egyptian conceptions, was peopled with horrible winged monsters with animal heads. In one Babylonian picture of Hades—well known in Ezekiel's day—seven demons with animal heads (bulls, lions, etc.) support on their shoulders the seat of the gods. The chief god of the underworld, Nergal, was most commonly pictured with the face of a lion, while Marduk, who could restore the dead to life, was symbolized by a bull (ox). The bull, the lion, and the eagle sometimes appear in combination in

AND CHAPTER II.
he said unto me, Son of

^a Dan. 10. 11.

Babylonian pictures. On one Babylonian seal a god is represented sitting on a throne which is supported by four winged man-headed bulls or cherubim. In Phœnicia, a country thoroughly well known both to the Hebrews and Babylonians, death also was personified as a lion, and this figure is constantly found on the sepulchral monuments in Phrygia, Mycenæ, Lycia, Cyprus, etc. In Egypt, a land equally well known, Ra was symbolized by a bull, while Set was represented as a lion with an eagle head. (For the ancient conception of the underworld see Jeremias's *Die Babylonisch-Assy. Vorstellungen vom Leben nach dem Tode*, 1887; many articles *Journal of Hellenic Studies*; and Jastrow, *Bab.-Assy. Rel.*, 1898.) Eagle-winged and human-headed lions with the body and horns of bulls stood guard at the entrance of temples in all the great cities of Babylon, and were supposed also to guard the entrance to the land of the dead. The whole earth shuddered with fear as the wise men of these greatest capitals of the earth pictured the perils of the journey into the future world and the awful forms of the gods who alone could deliver—and now a Hebrew prophet takes up his pen to picture his God, and behold, his God is human! And these symbolic creatures of the earth and the heaven and the underworld, before whom the kings of Babylon and of Egypt bow in abject fear, covering their bodies with amulets in order to escape from them, lo, these are all seen to be the servants of the great Jehovah; implicitly obeying him, humbly honoring him! Marduk and Nergal, with all their subordinates, life and death, the superhuman powers of the earth, the upper heaven and the underworld, the powers of the present and the powers controlling the future are all pictured as servants of the one Lord of life! Surely the Hebrew believer—tempted because of the Babylonian civilization to believe also in its divinities—needed some such

man, ^a stand upon thy feet, and I will speak unto thee. ² And ^b the spirit

^b Chap. 3. 24.

sublime picture as this to save him from the fascinating idolatry which controlled the wealth and fashion of the world's most famous capital. Israel was always prone to yield herself even to the coarse worship of her less aristocratic neighbors; would she not have been more ready to accept the subtle and gorgeous worship of Babylon, to which was ascribed all the glory and power of the empire—especially as all the temporal interests of these new settlers suggested this as the highest business policy? What saved them from it? There can be no doubt that Ezekiel's vision of Jehovah triumphing above all the gods of the heathen contributed much to this. They went into captivity as idolaters; they came out of captivity ready to die for their great faith in the all-powerfulness of the one God. From that day until now the Hebrew nation has been able to sing:

Lord, on thee
Eternity has its foundation; all
Spring forth from thee of light, joy,
harmony,
Sole origin—all life, all beauty, thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays
divine.—Derzhaven.

CHAPTER II.

EZEKIEL RECEIVES HIS COMMISSION FROM
JEHOVAH, 1-8.

The circumstances are the most solemn possible. The man whom Jehovah honors thus with a private interview must be about to receive no ordinary commission. Beyond any other in Scripture this might be called the preacher's chapter.

1. **Son of man**—This was a form of address which was very common in Chaldea, especially when the gods were supposed to speak. (Compare Lightfoot.) It vividly calls attention to the contrast between human mortality and weakness and divine eternity and majesty. Yet let it be noticed that when Jehovah—in the likeness of a man upon a throne (i, 26)—wants a messenger to speak to

entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. **3** And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious ¹nation that hath rebelled against me: ²they and their fathers have transgressed against me, *even* unto this very day. **4** ³For they are

¹ Heb. *nations*.—^c Jer. 3. 25; chap. 20. 18, 21, 30.—^d Chap. 3. 7.

mankind he searches for one who is pre-eminently human. The whole prophecy shows how powerfully Jehovah can use a man to display his glory when he speaks and acts not according to his own will, but Jehovah's. **I will speak unto thee**—"The Hebrew here indicates confidential conversation with the prophets although he may only take part as a listener."—Orelli. **Stand upon thy feet**—The man of flint (iii, 9) must rise up and receive his commission standing (i, 28). He must at once be taught obedience and courage, and stand ready to run at the conclusion of the message.

2. And the spirit—Literally, *a spirit*. This was probably the spirit that controlled the living creatures (i, 20), though Ezekiel does not yet seem to recognize this. **Set me upon my feet**—God's majesty may smite the beholder with weakness, but when one is weakest he finds working within him a "spirit" making him strongest. This spirit only comes to the humble soul. It is only after one has fallen upon his face before God that he becomes able to stand before him and hear him speak. The inner strength comes to the man who does not dare even to lift up his face to heaven.

3. I send thee—Only a man can speak to men. Only one who is a child of man can sympathize enough with the woes of humanity to act as God's messenger to them. **To a rebellious nation**—Literally, *nations*; LXX., *rebellious ones*. Here each tribe or division of the people seems to be counted as a nation, for evidently the expression refers to the children of Israel and Judah. Ezekiel did have a message for the heathen, but this is not referred to here. **They and**

2 impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. **5** ⁴And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet ⁵shall know that there hath been a prophet among them.

² Heb. *hard of face*.—^c Chap. 3. 11, 26, 27. —^f Chap. 33. 33.

their fathers have transgressed—Disobedience is inbred and has been long continued. There must be a taint in the blood. This heredity is not an excuse, but an explanation of the faithlessness and guilty conduct of the present generation. (Compare xvi, 23.)

4. For they are impudent children—Literally, *And the children are stiff-faced and stiff-hearted*. "The children of Israel are first described as rebellious heathen (verse 3), then as heartless children."—Curry. Centuries of disobedience had made them bold and stubborn, their brows like brass and their necks like iron sinews (Isa. xlviii, 4; Exod. xxxiii, 3). When the heart is frozen the face soon shows it. **Thus saith the Lord God**—Literally, *Lord Jehovah*. Jehovah—pronounced by the Hebrews *yāh-we* and by the Babylonians *ja'ava*—was the national covenant-keeping name of the "merciful and gracious One, long-suffering and abundant in loving-kindness and truth," whose nature is so beautifully described at the beginning of Hebrew history (Exod. xxxiv). It is in this most loving name, which is intertwined with the most glorious and patriotic memories of the nation, that the prophet is commanded to utter his warning and reproof. It has not been proved that *Yāh-we* was worshiped outside the borders of the Israelite kingdom. (*Journal of Biblical Literature*, xiii, 101, etc.)

5. Whether they will hear—Heredity may have determined the form of their guilt, but it does not relieve them from responsibility. They are still able to hear and obey—yet these words breathe a sad suspicion that they will still remain persistently impenitent. **Yet shall know**, etc. —To speak as a

■ And thou, son of man, ^gbe not afraid of them, neither be afraid of their words, though ^hbriers and thorns *be* with thee, and thou dost dwell among scorpions: ⁱ'be not afraid of their words, nor be dismayed at their looks, ^jthough they be a rebellious house. **7** ^k'And thou shalt speak my words unto them, ^mwhether they

will hear, or whether they will forbear: for they *are* ⁿmost rebellious. ■ But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and ^oeat that I give thee.

9 And when I looked, behold, ^pa hand *was* sent unto me; and lo, ^qa roll of a book *was* therein; **10** And he

^g Jer. 1. 8, 17; Luke 12. 4. —^h Or, *rebels*. —ⁱ Isa. 9. 18; Jer. 6. 28; Mic. 7. 4. —^j Chap. 3. 9; 1 Pet. 3. 14. —^k Chap. 3. 9, 26, 27.

^l Jer. 1. 7, 17. —^m Verse 5. —ⁿ Heb. *rebellion*. —^o Rev. 10. 9. —^p Chap. 3. 3; Jer. 1. 9. —^q Chap. 3. 1.

herald, not originating the message or arguing about it, or tampering with it, but simply crying, "Thus saith the Lord," is the best way to convince a sharp-tongued and impudent people that there is a prophet in their midst. Even such hearers will soon begin to acknowledge that there is something in religion, and "if there is a prophet on earth, Ezekiel is one."

6. Briers . . . thorns . . . scorpions—

The work of a true prophet is not easy, and will necessarily arouse the most bitter opposition. To suffer the grief of exile is bad enough (Psa. cxxxvii), but extra torments are in reserve for the faithful preacher. Ezekiel must be prepared for "thorns in the flesh" and scorpion stings. (Compare Matt. x, 16-23.) The constant irritation of the brier is as bad for the temper as the sting of the scorpion. Many who could go into the lion's jaws without shrinking are beaten back from the path of daily duty by the briers in the path. **Though they be a rebellious house**—Literally, *for they be a house of rebelliousness*. They always have been and are yet rebellious, and therefore they could not do otherwise than dislike and persecute one who tells them the truth.

7. Thou shalt speak my words—In spite of all the irritation naturally aroused by these piercing briers Ezekiel must not add one personal word to the message; nor must he keep back one syllable of it. It will seem to have no good effect; it will arouse such antagonisms that he will seem to be standing in a bed of scorpions. Let him still speak. It is the duty of the preacher to preach, not to convert.

8. Be not thou rebellious—God sees the inward hesitation of the prophet

to accept this hard and thankless task to which he was called. From what we know of the prophet (see Introduction, IV) it is plain that his whole nature revolted against it. His extreme sensitiveness, so easily lacerated by a pricking word; his meditative and lonely life as a priest, his peculiar and tender love for his home (chap. xxiv, 15-21), his patriotism and special regard for his suffering comrades in exile—all seemed to unfit him for the stern and thorny work of a reformer. It almost seems as if he put his fingers in his ears, protesting against even listening to these stern criticisms and rebukes of those whom even in their sins he loved so well. But Jehovah cries, **Thou, son of man, hear what I say unto thee**, and reaches him through his conscience. To disobey will be to become like those whose flagrant disobedience he recognizes and laments. Israel is in captivity, and the temple falling into ruins, because it refused its commission and fled from duty. "**Be not rebellious like that rebellious house**." (See note iii, 14.) **Eat that I give thee**—This is a symbolism most common in the Orient and well understood everywhere. Orientals still speak of "eating" blows, grief, wounds, etc. (Compare Jer. i, 7-9; Rev. x, 9.) The prophet must receive the truth and feel it; it must become a part of his very life before he can speak it. No one can give until he has received. But what a message!

IN SYMBOL AND BY DIRECT INSTRUCTION THE PREACHER IS TAUGHT THAT HE MUST NOT SPEAK HIS OWN WORDS, BUT JEHOVAH'S, ii, 9-iii, 11.

9, 10. The roll which represented the

spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

CHAPTER III.

MOREOVER he said unto me, Son of man, eat that thou findest; ^aeat this roll, and go speak unto the house of Israel. **2** So ^bI opened my mouth, and he caused me to eat that roll. **3** And he said unto me, Son of man, cause thy belly to eat, and ^cfill thy bowels with this roll that I give thee. Then did I ^deat it; and it was in my mouth ^eas honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

^a Chap. 2. 8, 9.—^b Acts 26. 19.—^c John 7. 38; Col. 3. 16.—^d Rev. 10. 9; see Jer. 15. 16.—^e Psal. 19. 10; 119. 103.—^f Heb. *deep of lip, and heavy of tongue*; and so verse 6.—^g Heb. *deep of lip, and heavy of language*.—^h Or, *if I had*

prophecy Jehovah expected him to deliver was full and running over with **lamentations, and mourning, and woe**, written on both sides—a thing unusual in ancient papyri—and Ezekiel knew its contents, for it was spread out before him. God never deceives his messengers. He never coaxes them into his service by promises of an easy task. (Compare Matt. x, 34–38.)

CHAPTER III.

1–3. Ezekiel's preparation for future speech, by making the truth which he was to utter a part of himself, required the cooperation of the human and the divine. God furnished the truth (ii, 9) and caused him to eat it (verse 2); but it was also needed that Ezekiel should accept it of his own will and use all his energies in the attempt to assimilate it (verse 3). Notwithstanding the bitterness of the message it became sweet to the taste when obediently accepted. To the true prophet even "God's bitter word is sweet." (Compare Jer. xv, 16; Psal. xix, 10; Rev. x, 8–11.)

4–7. The prophet having learned the character of the message he is expected to deliver, Jehovah urges him to immediate action. Although no word is recorded one can be sure that there has come into the prophet's mind, and perhaps been uttered by his lips, the self-

5 For thou art not sent to a people ¹of a strange speech and of a hard language, *but* to the house of Israel; **6** Not to many people ²of a strange speech and of a hard language, whose words thou canst not understand. ³Surely, 'had I sent thee to them, they would have hearkened unto thee. **7** But the house of Israel will not hearken unto thee; ⁴for they will not hearken unto me: ⁵for all the house of Israel are ⁶impudent and hard-hearted. **8** Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. **9** ⁷As an adamant harder than flint have I made thy forehead: ⁸fear them not, neither be dismayed at their looks, though they be a rebel-

sent thee, etc., would they not have hearkened unto thee?—¹ Matt. 11. 21, 23.—² John 15. 20.—³ Chap. 2. 4.—⁴ Heb. *stiff of forehead, and hard of heart*.—⁵ Isa. 50. 7; Jer. 1. 18; 15. 20; Mic. 3. 8.—⁶ Jer. 1. 8, 17; chap. 2. 6.

depreciative argument against his acceptance of the commission which Moses had uttered many centuries before: "O my Lord, I am not eloquent, . . . but I am slow of speech, and of a slow tongue" (Exod. iv, 10). Jehovah replies: Thou art not sent, as Moses was, to a foreign people, "of dark speech and heavy tongue," but to your own countrymen. Thou art not sent to the Babylonian capital, amidst the strange multitude of many peoples "whose words thou canst not understand," but to those who speak your own language. There is no need of any gift of tongues. But do not be deceived, it is not eloquence that you need any more than Moses did. Even the Assyrians would listen to your broken and stammering message with more respect than will these men, so "stiff of forehead and hard-hearted," even though your words be like music (xxxiii, 32). It is not the manner, but the message to which they object. "They will not hearken unto thee; for they will not hearken unto me."

8, 9. Jehovah declares that though the people to whom he will speak "are stiff-faced" and "hard of heart," he himself will make the prophet as strong and persistent as they, with a forehead hard as adamant, or "diamond" (Kautzsch; see also Jer. xvii, 1). He need not fear them nor their looks,

lious house. **10** Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. **11** And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, 'Thus saith the Lord God; whether they will hear, or whether they will forbear. **12** Then ^mthe spirit took me up, and I heard behind

me a voice of a great rushing, *saying*, Blessed be the glory of the Lord from his place. **13** I heard also the noise of the wings of the living creatures that ⁵ touched one another, and the noise of the wheels over against them, and a noise of a great rushing. **14** So ^athe spirit lifted me up, and took me away, and I went ^ein bitterness, in the ⁷heat of my spirit; but ^othe hand of the Lord was strong upon me.

¹ Chap. 2, 5, 7; verse 27.—^m Verse 14; chap. 8, 3; see 1 Kings 18, 12; 2 Kings 2, 16; Acts 8, 39.
—⁵ Heb. *kissed*.

ⁿ Verse 12; chap. 8, 3.—⁶ Heb. *bitter*.—⁷ Heb. *hot anger*.—² Kings 3, 15; chap. 1, 3, 8, 1; 37, 1.

"for they are a rebellious house." Loyalty is stronger than rebellion, and righteousness may well be braver than sin. (Compare Isa. 1, 7.)

10, 11. The repetition of the commands **Receive . . . hear . . . go** shows the hesitancy of the prophet. The repetition of the statement **Thus saith the Lord** is both a warning and an encouragement. It warns the prophet of the awful sin of disobedience; it encourages him: because any message that comes directly from the Lord Jehovah a man ought to be willing to deliver to the people, whether they will listen to it or not.

THE PREACHER'S BITTERNESS OF SPIRIT, AND HIS UTTER DISCOMFITURE IN THE PRESENCE OF HIS FIRST CONGREGATION, 12-15.

Here the turbulent, passionate nature of the prophet displays itself. This is not at all inconsistent with sensitiveness and tenderness. St. John was by nature a "son of thunder." Both of these great spirits needed to feel the controlling "hand of the Lord" upon them. Ezekiel, as he heard Jehovah's plan for him grew hot, and angry, and bitter (verse 14). "A" spirit controlled him then (Heb.). It was only after a second visit from Jehovah that "the" spirit came to him (verse 24), and he needed no compulsion henceforth to drive him to his work.

12. The spirit took me up—Literally, *a spirit, or wind*. (Compare i, 4.) Perhaps the meaning is that the whirlwind lifted him when the glory departed, and notwithstanding his rebellion of spirit took him to his disagreeable lifework;

perhaps it refers only to inner compulsion (verse 14). **I heard behind me . . . a great rushing**—The chariot of Jehovah leaves at the same time as the prophet, and in the distance he hears the wings of the cherubim "kiss" each other, and the noise of the wheels "beside them," as they rush forward (verse 13; compare i, 9, 11, 23). **Saying, Blessed be the glory of the Lord from his place**—The text here is almost untranslatable, but by the change of one letter we get a reading corresponding to the parallel passages when the glory of the Lord was lifted up (i, 19-24; x, 5, 19; xi, 22, 23).

14. I went in bitterness, in the heat of my spirit—The taste that was at first sweet (verse 3) is now bitter. (Compare Rev. x, 9, 10; Matt. xxvi, 41.) The bitterness is an angry bitterness (Judg. xviii, 25; 2 Sam. xvii, 8), and the heat of spirit is the hotness of wrath. (See notes ii, 8; iii, 10, 11.) Almost all expositors believe this to have been fury against the sins which he was about to condemn (compare Jer. vi, 11); but his spirit toward his countrymen in other passages, taken in connection with all the circumstances of his call and his refusal to speak until again and again God had appeared to him and warned him not to rebel, declaring that if he did not warn the people their blood would be upon his own head (verse 20), added to the repeated statement that he only succeeded finally in doing as he was commanded because the hand of the Lord was heavy upon him, leads us to the conclusion that this bitterness and heat of spirit was caused by the prophet's unwilling-

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and "I sat where they sat, and remained there astonished among them seven days. **16** And it

p Job 2. 13; Psa. 137. 1. — q Chap. 33. 7-9. — r Isa.

ness to enter upon the work to which God called him. (Compare Jonah i, 3; iv, 1.) The utter inadequacy of the usual explanation is illustrated in the *Expositor's Bible*, where this "bitterness" and "heat" is declared to be due to the "mental prostration" produced by the vision, or, as Bertholet more bluntly puts it, "it was a psychological reaction from his cataleptic state." (!) Rather see our notes ii, 8; iii, 10, 11, 15-21; xvi, 44.

15. Tel-abib—This was the name of the village where most of the Hebrew community seems to have resided, on the river Chebar. (Compare i, 3.) The meaning of the term is given differently by different scholars; for example, Kuenen, following the Vulgate, "Cornear Hill;" Fred. Delitzsch, "Forest Hill;" more recently, "Mound of the Storm" (Pinches), or, "Hill of the Deluge" (Haupt). All over Mesopotamia are ancient mounds, or "tells." This word may indicate that the Israelites resided on or near the ruins of an ancient city (Abib). **I sat where they sat**—Literally, *to where they lived*. Toy translates the latter half of the verse, "and sat there among them seven days dismayed." **Astonished . . . seven days**—Kautzsch, "staring;" that is, dumb and motionless. This does not seem to have been a silence commanded of God, such as occurred later (verse 26). God had again and again commanded Ezekiel to "speak" (ii, 4, 7; iii, 4, 11); but through bitterness of spirit the prophet remained silent. The vision was over, and he found himself, as if carried by the wind, before the very people whom Jehovah had commanded him to rebuke. But they were his neighbors and countrymen, and companions in affliction, and for seven days the prophet remained silent. Perhaps he was physically overcome by the vision, perhaps humility and lack of self-confidence may partially explain this conduct, but more

came to pass at the end of seven days, that the word of the LORD came unto me, saying, **17** 'Son of man, I have made thee 'a watchman unto the house of Israel: therefore hear the

52. 8; 56. 10; 62. 6; Jer. 6. 17; Acts 20. 28, 31.

probably it was a deep repugnance to the task assigned him. He only remained on the spot because the hand of the Lord "was heavy upon him" (verse 14). His body was controlled by that Hand as if he, too, were a "wheel" or a "living creature;" yet his tongue was free, and his rebellious spirit refused to utter the awful message which he had seen written in the roll (ii, 9; Job ii, 13).

JEHOVAH AGAIN LAYS HIS HAND UPON THE PROPHET AND RECOMMISSIONS HIM WITH INCREASED SOLEMNITY, 16-21.

16. At the end of seven days—God was tender with the disobedient prophet; for the task was far harder than Jonah's or Moses', in that it was not the heathen, but his own friends whom he must condemn and from whom he must receive scorn. What he was to say would seem to them both treason and blasphemy; for he was commanded to utter words against Israel and the holy city and the holy temple as terrible as former prophets had been commanded to speak against Egypt or Philistia or Babylon. No wonder the tongue of the prophet was paralyzed even as he attempted to obey. For an entire week Jehovah watched the inward struggle, and then again spoke to him of the heinousness of his rebellion, explaining to him that silence on his part would not cause the escape of his guilty countrymen and would bring bloodguiltiness upon his own soul.

17-21. Jehovah uses a figure to describe the prophet's duty with which doubtless Ezekiel was well acquainted (Jer. vi, 17). A silent prophet is like the watchman who, sleeping at his post, fails to warn the city of danger. Such a sentinel is guilty of death. If he gives the warning, some may save themselves; but even if no one is saved, the sentinel is guiltless. Just so with the prophet. If he does not reprove

word at my mouth, and give them warning from me. **18** When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* * shall die in his iniquity; but his blood will I require at thine hand. **19** Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ' but thou hast delivered thy soul. **20** Again, When a "righteous *man* doth turn from his ^s righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his

sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. **21** Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ^v And the hand of the LORD was there upon me; and he said unto me, Arise, go forth ^w into the plain, and I will there talk with thee. **23** Then I arose, and went forth into the plain: and behold, ^x the glory of the LORD stood there, as the glory which I ^y saw by the river of Chebar: ' and I fell on my face. **24** Then ^a the spirit entered into me, and set me upon my feet, and

* Chap. 33. 6; John 8. 21. 24.—^t Isa. 49. 4, 5; Acts 20. 26.—ⁿ Chap. 18. 24; 33. 12, 13.—^s Heb. *righteousness*.

^v Verse 14; chap. 1. 3.—^w Chap. 8. 4.—^x Chap. 1. 28.—^y Chap. 1. 1.—^z Chap. 1. 28.—^a Chap. 2. 2.

the people for their sins, he is guilty of a capital crime. If he utters the word of warning, they may repent and escape punishment; but whether they repent or not the watchman has delivered his soul. The principles of judgment are here emphasized with special reference to the prophet. In chaps. xviii and xxxiii they are more fully explained with reference to the disobedient people to whom he speaks.

18. In his iniquity—Perhaps, *through his iniquity*. "It is of the nature of sin that it is made the instrument of its own punishment (Job viii, 4)."—Davidson.

20. I lay a stumbling-block—For an explanation of God's agency in temptation see chap. xviii and Plumptre, *Pulpit Commentary*, p. 49. Every man in the last hour of his life trips over a stumbling-block—which God sees, and permits to remain—and falls into the grave. The point here is that if the prophet fails to warn a man who once was righteous but is now wicked, and he dies without repentance, he will be lost, and his blood will be upon the head of the silent watchman.

21. Warn the righteous man—The word of the prophet is not for out-breaking sinners only. The good man needs to be warned against falling into temptation. Ezekiel need not go to his people at Tel-abib speaking to them as if they were incorrigibles. The

best Israelite needs the word of exhortation and warning.

THE SECOND VISION OF THE "GLORY OF THE LORD," 22-27.

The argument of Jehovah seems to have brought Ezekiel to a partial realization of his duty, but it needed another talk and another vision to empower him for the work. After this second vision (which may have occurred some time after the argument just given) there are no further signs of heat or bitterness, and the manner in which he is addressed proves that his spirit had undergone a change.

22. The hand of the Lord was there upon me—He was still under divine compulsion. He felt God's presence even when his glory was absent. He knew the power of the omnipotent Hand. **Go forth into the plain**—This is either a continuance of the vision (Smend), or else, as we think, it is a command to come out where he can be alone with God.

23. Once more the prophet falls upon his face amazed before the wondrous glory of Jehovah. (See chaps. i and x.)

24. Then the spirit entered into me—"A" spirit (ii, 2; iii, 14) has become "the" spirit now. Ezekiel has become acquainted with the action of this inner spiritual power. It is Jehovah's spirit, for it "speaks," and prophesies, and commands, and makes dumb (24-26).

spake with me, and said unto me, Go, shut thyself within thine house. **25** But thou, O son of man, behold, ^b they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: **26** And ^c I will make thy tongue cleave to the roof of thy mouth, that thou shalt be

^b Chap. 4. 3. — ^c Chap. 24. 27; Luke 1. 20, 22.
— ^d Heb. *a man reproving*.

Go, shut thyself within thine house—

The object sought by commanding him to come into the “valley” seems already to have been accomplished. The prophet is ready now to obey, implicitly, without protest, any word of the Lord; yet he must shut himself within the house and wait yet a little longer before he delivers his message.

25. They shall put bands upon thee

—Or, *bands shall be put upon thee, and thou shalt be bound with them.* If this is to be taken literally, it is the first sermon which Ezekiel is to preach to his countrymen. It will contain the lesson of his own helplessness. It will be a public confession of his inability to move hand or foot except as Jehovah bids him. This same lesson, less easily understood, however, might have been learned if the “bands” were purely mental. His seclusion in his own house might have caused remark and been attributed to a divine command.

26. Thou shalt be dumb—He who had previously refused to speak now finds himself unable to speak (compare Luke i, 20), and this dumbness is also to teach both himself and the people the lesson that his tongue is now fully controlled by Jehovah. God can speak through obedient silence as truly as through the most eloquent tongue. It is only disobedient silence which is condemned (verse 15). When the preacher is so moved by “the spirit” that he cannot speak, the sermon becomes impressive. This verse explains why, unlike other prophets, almost all Ezekiel’s sermons are preached in sign language. Not until after the capture of Jerusalem did Ezekiel fully recover the use of the tongue which he had so despised (xxiv, 27; xxxiii, 22). Was this dumbness produced by physical disease (Kloster-

dumb, and shalt not be to them ^a a re-prover: ^a for they *are* a rebellious house. **27** ^a But when I speak with thee, I will open thy mouth, and thou shalt say unto them, ^b Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: ^c for they *are* a rebellious house.

^d Chap. 2. 5-7. — ^e Chap. 24. 27; 33. 22. — Verse 11. — ^f Verses 9, 26; chap. 12. 2, 3.

mann, Orelli), or was it merely the sealing of the prophet’s lips by the divine commandment? Probably the latter; as in that case the lesson to the people would have been more certainly recognized.

27. Ezekiel will some day be able to speak, but when he does he will not speak of his own power; he will not speak his own words. (Compare Matt. xi, 15; xiii, 9.) **He that forbeareth, etc.**—The Septuagint translates, *He that is disobedient, let him be disobedient.* (Compare Rev. xxii, 2.)

BOOK I.

CHAPTERS IV.—XXIV.

Symbols and Oracles Concerning the Wickedness and Doom of the Chosen People and the Holy City because of Idolatry.

CHAPTER IV.

SIEGE OF JERUSALEM SYMBOLIZED BY THE PICTURED TILE.

It has been a question with commentators whether these symbolic actions were actually performed or whether they were merely parts of the vision described by Ezekiel after awaking from his ecstasy. It is claimed that some of the actions could not have been performed without a miracle, and if we admit that some of these were not literally accomplished, what reason have we for believing that any of them were? Dr. Davidson declares: “The prophet no more drew a sketch of Jerusalem upon a brick than he was carried by the hair of his head from the Chebar to Palestine. The symbols stood actually before his imagination, and the narration of them to the people would convey the same instruction as the

CHAPTER IV.

THOU also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem: **2** And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also

¹ Or, *chief leaders*, chap. 21. 22.

actual representation of them (verse 3; xi, 25)." But does it follow that because some symbolic actions were seen by the prophet in vision that therefore no symbolic actions were ever performed by him before the people? It ought not to be surprising if one who was so often in prophetic ecstasy should fail to discriminate perfectly in his narrative between the actions literally performed and those which he saw in vision. Most of the symbolic actions might easily have been performed, and if the prophet were made dumb (iii, 26), these would seem to be the only way in which he could have preached to the people. By using symbolic actions he was only following the example of many prophets (1 Kings xxii, 11; Jer. xxvii, 2).

1. A tile . . . portray upon it the city

—It is a suggestive fact that on many of the bricks taken from Assyrian palaces are yet to be seen pictures of animals, forts, soldiers, royal offerings, etc.; while Gudea, one of the earliest kings, is seen seated with a tile or tablet in front of him on which is drawn a picture of the city of Babylon. Ezekiel need not have been much of an artist, but on the soft clay he could easily have drawn the walls and towers and temples of the city and an outline of the surrounding mountains so that every Israelite would recognize the place instantly. (Compare Psa. xlviii, 12, 13.) **Jerusalem**—It is not impossible, at least after the capture of Jerusalem, that such tiles might have been for sale in the Babylonian bazaars. It was not unusual for representations of captured forts or cities to be brought home by the victorious army. The cuneiform texts have considerable to say of Jerusalem—Assyrian, *Urusalem*; Tel Amarna, *Ursalimnu*, "Possessor of Peace," or "Salim's Possessions" (Brown's *Hebrew and English Lexicon*).

against it, and set ¹*battering rams* against it round about. **3** Moreover take thou unto thee ²*an iron pan*, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it.

² Or, *a flat plate*, or, *slice*.

2. Lay siege . . . build a fort . . . cast a mount—All of these ordinary actions of a besieging army are so acted out in the picture-sermon of the dumb prophet that his hearers are made to understand the calamity which must soon fall upon their national capital. The "fort" was supposed to be occupied by archers, the "mount" was built in order that the besiegers might overlook the walls of the city and command the streets (Isa. xxxvii, 33; Jer. vi, 6; xxxii, 24). **The camp**—Literally, *camps*. The besieging army is represented as divided into encampments which guard the city at all points. How the prophet represented these soldiers, battering-rams, etc., we do not know. They hardly seem to be a part of the picture engraved upon his unbaked brick. **Battering-rams**—It has been doubted by a recent writer (Havet) whether battering-rams were invented as early as Ezekiel's day, but the Assyrian monuments show pictures of them in use centuries earlier. There was usually a battering-ram in the lower part of each fort—or movable tower. The Hebrew word (*kar*) does not indicate that this "batterer" must have had a ram's head upon it. The Assyrian "ram" often had a spear-shaped head.

3. An iron pan—This expression probably refers to the machines used by the Babylonians and Assyrians behind which the archers stood, shooting through a hole or window. Representations of these may be seen on the bas-reliefs from Nineveh where engines of this kind are shown in actual use. From fragments of these discovered, and now in the Louvre, it would appear that they were made of bronze or wickerwork and cased with leather (Private note from a well-known English Assyriologist). The prophet used the best representation of this well-known bulwark which

* This *shall be* a sign to the house of Israel. **4** Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according to the number of the days that thou shalt lie*

upon it thou shalt bear their iniquity. **5** For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ^bso shalt thou bear

* Chap. 12. 6, 11; 24. 24, 27; Luke 2.

34; Heb. 1. 1; 2. 4. — ^b Num. 14. 34.

his kitchen contained. The ordinary view merely regards this as representing "a firm, impregnable wall of partition, which the prophet, as messenger and representative of God, is to raise between himself and the beleaguered city" (Keil). **Set thy face against it**—It was no new thing for Jerusalem to be besieged; but for the first time in history the people of Israel now see that the prophet and representative of Jehovah is taking sides with its enemies. No wonder that Ezekiel at first grew "hot" (iii, 14) at the thought of acting such a part before his countrymen. No wonder that such a "sign" aroused attention and bitterest antagonism.

4, 5. Lie thou also upon thy left side . . . three hundred and ninety days—LXX., one hundred and ninety days. Most modern expositors do not believe that Ezekiel lay on one side three hundred and ninety or one hundred and ninety days without moving. Certainly if he did this he must have been paralyzed or cataleptic, as Klostermann, Kraetzschmar, etc., think. (Compare Piepenbring, *Revue de L'Hist. des Rel.*, 1891.) Gautier, however, points out that all of these commands have reference to Ezekiel's actions as a preacher. When alone, or in the seclusion of his own house, he can talk to his wife and walk as he pleases; but when the time comes for the sermon, and the people gather to hear the word of the Lord, they always find the prophet in the same place, and in the same posture, and maintaining an unbroken silence. This silent picture-prophecy of the length of the captivity continued week after week, and month after month, until all the exiles heard of it, as also, without doubt, the Israelites who remained in Jerusalem; for the communication seems to have been constant between Chebar and the holy city. **Thou shalt bear their iniquity**—This

does not mean that the prophet is to be punished in their place, but that he thus prophetically announces their punishment; the term "iniquity" in this connection meaning penalty for iniquity. The duration has no reference to the days of the siege of Jerusalem, but to the years of exile. But how then can we accept as correct the figures three hundred and ninety which are given by our present Hebrew text, and which are wholly contrary to the facts in the case? Many of the old expositors, from Jerome to Keil, being unable to explain this number historically, have added to it the forty days which the prophet suffered for Judah, and have explained the total symbolically—four hundred and thirty being the years spent in Egyptian bondage (Exod. xii, 40). The meaning would then be that the punishment in Babylon would be as severe, though not necessarily as long, as their punishment in Egypt and their wandering in the wilderness (Deut. xxviii, 68). But the fact is that the Babylonian exile was in no respect equal in hardship to the Egyptian enslavement. We prefer, therefore, to accept the Hebrew text, which the Septuagint followed, rather than our present text. If this translation, which reads one hundred and ninety instead of three hundred and ninety, is to be accepted, it is then evident that, since the captivity of both Judah and Israel ends at the same time, the forty years are not to be thought of as added to the one hundred and ninety, but as included in them (xvi, 53; xxxvii, 16, 19, 22; xlvii, 13). The forty years, then, is to be counted from the destruction of Jerusalem (586 B. C.) to the restoration. This gives exact and almost literal fulfillment to the prophecy, "forty" being the round number which is constantly used in Scripture for one generation (Ezek. xxix, 11-14; Num. xiv, 33, etc.).

the iniquity of the house of Israel. **6** And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee ³each day for a year. **7** Therefore thou shalt set thy face to-

* Heb. *a day for a year, a day for a year.*—

The captivity of Israel is here counted one hundred and fifty years longer than that of Judah; its beginning probably being reckoned from the invasion and deportation of Tiglath-pileser, 734 B. C. The one hundred and ninety years of Israel would extend, then, from 734 B. C. to 538 B. C., the year of restoration. (See chronological chart.) **I have laid upon thee the years of their iniquity, according to the number of the days**—Literally, *the years of their iniquity do I make to be to thee as a number of days—even as*. The number of days that Ezekiel lies upon his side symbolizes the number of years during which the people shall bear their iniquity—"a day for a year" (verse 6). "Lying on his side, held down as with cords (verse 8) and unable to turn, he represents Israel pressed down and held in the grasp of the punishment of iniquity."—Davidson.

6. Lie again on thy right side . . . forty days, etc.—The left side represented the northern kingdom (Israel), which lay to the left, according to Hebrew geography; the right represented the southern kingdom (Judah), which lay to the right. The punishment in both cases comes because of iniquity. Israel went into captivity earlier and therefore bears her punishment longer. For Judah the prophet is to lie upon his side for forty days; "one day for a year do I appoint it to thee" (Heb.).

7. The foregoing calculation makes more dramatic the continuance of the siege. That siege is sure to be successful. The uncovered arm of the prophet represents that the arm of Jehovah is "made bare" and ready for action (Psa. xcvi, 1; Isa. lii, 10). The prophecy has gone forth, and not only has it foretold the captivity of the city, but it has

ward the siege of Jerusalem, and thine arm *shall be uncovered*, and thou shalt prophesy against it. **8** "And behold, I will lay bands upon thee, and thou shalt not turn thee ⁴from one side to another, till thou hast ended the days of thy siege.

• Chap. 3. 25.—⁴ Heb. *from thy side to thy side.*

even reckoned the years in which the inhabitants of Jerusalem shall be held in captivity. Nothing could be more startling than the sight of the silent prophet prostrate upon the earth with "set face" and bare arm outstretched against the city which had always stood for the Israelite nation and its religion. There were no words spoken (iii, 26). It was in this sign-language he was to "prophesy against it."

8. To have turned from one side to the other during the continuance of this tableau would have ruined its symbolic reference to Israel and Judah (verses 4, 6). It is not stated that he must not rise up from the earth during this long period. The next verse proves that at least occasionally he is expected to get up, not only to attend to necessary duties, but to prepare for other symbolical actions. Every day, however, for one hundred and ninety days the prophet is seen lying upon his left side before the besieged city, "crushed to the ground" under the weight of Israel's punishment. The more suffering entailed, by his speechlessness and seeming paralysis, the more intensely effective would be the impression produced by it. Many ancient Simeon stylites and modern Indian devotees have depended for their influence chiefly on such a conquest of the physical nature.

THE PROPHET'S FOOD SYMBOLIZING THE CONDITION OF THE PEOPLE IN EXILE, 9-17.

The prophet is commanded to take of all kinds of grain and make the mixture into cakes, which he shall bake with dung, and of which he shall eat very sparingly. This is to show the impoverished condition of the people in the siege (verses 16, 17), and also their pollution during the exile (verse 13).

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ⁵ fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof. **10** And thy meat which thou shalt eat *shall* be by weight, twenty shekels a day: from time to time shalt thou eat it. **11** Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink. **12** And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. **13** And the Lord said, Even thus ^d shall the children of Israel eat their defiled bread among the Gentiles, whither I

will drive them. **14** Then said I, ^e Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of ^f that which dieth of itself, or is torn in pieces; neither came there ^g abominable flesh into my mouth. **15** Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith. **16** Moreover he said unto me, Son of man, behold, I will break the ^h staff of bread in Jerusalem: and they shall ⁱ eat bread by weight, and with care; and they shall ^k drink water by measure, and with astonishment: **17** That they may want bread and water, and be astonished one with another, and ^l consume away for their iniquity.

⁵ Or, *spelt*.—^d Hos. 9. 3.—^e Acts 10. 14. —^f Exod. 22. 31; Lev. 11. 40; 17. 15.—^g Deut. 14. 8; Isa. 65. 4.—^h Lev. 26. 26; Psa. 105.

16; Isa. 3. 3; chap. 5. 16; 14. 13.—ⁱ Verse 10; chap. 12. 19.—^k Verse 11.—^l Lev. 26. 39; chap. 24. 23.

9. Fitches—R. V., "spelt." "Bread was usually made of wheat; the addition of the other coarser materials, and their mixture, indicate the straits to which men will be reduced in the siege and perhaps after the fall of the city."—Davidson. "The outcome of this mixture would be a coarse, unpalatable bread, not unlike that to which the population of Paris was reduced in the siege of 1870-71."—Plumptre. **Three hundred and ninety days—LXX., one hundred and ninety days.** That is, all the time the prophet lies on his side before the besieged city (verse 5).

10. Thy meat . . . thou shalt eat . . . by weight, twenty shekels a day—This is about half the ordinary prison fare in England and America. It was to be weighed out carefully—not measured—because of the extreme scarcity of provisions.

11. The sixth . . . of a hin—A hin is 6.07 liters (Kautzsch). A liter contained 1.056 quarts, so one sixth hin would be a little more than two pints; terribly little in so hot a country. Surely this might have been called the "bread of affliction and the water of affliction" (1 Kings xxii, 27; Isa. xxx, 20).

12. The supply of wood in a besieged city must soon give out. Camels' and asses' dung, which is the ordinary fuel for poor people in Egypt and Palestine

even to this day, could not be used because the beasts were all dead. Besides, the once "holy people" have lost all sense of shame. This vividly represents the loathsomeness and uncleanness of the people (verse 13; compare Deut. xiii, 13), and was as revolting to Ezekiel as to us (Lev. v, 3; vii, 21). Henceforth the once holy people, having been driven out of the Lord's land because of their sins, will eat their bread defiled (verse 13; Hos. ix, 3). **As barley cakes—**He shall eat it as barley cakes—the ordinary food of the poorest classes—are eaten. Does this mean that after being baked in the coals it is to be eaten ravenously?

14, 15. Ezekiel, a priest, was well acquainted with the Levitical legislation (Lev. xvii, 15; xxii, 8), and had been an ardent keeper of the law (Lev. vii, 18, 24; xi, 39, 40; xix, 7). When he heard this commandment to defile himself he burst out with a pathetic appeal for mercy, and because his conscience would have been defiled by eating (verse 14), the Lord heard him and changed the most objectionable requirement. **Abominable flesh—**This may mean spoiled flesh (Lev. xix, 7), or other unclean meats (Deut. xiv, 3-21), or possibly flesh offered to idols (Acts xv; 1 Cor. viii).

16, 17. These verses explain verses 10 and 11. Staff of bread—Or, *staff* (of

CHAPTER V.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor,^a and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the

^a See Lev. 21. 5; Isa. 7. 20; chap. 44. 20.

(*life*), which is bread (Lev. xxvi, 26; Isa. iii, 1). Expositors differ as to whether Ezekiel actually was compelled to eat this bread during the six months of the pictorial siege or not. There is no sufficient reason to doubt it. Certainly, if the painting of the tile and the pictured siege and the prophet's lying upon his side were real acts, then this was also. Dr. Davidson's objection that he is represented as making and eating the bread, while at the same time he is said to be lying motionless upon his side is by no means conclusive. Even if he were in a cataleptic condition, as some think, yet he might still have obeyed all these commands, the bread, of course, being made by his wife. But if, as we understand it, these commands to remain in a certain posture, motionless, applied only to the hours during which his picture-sermon was being preached, and not to his private life, then he might with his own hands have prepared the food. It could have been eaten lying upon his side, as one hand was not "bound" (iv, 7). **Consume away for their iniquity**—"Another echo from the book which had so largely entered into the prophet's education" (Lev. xxvi, 39). "Pine" in Hebrew is same as "consume." "To the wretchedness of physical privation there was added the consciousness of the sufferers that it was caused by their own evil deeds."

CHAPTER V.

SCATTERING AND DESTRUCTION OF THE NATION SYMBOLIZED BY THE TREATMENT OF THE PROPHET'S HAIR.

The prophet shaves off his hair and divides it accurately into three parts, one part of which is burned in the city, another cut to pieces about the city, and the third part scattered to the winds. The meaning is explained to be

hair. **2** ^bThou shalt burn with fire a third part in the midst of ^cthe city, when ^dthe days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in

^b Verse 12.—^c Chap. 4. 1.—^d Chap. 4. 8, 9.

that one third of the population of Jerusalem shall be consumed by pestilence and famine, and another third shall fall by the sword, while the remainder shall be scattered among the nations.

1. A sharp knife, . . . a barber's razor—The prophet uses a knife (literally, *sword*) as a razor—or, less probably, his razor is called a sword (Ewald)—to make the meaning more plain that the people are to be cut off by the sword, which Isaiah previously in this connection had actually called "a razor" (Isa. vii, 20). The hair in all oriental symbolism stands for the life. To sacrifice the hair is to symbolically sacrifice the life. (See note xvi, 21, and Oneil's *Night of the Gods*, i, 312.) The priests were forbidden by law to shave (Lev. xix, 27; xxi, 5); this therefore was another act which, when he saw it in the future, had made him "hot" and "bitter" (iii, 14). **Balances to weigh**—No slightest inaccuracy is permitted. The exact judicial punishment must be executed (Deut. xvi, 20; Dan. v, 27).

2. Burn . . . when the days of the siege are fulfilled—This would indicate that, although so closely following the command to lie upon his side (iv, 4, etc.), the acting out of this symbolic picture must be delayed until his one hundred and ninety days of silent and motionless watching of the besieged city are finished. The hair will then be burned on the tile in the midst of the besieged city (iv, 1). **Smite about it with a knife**—"It" refers to the city, as is seen from verse 12. The prophet must throw the second lot of hair "about the city" and smite it as it falls. The meaning is that those who escape from the famine and pestilence within the city will fall by the sword outside the gates. **I will draw out a sword**—Those who do not fall in the

the wind; and I will draw out **■** sword after them. **3** ^e Thou shalt also take thereof a few in number, and bind them in thy ¹ skirts. **4** Then take of them again, and ¹ cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries *that are* round about her. **6** And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have

^e Jer. 40. 6, 52. 16.—¹ Heb. *wings*.—^f Jer. 41. 1, 2, etc.; 44. 14.

city or its suburbs, but fly to distant places, will not escape. Jehovah's sword—in the hand of the heathen—will still follow them (Jer. ix, 16).

3, 4. To take a few hairs "by number," and preserve them thus carefully only emphasizes the fate of the mass; but even of this remnant (Isa. x, 20-22; xi, 11; Ezek. vi, 8, 9), flying into exile, whom Jehovah in the person of the prophet would gladly bind to his person, some will be lost. **For thereof [literally, from thence] shall a fire come forth**—The punishment which falls upon the rebellious exiles whom Jehovah has tried to save will be felt by the whole nation.

5-11. Here begins the divine interpretation of this picture-sermon. Jehovah declares that it is because Jerusalem, which was the most highly favored of all cities, has exceeded all in wickedness, that its punishment is so unparalleled. It is for this reason that it shall be destroyed by famine and pestilence and sword, and shall become a lesson to the nations of God's just and furious wrath, as it has been a distinguished example of his love and mercy.

5. In the midst of the nations—The mediæval geographies made Palestine the center of the world, and the exact "navel of the earth" is yet pointed out in Jerusalem. This is foolish, but the fact remains that in ancient times the Holy Land was in a peculiar sense "in the midst of the nations," with Egypt

refused my judgments and my statutes, they have not walked in them. **7** Therefore thus saith the Lord God; Because ye multiplied more than the nations *that are* round about you, *and* have not walked in my statutes, neither have kept my judgments, ^e neither have done according to the judgments of the nations *that are* round about you; **8** Therefore thus saith the Lord God; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations. **■** ^h And I will do in thee that which I have not done, and whereunto I will not do any more the like, because

^g Jer. 2. 10, 11; chap. 16. 47.—^h Lam. 4. 6; Dan. 9. 12; Amos 3. 2.

to the south, Arabia and the Mesopotamian powers to the east, Phœnicia to the north, and the isles of the Greeks to the west. (Introduction to Daniel, III, 4.)

6. Changed my judgments into wickedness . . . and my statutes—Literally, *rebelled against my judgments in doing wickedness . . . and against my statutes*. "Judgments" are not here Jehovah's afflictive penalties, but his judicial decrees.

7. Because ye multiplied—R. V., "Because ye are turbulent;" but Cornill's emendation seems commendable: "because ye are rebellious." **Neither have done according to the judgments of the nations**—Not only have they failed to live up to the rules of right which Jehovah has approved and ordained, but they have even fallen below the heathen standard of righteousness (xvi, 47, 48; Jer. ii, 10, 11).

8. Will execute judgments—Rebellion against the righteous decrees of Jehovah concerning right actions and acceptable worship brings upon the nation righteous decrees of punishment. In the Hebrew there is a word play which cannot be rendered into English.

9. I will do . . . that which I have not done—"This was no mere rhetorical threat. It is possible that the miseries of the siege and exile were no greater than those endured by other nations in those days, but the same miseries may be felt more acutely."—Davidson. Israel was a "peculiar people" in its advantages and its pos-

of all thine abominations. **10** Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I^a scatter into all the winds. **11** Wherefore, as I live, saith the Lord God; Surely, because thou hast^b defiled my sanctuary with all thy^m detestable things, and with all thine abominations, therefore will I also diminish thee;ⁿ neither shall mine eye spare, neither will I have any pity.

^a Lev. 26. 29, Deut. 28. 53; ^b Kings 6. 29; Jer. 19. 9; Lam. 2. 20; 4. 10.—^k Verse 12; Lev. 26. 33; Deut. 28. 64; chap. 12. 14; Zech. 2. 6.—^l 2 Chron. 36. 14; chap. 7. 20; 8. 5, etc.; 23. 38.—^m Chap. 11. 21.—ⁿ Chap. 7. 4, 9; 8. 18; 9. 10.

sibilities. Sinning against light, its guilt was greater, and its former exaltation by the same Hand that struck it down made its fall unique and its degradation full of peculiar misery (Lam. i, 12; Dan. ix, 12). "No other nation had a conscience so sensitive as Israel, or lost so much by its political annihilation."—Skinner.

10. Fathers shall eat the sons, etc.—This shows the awfulness of the famine during the siege (2 Kings vi, 24–29; Lam. iv, 10; Lev. xxvi, 29; Jer. xix, 9).

11. Detestable things, . . . abominations—These are the objects of their idolatrous worship (chap. viii). It is because of their willful and persistent insults, even in his own temple, that Jehovah declares, **Therefore will I also withdraw** (my glory, x, 18); **neither shall mine eye spare, etc.** The constant reiteration of the threat shows how the heart of Jehovah longed to do differently, and how, according to the speech of men, he needed to constantly reiterate his determination to execute the full penalty of this great sin. The calls to repentance and quick offers of forgiveness show how lovingly a cry for mercy would have been heard, if the threatening had awakened the people to penitence and reformation (Jonah iii, 10; Ezek. xxxiii, 11). **Diminish**—Literally, *withdraw*. Smend translates "withdraw (thy needs);" Davidson, "I will withdraw (mine eye);" Toy, "I will deal furiously." By a slight change the word can mean "hew down."

12 ° A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and ^aI will scatter a third part into all the winds, and ^aI will draw out a sword after them. **13** Thus shall mine anger^b be accomplished, and I will^c cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury

° See verse 2; Jer. 15. 2; 21. 9; chap. 6. 12.—^a Jer. 9. 16; verses 2, 10; chap. 6. 8.—^b Lev. 26. 33; verse 2; chap. 12. 14.—^c Lam. 4. 11; Chap. 6. 12; 7. 8.—^d Chap. 21. 17.—^e Deut. 32. 36; Isa. 1. 24.—^f Chap. 36. 6; 38. 19.

Plumptre holds to the Authorized Version and explains by xvi, 27.

12. See verses 1–4; compare Jer. xv, 2. Dav. Hein. Müller, *Ezekiel Studien*, 1893, has pointed out the very curious resemblance which this verse bears to many cuneiform inscriptions where sword, famine, and pestilence are joined together. For instance, Assurbanipal, who might almost be called a contemporary of Ezekiel, saw a divine decree written upon the disk of the moon: "By the iron sword, by the burning fire, by famine, and by pestilence I will make an end of his life." Because of such coincidences Dr. Müller believes Ezekiel, even if he had not studied the cuneiform literature in detail, must at least have had some one "read to him the standard inscriptions." His proof, however, hardly sustains his conclusions, while iii, 5, 6, would intimate that Ezekiel was not well acquainted with the Babylonian language.

13. I will be comforted—"Either as rejoicing in the punishment of evil for its own sake (as Deut. xxviii, 63; Isa. i, 24), or because the punishment does its work in leading men to repentance."—Plumptre. **They shall know that I the Lord have spoken it**—Constantly does Jehovah affirm that this punishment of Israel will produce among the nations an acknowledgment of his own power and Godhead. The object which he sought to accomplish, and did partially accomplish, by his wonderful deliverances of the Israelites,

in them. **14** Moreover ^vI will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by. **15** So it shall be a ^wreproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in ^x furious rebukes. I the LORD have spoken *it*. **16** When I shall ^ysend upon them the evil arrows of famine, which shall be for their destruction, and which I will

send to destroy you: and I will increase the famine upon you, and will break your ^zstaff of bread: **17** So will I send upon you famine and ^aevil beasts, and they shall bereave thee; and ^bpestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

CHAPTER VI.

AND the word of the LORD came unto me, saying, ■ Son of man,

^v Lev. 26. 31, 32; Neh. 2. 17.—^w Deut. 28. 37; 1 Kings 9. 7; Psa. 79. 4; Jer. 24. 9; Lam. 2. 15.
—^x Chap. 25. 17.—^y Deut. 32. 23, 24.—^z Lev.

26. 26; chap. 4. 16; 14. 13.—^a Lev. 26. 22; Deut. 32. 24; chap. 14. 21; 33. 27; 34. 25.—^b Chap. 38. 22.

he will now accomplish by his equally wonderful punishments. Israel's sin cannot minish Jehovah's glory. The prophets need not plead for mercy to the disobedient people on the ground that otherwise the heathen would think Jehovah had not the power to deliver. The judgments upon the chosen people should be so startling that all would acknowledge that their God had forsaken them. **Zeal**—Literally, *jealousy, heat of the soul*. Jehovah could not accept, as did the heathen gods, a divided worship. This distinguished him among all gods. The heathen could worship many gods, but Jehovah grew hot with indignation if his worshiper recognized any other deity whatsoever. To the ancient world this was God's most distinguished characteristic. The word may sound badly to modern ears, but jealousy, in the Bible sense, is the heat of love, and the emphasis of that monotheism which has conquered the earth.

14, 15. I will make thee waste, . . . a reproach and a taunt, an instruction and an astonishment unto the nations (Deut. xxviii, 37; Lam. ii, 15, 16)—These warnings of Jehovah were intended to move the people to repentance, but, failing in that, they were sorrowfully fulfilled. In the light of history no one dare affirm that this prophecy has not been literally accomplished. The history of the Jews is the history of fulfilled prophecy. **In anger and in fury and in furious rebukes**—No doubt there were limitations to Ezekiel's conception of God. This reve-

lation of Jehovah's nature does not read like the one given in the Gospels. Yet we can now see that it is the reverse side of a perfect being. The "wrath of the Lamb" is most furious. No anger is like that of insulted love. Ezekiel had need to arouse "the terrifying sense of divine anger against sin" in order to make a place for the Gospel of pardon and eternal love (xxxiii, 11–20; Lev. xxvi, 6, 22; Deut. xxxii, 24).

17. Evil beasts—With the famine of the siege and the blood of slaughter comes the plague of evil beasts (xiv, 15, 21; xxxiii, 27; xxxiv, 25). This shows the desolation of the land. The people have been carried away and their valleys have become the home of jackals and lions (2 Kings xvii, 25). **I the Lord have spoken it**—This is not, as some modern critics maintain, the utterance of an angry prophet. Ezekiel, dumb in the presence of these awful calamities, is only able to picture them in his sign language to the people, because the hand of the Lord is upon him and he has fed upon the word of the Lord (iii, 3, 14).

PROPHECY OF ISRAEL'S CAPTIVITY AND THE LAND'S UTTER DESOLATION BECAUSE OF IDOLATRY, CHAPS. vi, vii.

CHAPTER VI.

2. Son of man—See note chap. ii, 1. **Mountains of Israel**—Which had become defiled by the idolatrous worship which had its chief centers in "mountains" and "high places" (Deut. xii, 2; 2 Kings xvii, 10, 11; Jer. ii, 20; iii, 6).

"set thy face toward the ^b mountains of Israel, and prophesy against them, **3** And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys; Behold, I, *even* I, will bring a sword upon you, and ^c I will destroy your high places. **4** And your altars shall be desolate, and your ¹ images shall be broken: and ^d I will cast down your slain *men* before your idols. **5** And I will ² lay the dead carcasses

^a Chap. 20. 46; 21. 2; 25. 2.—^b Chap. 36. 1.—^c Lev. 26. 30.—¹ Or, *sun images*, and so verse 6.

of the children of Israel before their idols; and I will scatter your bones round about your altars. **6** In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. **7** And the slain shall fall in the midst of you, and ^e ye shall know that I *am* the Lord.

^d Lev. 26. 30.—² Heb. *give*.—^e Verse 13; chap. 7. 4, 9; 11. 10, 12; 12. 15.

3. Ye mountains . . . hear the word of the Lord—This apostrophe to the "mountains and to the hills, to the gorges, and to the valleys," is in accordance with the most effective style of speech. The places where these crimes against Jehovah were most commonly practiced (xxxv, 8; xxxvi, 4, 6; Isa. lvii, 5-7; Jer. ii, 23) are made to represent the criminals themselves. **I will destroy your high places**—Altars of sacrifice were always placed on elevations. These "high places" were, no doubt, chiefly idolatrous (see Lev. xxvi, 30; Num. xxii, 41), although it is certain that on some of these altars had been erected to Jehovah (xx, 28). But the worship of Jehovah at such sanctuaries was made illegal after the erection of the temple; and it must have been almost as corrupt as the Canaanitish idolatry. When priests or Levites broke away from the prescribed form in Jerusalem they were no longer in good standing in the Jewish Church, and were under great temptation to introduce into their nominal worship of Jehovah novel and superstitious elements. They could hardly expect Jehovah's favor while disobeying his explicit commands as to the place and manner of worship, and, therefore, the high places originally dedicated to Jehovah seem to have early degenerated into idolatrous sanctuaries (1 Kings xiii, 33, 34; xiv, 23, 24; Jer. vii, 31, etc.).

4. Images—Sun images, dedicated to Baal (2 Chron. xxxiv, 4). These were usually pillars or obelisks which were set up close to the altar or in front of the temple doors. **Idols**—Rather, *idol*

blocks or doll images, possibly *dung gods*. (See also verses 6, 9, 13.) This is a favorite term with Ezekiel, and it is the most contemptuous epithet possible. The prophet had the utmost scorn of idols and satirized them without mercy. (See Isa. xl, 19; xlv, 9-17.) This word for idols is used in "Ezekiel's favorite text-books" (Lev. xxvi, 30; Deut. xxix, 17).

5. They will die in their idolatry, and their high places "will be deserted." Their wooden dolls will not be able even to protect their own altars from the pollution of dead men's bones. "Where there had been the sweet savor of incense there should be the sickening odor of the carcasses of the slain."—Plumptre.

6. Your works may be abolished—Literally, *blotted out*. These heathen high places, altars, obelisks, and idols are all described as the works of their own hands (Isa. ii, 8; xlv, 17; Hos. viii, 6). The worship in which they now pride themselves shall be their ruin and shall fall into ruin. The destruction shall be more thorough than in any previous reformation (2 Kings xxiii, 27).

7. Ye shall know that I am the Lord—See also verse 13. This is to be the result of these terrible chastisements. Both the heathen and Israel will be forced to acknowledge that the one true God is the God who can protect his own honor, preserve those who are his true worshipers, and punish like a mighty God those who scorn and apostatize. He is not a God who is afar off; he is the very present "I

8 'Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries. 9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because ^g I am broken with their whorish heart, which hath departed from me, and ^h with their eyes, which go a whoring after their idols: and ⁱ they shall loathe themselves for the evils which they have committed in all their abominations. 10 And they

^f Jer. 44. 28; chap. 5. 2, 12; 12. 16; 14. 22.—^g Psa. 78. 40; Isa. 7. 13; 43. 24; 68. 10.—^h Num. 15. 39; chap. 20. 7, 24.

am;" a God who is merciful and gracious, but who will not spare the guilty.

8. **Yet will I leave a remnant, that ye may have some**—A remnant would be saved from their idolatry, though as by fire, and would preserve the true faith to the end of time (Isa. i, 9; x, 20; Zeph. ii, 7; iii, 13; Jer. xliii, 5). This word only referred to the immediate future, yet it may have a larger application. Although Israel for thousands of years has been a "taunt" and "astonishment" to the whole earth, a people without a country, and exposed to such persecutions as no other nation ever endured, yet a "remnant" has always been preserved. The Assyrians and Phœnicians and all other nations who were neighbors to Israel when this prophecy was written have disappeared, but Jehovah's people remain unique and separate in every land—a nation still, though "scattered through the countries."

9. "And they . . . shall remember me . . . when I have broken for myself their whorish heart."—Havernick and Keil. This seems a better reading than that of the R. V., "I have been broken." Israel went into Babylonian captivity a nation prone to fall constantly into idolatry. It came out of that fiery furnace a purified people with the whorish heart broken and every polytheistic tendency burned out of it. Up to this point their whole history had been a series of national or tribal apostasies from the true God; from this point onward there is not a single instance of this. From the time of this awful pun-

ishment shall know that I *am* the Lord, and that I have not said in vain that I would do this evil unto them.

11 Thus saith the Lord God; Smite ^k with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! ^l for they shall fall by the sword, by the famine, and by the pestilence. 12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: ^m thus will I accomplish my fury upon

ⁱ Lev. 26. 39; Job 42. 6; chap. 20. 43; 36. 31. —^k Chap. 21. 14.—^l Chap. 5. 12.—^m Chap. 5. 13.

ishment down to the present the whole nation has heartily sung, in every age:

Thou art One, the first great cause of all;

Thou art One, and none can penetrate,
Not even the wise in heart, the mystery
Of thy unfathomable unity;

Thou art One, the infinitely great.

—Ibn Gebirol.

Their eyes—"The eyes that hung wantonly on their idols."—Kautzsch. "Ears and hearts were both involved in the sin (xx, 7, 8, 24; Num. xv, 39), and both came under the same chastisement that was to lead them to repentance."—Plumptre. **Loathe themselves**—Literally, *loathe their own faces*. (Compare xx, 43; xxxvi, 31.)

10. See verse 7.

11. **Smite with thine hand . . . and say, Alas**—These are even to this day common expressions of emotional excitement among orientals. They denote either energetic signals for immediate action (xxi, 14), or expressions of anger or grief (xxii, 13; Num. xxiv, 10), or gestures of triumphant scorn (xxv, 3-6). The prophet here is personifying for the moment the nations who are watching the siege of Jerusalem. He had previously pictured the horrors of the siege; he now pictures the insults of enemies. The view of Smend, that this expresses Ezekiel's personal feeling, entirely misses the point. In this picture-prophecy Ezekiel never speaks or acts from a personal standpoint, but as representing now Jehovah, now Israel, and now the heathen.

12. Kautzsch and R. V. read "preserved" and "saved" instead of besieged.

them. **13** Then ^a shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, ^o upon every high hill, ^p in all the tops of the mountains, and ^q under every green tree, and under every thick oak, the place where they did offer sweet savor to all their idols. **14** So will I ^r stretch out my hand upon them, and make the land desolate, yea, ^s more desolate than the wilderness toward ^t Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAPTER VII.

MOREOVER the word of the LORD came unto me, saying, **2** Also,

^a Verse 7. — ^o Jer. 2. 20. — ^p Hos. 4. 13. — ^q Isa. 57. 5. — ^r Isa. 5. 25. — ^s Or, *desolate from the wilderness*. — ^t Num. 33. 46; Jer. 48. 22.

13. Oak—Rather, *terebinth*. This is an emphatic repetition of all the warnings uttered earlier in the chapter. If their iniquities shall continue—as they will—all these heavy punishments shall fall upon them.

14. This punishment comes from the same Hand that in former times was lifted up against their enemies. The “spoiler of Moab” (Jer. xlviii, 18–22) has now become the destroyer of his own chosen people (xxxiii, 28). It is seen from the Moabite stone that Diblath and Diblathaim may be used interchangeably. “Yea, desolate from the wilderness unto Riblah,” is a reading favored by some, but without sufficient reason.

CHAPTER VII.

The Hebrew text of this chapter is so damaged that both Professor Kautzsch and the Polychrome Bible leave a number of verses untranslated. It contains the lament of Jehovah over his land and people destroyed by sin. It is in metrical form, which accounts, perhaps, for the many repetitions of the same sentiment. The refrain, “The end is come,” reminds one of Amos viii, 2, etc.

2, 3. The time for repentance is quickly passing or is already past. The end is at hand. Jehovah’s righteous anger will be followed quickly with judgment, and the sins of the people will be their rod of punishment: “I

thou son of man, thus saith the Lord God unto the land of Israel; ^a An end, the end is come upon the four corners of the land. **3** Now ^b is the end come upon thee, and I will send mine anger upon thee, and ^c will judge thee according to thy ways, and will ^d recompense upon thee all thine abominations. **4** And ^e mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: ^f and ye shall know that I *am* the LORD. **5** Thus saith the Lord God; An evil, an only evil, behold, is come. **6** An end is come, the end is come: it ^g watcheth

^a Verses 3, 6; Amos 8. 2; Matt. 24. 6, 13, 14. — ^b Verses 8, 9. — ^c Heb. *give*. — ^d Verse 9; chap. 5. 11; 8. 18; 9. 10. — ^e Verse 27; chap. 6. 7; 12. 20. — ^f Heb. *awaketh against thee*.

will put upon thee all thine abominations.”

4. Mine eye shall not spare thee, neither will I have pity—Although Jehovah is “merciful and gracious,” there comes a time when he must not spare the guilty (Exod. xxxiv, 7). The pity which will not execute a promised and deserved punishment has little regard for the majesty of the law and the possible reformation of the offenders. (See v, 11; vii, 9; viii, 18; ix, 10.) These judgments are redemptive. God’s wrath is the anger of love, and there is a divine compassion in his refusal to avert the just punishment of sin. **I will recompense thy ways upon thee, etc.**—“Sin, when it is full-grown, gendereth death” (James i, 15). Death is the legitimate child of persistent sin. The worst thing that can happen to a man or a nation is to have their evil ways fall upon them and their abominations bring forth their natural fruitage. When a nation which has sown to the wind begins to reap the whirlwind it begins also to think that there may be a God in Israel.

5. An only evil—Literally, *one evil*. The final evil (1 Sam. xxvi, 8; Hag. ii, 6).

6. Watcheth for thee—Literally, *awaketh against thee*. There is a play on words here impossible to reproduce. The “end” has ended its sleep and is awaking, and is about to leap upon the careless nation and bring upon it the sleep of death.

for thee; behold, it is come. **7** °The morning is come unto thee, O thou that dwellest in the land: 'the time is come, the day of trouble is near, and not the ³sounding again of the mountains. **8** Now will I shortly ⁶pour out my fury upon thee, and accomplish mine anger upon thee: ^band I will judge thee according to thy ways, and will recompense thee for all thine abominations. **9** And ⁱmine eye shall not spare, neither will I have pity: I will recompense ⁴thee according to thy ways and thine abominations *that are in the midst of thee*; ^kand ye shall know that I *am* the LORD that smiteth.

^c Verse 10. — ^f Verse 12; Zeph. 1. 14, 15. — ³ Or, echo. — ^g Chap. 20. 8, 21. — ^h Verse 3. — ⁱ Verse 4. — ^j Heb. *upon thee*. — ^k Verse 4. — ^l Verse 7. — ^m Jer. 6. 7.

7. The morning is come—The R. V. and most modern exegetes translate "The doom is come." This expression, however, may only mean that, notwithstanding the declarations of false prophets that things will continue just as they are or will grow better presently, a new beginning is at hand and the day of trouble has already dawned. This interpretation seems to agree best with verse 10. **The day of trouble, etc.**—Literally, *the day is near, a tumult, and not a shouting on the mountains*. The day in which one can hear the shouts of those who gather grapes or tread the wine press (Jer. xlviii, 33; Isa. xvi, 10) is passing away, and a day of tumult and disorder and war has come (Isa. xxii, 5; Amos iii, 9; Zech. xiv, 3).

8, 9. See verses 3, 4.

10. Gone forth—Rather, *sprung up*. (Compare Job xiv, 12.) On the meaning of the expression see verse 6. **The rod hath blossomed**—The trees of their own planting have grown and borne fruit, and from these trees of abomination and pride (compare verse 4) shall now be cut the rod of punishment.

11. A rod of wickedness—Rather, *a rod for wickedness*. Their own violence (see verse 22; Jer. vi, 7) has become the rod with which they are scourged. This refers to a little-appreciated historic fact. The history of that era shows that when Jerusalem was quiet and peaceful Egypt and Babylon hurled their armies at each other, along the Palestinian

10 Behold the day, behold, it is come: ¹the morning is gone forth; the rod hath blossomed, pride hath budded.

11 ^mViolence is risen up into a rod of wickedness: none of them *shall remain*, nor of their ⁵multitude, nor of any of ⁶theirs: ⁿneither *shall there be* wailing for them. **12** °The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, ⁷although they were yet alive: for the vision is touching the whole multitude thereof, *which* shall not return; neither shall any strengthen

⁵ Or, *tumult*. — ⁶ Or, *their tumultuous persons*. — ⁿ Jer. 16. 5, 6; chap. 21. 16, 22. — ^o Verse 7. — ⁷ Heb. *though their life were yet among the living*.

and Syrian highways, without paying any attention to the Israelitish capital hidden in the hills; but when Jerusalem became proud and boastful and aggressive, and took sides with either party, then her own warlike spirit brought upon her speedily a scourge of punishment. This verse is so mutilated that it is impossible to do more than translate a single word here and there. The general sense points to the complete destruction of the national pride and the carrying away of the tumultuous population of the capital city.

12. All classes of the population are involved in one calamity. Real estate will only move at panic prices, but no buyer need rejoice and no seller need mourn at the bargain, for both buyer and seller shall be dragged away in the same captivity. (Compare Jer. xxxii, 6-16; Mic. ii, 2; Isa. v, 8.)

13. The seller shall not return to that which is sold—Any price that he can get for his property is clear gain; but he need not insist upon a lease, or his rights in the year of jubilee, for there is to be no return. He is about to leave Jerusalem never to see it again. Very few of those who left their houses and were carried into Babylon ever returned (Ezra iii, 12), and those who did return found their houses in ashes and do not appear to have made any claims of private rights of property (Neh. xi, 1). **The vision is touching . . . not return**—This, probably, is not a part of the

himself ⁸in ⁹the iniquity of his life. **14** They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath ^{is} upon all the multitude thereof. **15** ^PThe sword ^{is} without, and the pestilence and the famine within: he that ^{is} in the field shall die with the sword; and he that ^{is} in the city, famine and pestilence shall devour him.

16 But ^athey that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his in-

⁸ Or, whose life is in his iniquity.—⁹ Heb. his iniquity. ^P Deut. 32, 25; Lam. 1, 20; chap. 5, 12.—^a Chap. 6, 8.—^r Isa. 13, 7; Jer. 6, 24; chap. 21, 7.—¹⁰ Heb. go into water.

original text and should be omitted. **Neither shall any strengthen himself**—Davidson says, “Perhaps, ‘neither shall anyone keep hold of his life’—maintain his life—‘in his iniquity.’” The Polychrome Bible renders, “No one shall strengthen his life by iniquity.” Whether sellers or buyers they are equally corrupt and shall meet the same fate. No man shall profit by his neighbor’s misfortune or escape the penalty of his own sin. The reading adopted by Qimchi (cir. 1200 A. D.) is curious as showing the doubtfulness of the text: “For the life of each is in his iniquity; they shall not strengthen themselves.”

14. Even to make—Literally, and made. None goeth to the battle—Here is pictured the “collapse of Judah’s military preparations in the hour of danger.” The soldiers are struck with fear before they have struck a blow. God has deserted them, and his wrath makes cowards of brave men. (Compare Lev. xxvi, 6; Deut. xxviii, 25; xxxii, 30.)

15. Compare v, 12; vi, 12; Lev. xxvi, 25.

16. They that escape of them shall escape, and shall be—Rather, *they that escape of them, if they escape, shall be*. The sentence is conditional. If there are any who seem to escape from the threefold destruction (verse 15), they shall escape only to mourn with an anguish worse than death (verse 17). **Like doves . . . mourning**—The plaintive mourning (literally, *moaning*) of the

iniquity. **17** All ^rhands shall be feeble, and all knees shall ¹⁰be weak as water. **18** They shall also ^agird themselves with sackcloth, and ^rhorror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. **19** They shall cast their silver in the streets, and their gold shall be ¹¹removed: their ^asilver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: ¹²because it is ^rthe stumbling-block of their iniquity.

^a Isa. 3, 24; 15, 2, 3; Jer. 48, 37; Amos 8, 10.—^r Psa. 55, 5.—¹¹ Heb. for a separation, or, uncleanness.—¹² Prov. 11, 4; Zeph. 1, 18.—¹² Or, because their iniquity is their stumbling-block.—^r Chap. 14, 3, 4; 44, 12.

dove has been noticed in all ages. The Babylonians as well as the Hebrews use this comparison. (Compare Isa. xxxviii, 14; lix, 11.) **For his iniquity—Literally, in his iniquity.**

17. This verse shows the utter prostration of those who are escaping: “their knees melt into water.” (Compare xxi, 7; Isa. xiii, 7; Jer. vi, 24.)

18. In funeral garb, covered with “trembling,” with shamed faces and dishonored heads (xliv, 20; Isa. xv, 2; Deut. xiv, 1; Amos viii, 10), the rich men flee from the city and seek to escape the universal doom. (See notes xxvii, 30, 31.)

19. Their gold shall be removed—Literally, shall be an impurity. Is the stumbling-block—Literally, was. The meaning seems to be that it is the rich men of the city who are now seeking most anxiously to escape. But the rich men, who have previously depended upon their wealth to help them out of every difficulty, will find their money now an impediment; they will drop it in the streets, as they fly from the city and count it an abhorrence (xxxvi, 17). It is of no value in obtaining the luxuries of life, or even food (see 2 Kings vi, 25), and probably is a hindrance in obtaining help in the flight. Brotherhood, not money, is the only thing that wins assistance in such hours. **Because it is the stumbling-block—**The love of money led to the oppression of the poor, and the possession of

20 As for the beauty of his ornament, he set it in majesty: "but they made the images of their abominations and of their detestable things therein: therefore have I ¹³ set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. **22** My face will I turn also from them, and they shall pollute my secret place: for the ¹⁴ robbers shall enter into it, and defile it.

23 Make a chain: for ² the land is full of bloody crimes, and the city is full of violence. **24** Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make

¹³ Jer. 7. 30.—¹⁴ Or, *made it unto them an unclean thing*.—¹⁴ Or, *burglars*.—² 2 Kings 21. 16; chap. 9. 9; 11. 6.—¹⁵ Or, *they shall inherit their holy places*.

it led them away from the simplicity of Jehovah worship into the luxurious manners and worship of the heathen. They stumbled then over a golden idol into guilt; they will now stumble over the same golden idol into punishment.

20. This is a difficult verse which should probably read, "And the beauty of their ornament, they turned it to pride, and they made the images of their abominations, of their detestable things, therefrom; therefore have I made it an impurity unto them." The gold which they cast into the form of an idol (xvi, 17; Hos. ii, 8; viii, 4), and worshiped as divine, is now to them like the most polluting uncleanness. They cannot purchase provisions with it while in the city, and if they seek to carry it with them it will increase the eagerness of pursuit (verse 21).

21. These golden gods, upon which they have depended for help, will be captured by the enemy and the vessels of sacrifice will be turned to base uses (Mic. i, 7; Hos. x, 6).

22. Jehovah will not turn the wrath of his face upon these enemies of the "holy people" and "holy city," even when they enter and pillage the temple. He who has always heretofore protected his own sanctuary will do it no more, for it is now a sanctuary of idolatry (chap. viii).

the pomp of the strong to cease; and ¹⁵ their holy places shall be defiled.

25 ¹⁶ Destruction cometh; and they shall seek peace, and *there shall be none*.

26 ¹⁷ Mischief shall come upon mischief, and rumor shall be upon rumor; ² then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. **27** The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and ¹⁷ according to their deserts will I judge them; ² and they shall know that I *am* the LORD.

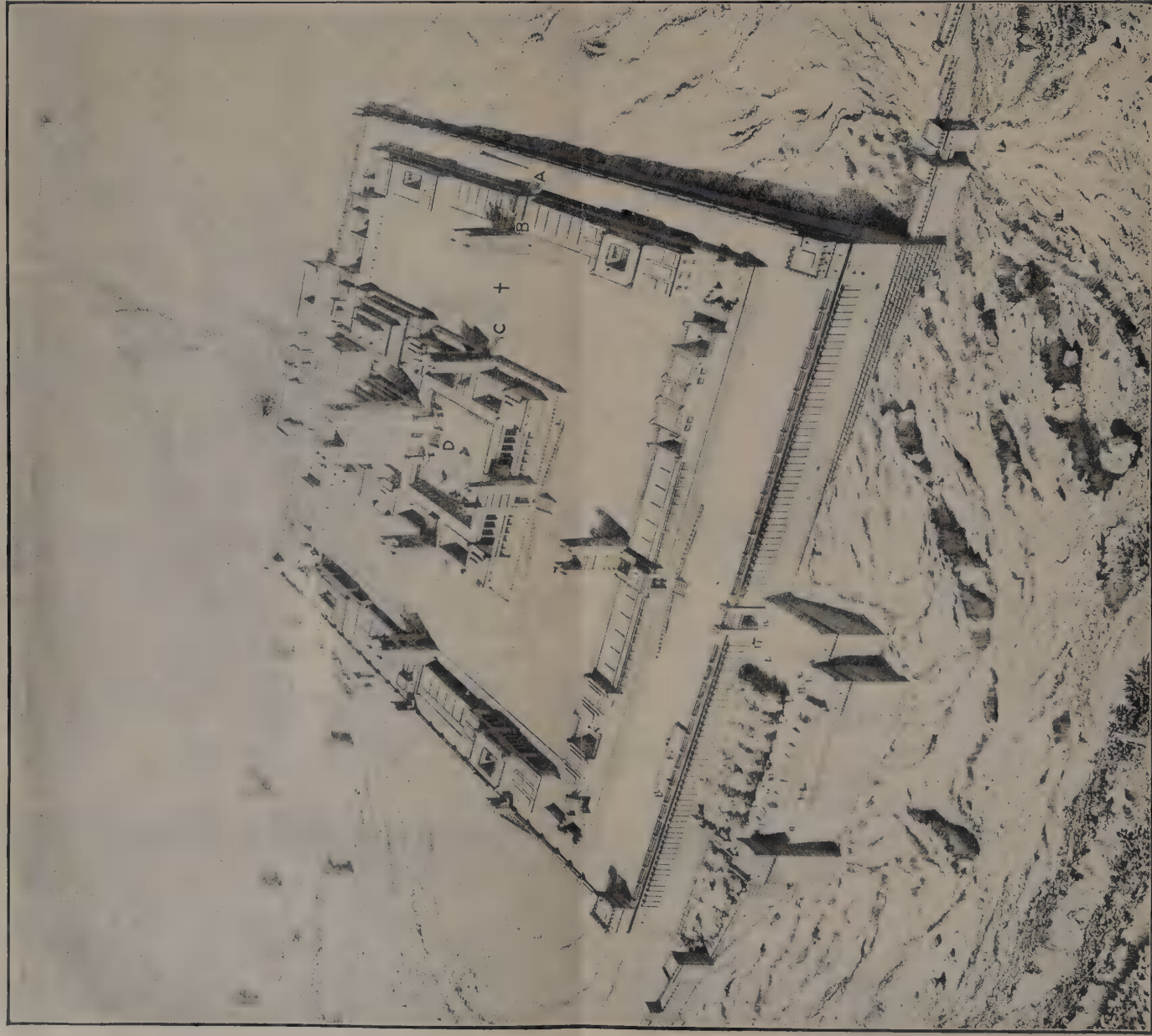
¹⁶ Heb. *Cutting off*.—¹⁷ Deut. 32. 23; Jer. 4. 20.—² Psa. 74. 9; Lam. 2. 9; chap. 20. 1, 3.—¹⁷ Heb. *with their judgments*.—^a Verse 4.

23. Make a chain—Various pictures on the monuments show the long string of captives chained together, making a weary march from their native land to Babylon. It is time that the crime of the land be punished, let the captives' chain be forged (Nah. iii, 10).

24. The worst of the heathen—Compare xxviii, 7; xxx, 11. Jeremiah had said (vi, 23) the Chaldeans "are cruel, and have no mercy," and Habakkuk (i, 7), "they are terrible and dreadful." These Chaldeans shall take possession of the palaces and holy places of the Israelitish nobles, and "the pride of their strength shall cease."

26. But the law shall perish—Literally, *and instruction shall perish*. Calamity follows calamity until at last even this idol-worshipping people are driven to seek a vision from Jehovah's prophet, and when no vision comes they seek instruction from the priests and advice from the elders—but it is too late! Prophet, priest, and elder are all alike powerless to help (Jer. xviii, 18; Lam. ii, 9; Psa. lxxiv, 9; Mic. iii, 6).

27. The royal house and the nobles and the people shall all be judged according to their deserts (literally, *judgments*), and the nature of the punishment shall bring to them the conviction that Jehovah is the punisher.



TEMPLE OF JERUSALEM. VIEW FROM THE EAST SIDE.

(Restored by Ch. Chipiez.)

†, the prophet's standpoint. A, image of jealousy. B, the chamber of imagery. C, Tammuz mourners. D, sun worshippers.

CHAPTER VIII.

AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and ^athe elders of Judah sat before me, that ^bthe hand of the Lord God fell there upon me. ^c2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and

^a Chap. 14. 1; 20. 1; 33. 31.—^b Chap. 1. 3; 8. 22.—^c Chap. 1. 26, 27.—^d Chap. 1. 4.

CHAPTER VIII.

THE THIRD "VISION OF GOD" (IN JERUSALEM), 1-4.

The dates at which the "word of the Lord" came to Ezekiel are not always given; but when the *vision of God's glory* appears the time is carefully mentioned (i, 1; iii, 16, 22, etc.). This date shows that a little more than a year has passed since he for the first time looked upon the glorious manifestation of Jehovah. He has now finished his symbolical representation of the siege of Jerusalem and the years of captivity (iv, 5). He is now sitting in his house instead of lying upon his side. The heaviest task of his life, so far, has been accomplished and once more there is granted him the vision of glory to comfort him for his past trials and prepare him for the fearful vision of his people's guilt, which was so closely to accompany it. And now the "elders of Judah" visit him. The prophet's picture-sermon has not been without its influence. The elders, some of them at least (xiv, 1), now look upon the silent prophet as a true seer of Jehovah, and sit before him waiting for a revelation from the prophet's Lord.

1. **The hand of the Lord God fell there upon me**—This is not only Ezekiel's ordinary name for the prophetic ecstasy, but it involves the thought of divine control and compulsion. Whenever this expression is used it is evident that some heavy task is laid upon the prophet against which the natural man revolts. (See i, 3; iii, 22.) The expression being stronger here than elsewhere shows how impossible it would have been for Ezekiel of his own will to re-

from his loins even upward, as the appearance of brightness, ^das the color of amber. ^e3 And he ^fput forth the form of a hand, and took me by a lock of mine head: and ^gthe spirit lifted me up between the earth and the heaven, and ^hbrought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; ⁱwhere *was* the seat of the image of

^e Dan. 5. 5.—^f Chap. 3. 14.—^g Chap. 11. 1, 24; 40. 2.—^h Jer. 7. 30; 32. 34; chap. 5. 11.

port the awful crimes and abominations of his countrymen, with the equally awful penalties which he is now compelled to picture to the elders.

2. **As the appearance of fire**—Literally, *as the appearance of a man* (i, 26). The Hebrew words for "man" and "fire" are very nearly alike and have been mistaken here by some copyist. Here again we notice how guardedly the prophet speaks. He does not dare to say that he saw a man possessing Jehovah's glory (see notes i, 26, 27), but he sees a "likeness as the appearance of a man," who had the "appearance of brightness" and put forth the "likeness of a hand," etc. This is evidently the same One formerly mentioned as the appearance of "a man upon the throne." Whether the throne chariot accompanies him now is not stated.

3. **Took me by a lock of mine head**—This also was an appearance. This was a part of the vision. Ezekiel does not only see God, but feels his touch upon his head and can never forget it. Ezekiel does not suppose himself to be carried by a lock of hair; he distinctly says that it was a "spirit" that lifted him up and brought him to Jerusalem "in the visions of God." **Visions of God**—See notes i, 1; iii, 12; x. All great souls have moments of supernatural ecstasy. Handel said he did not know whether he was in the body or out of the body when composing the Hallelujah Chorus of "The Messiah." "The heavens are nearer to us than we think, and may open to pious souls in moments of transcendent spiritual exaltation more frequently than we imagine."—Geikie. **To the door of the inner gate**—Literally, *to the door of the gate*

jealousy, which 'provoketh to jealousy. 4 And behold, the glory of the God of Israel was there, according to the vision that I "saw in the plain.

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold

i Deut. 32, 16, 21.

of the inner court. This probably means that he was set down in the outer court, just in front of the gateway leading into the inner court. "In front of the gateway in the outer court stood the image of jealousy, near the entrance. Having seen this the prophet is next brought into the gateway (verse 7) where he enters the chambers of imagery, some one of the cells in the gateway building."—Davidson. **The image of jealousy, which provoketh to jealousy**—It is not certain what this statue was. It was, no doubt, some idol; perhaps the pillar of Asherah (2 Kings xxi, 7; xxiii, 6), which certainly had previously been set up in the temple and may have been there again in this day of apostasy. "Jealousy" was not the name of the idol, but it was called "image of jealousy," because in a peculiar manner this particular image seems to have been drawing the people from the worship of Jehovah and therefore provoking him to jealousy. (See note v, 13.) The Polychrome Bible freely renders, "the image which provoked the just indignation of Jhvh."

4. **The glory of the God of Israel was there**—See notes chaps. i and x. Jehovah in his omnipotent and omniscient splendor was present and saw all these insults to his majesty. Whether this "glory of Jehovah" had accompanied the prophet from Babylon and entered the temple with him is not distinctly stated, but verses 2 and 3 (compare i, 15-28) would suggest this. Although heretofore on various occasions Jehovah's glory has left his temple for short periods, he still abides there until the final farewell, in chap. x-xi, 23. There is a special aptness in the name "God of Israel" (compare iii, 23) as used here. They have forsaken their

northward at the gate of the altar this image of jealousy in the entry. ■ He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

k Chap. i, 28 · 3, 22, 23.

own God, glorious as he is, for strange deities of the most beastly character.

EZEKIEL SEES IN VISION THE WICKEDNESS OF THE CITY, AND HEARS THE SENTENCE OF JEHOVAH UPON IT, 5-18.

5. **Lift up thine eyes . . . toward the north**—"The northern entrance was the most frequented, partly because the royal palace and buildings lay to the south and east, and the west was inclosed by the buildings of the temple itself."—Davidson. It was the north gate which Ezekiel had entered (verse 3) and he is now commanded to pause and look back to the gate through which he had just come and once more consider the heinousness of the abomination of placing within the sacred precincts that which Jehovah had expressly forbidden (Exod. xx, 2). **The gate of the altar**—This probably was a technical name for the northern gate. The altar was within the next court, but from this gate the view would perhaps be unimpeded. The law provided that the sacrifices should be slain on the north side of the altar (Lev. i, 5, 11), and probably it was through this gate that the victims were brought into the temple. (See Temple Plan, p. 209.) **In the entry**—It was in the most prominent place and in full view. There was an "entry" connected with each court (Jer. xxxviii, 14).

6. **Turn thee yet again, and thou shalt see greater abominations**—Or, *thou shalt see again greater abominations.* The gradation of crime indicated here is a help in determining the location and nature of the worship now to be described. The increased desecration is seen, if our exegesis is correct, first, in the place where the worship is offered; second, in the character of the worshipers; and, third, in the nature of the

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall. ■ Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. 9 And he said

worship. The image was set up "at the gate" (of the outer court, verse 5); the "chambers of imagery" were in the gate, or in an adjoining chamber at the very entrance to the inner court; the women "weeping for Tammuz" were at "the door of the gate of the Lord's house," which we suppose to be a special title designating the door of the holy place, just as the priests' court seems to be called "the court of the Lord's house" (Jer. xix, 14; xxvi, 2). The sun worshipers were "at the door of the temple of the Lord," which evidently locates them on the steps of the court leading to the holy of holies; for it is distinctly stated, as if to increase the enormity of the offense, that they were "between the porch and the altar" (verse 16), and the Mishna also declares that this particular space was especially holy (Chelim, 1-9). The priests would naturally speak of the priests' court as *the* court, and of the gate of the inner court as *the* gate (2 Chron. xx, 5; Jer. xix, 14; xxvi, 2, and Ezekiel *passim*). The character of the worshipers and the kind of worship, if our explanation is correct, show a growth in shamelessness: elders (verse 11), women prostitutes (verse 14, compare Deut. xxiii, 17); men prostitutes (verse 16); the Egyptian Mysteries (verse 10); the Tammuz Festival (verse 14); the worship of the sun with special reference to its fructifying influence (verses 16, 17). **That I should go far off from my sanctuary**—These abominations drive Jehovah from his temple. Jerusalem and the temple have always been called sacred to Jehovah, and the comrades of Ezekiel in exile thought it blasphemy for anyone to suggest that the temple could be captured and profaned by the heathen; but in the vision it is made plain that the temple is already profaned. The elders, the common people, and even the priests—the chief ministers of the temple—have already brought into it the worst forms of heathen worship. It is already pol-

luted. The Chaldean army can do no worse. Let the siege begin! It is Jehovah's temple no longer, and he will no longer protect it. This is a syncretism which even the heathen have not been guilty of (Jer. ii, 10).

7. **The door of the court**—He could see this gate before (verse 5) and had probably come through it; he now returns and looks within, and discovers a secret entrance. **A hole in the wall**—The gates were wide. This may have been a hole in the gate or in a chamber opening from it (xliv, 4). That the entrance was effected through a hole rather than a door symbolizes the secrecy of the worship; but it also shows antagonism to the God to whom the gateway was sacred. These idolatrous worshipers would have been afraid to enter the consecrated doors of the temple. Even the doors of oriental houses can be left unlocked with impunity. The threshold is sacred, protected by the god of the house. No thief will go through the door. (See Trumbull, *Blood Covenant*.) These adherents to the secret mysteries do not dare to openly defy the God of Israel by boldly crossing his threshold; they come in stealthily, like thieves.

8. **Dig now in the wall**—The wall had merely seemed to be damaged, but closer inspection and a little effort proved it to contain a secret entrance.

10. **Every form of creeping things, and abominable beasts**—Literally, *every likeness of creeping things and beasts, abominations* (Davidson). (Compare verse 3; Deut. xiv, 19; Lev. xi, 10, 11.) This certainly does not refer, as Professor W. R. Smith supposed (followed by Toy, etc.), to an ignorant and debased form of vermin worship which had lingered in the obscure depths of society for centuries, and now comes to the surface in days of skepticism and despair (*The Old Testament in the Jewish Church*, p. 366; *The Religion of the Semites*, pp. 272, 338). The

wall round about. **11** And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went

up. **12** Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The LORD seeth us not; the LORD hath forsaken the earth.'

¹ Chap. 9. 9.

worship of vermin was an ancient cult which had been banished for centuries from respectable heathen worship. It is inconceivable that the highest class of Israelites, distinguished by birth and education and office (Exod. xxiv; Num. xi), could have fallen to these depths; and, if they had so done, it is inconceivable that Tammuz and sun worship should have been considered so much worse than this (verses 13, 15). The fact that there were pictures upon the wall indicates some culture and refinement of worship, and points to the Egyptian or Greek mysteries as the most probable explanation of this secret gathering. These mysteries were often held in caverns. Belzoni discovered one in Egypt to which there was no entrance except through a narrow hole. The inner chambers of Egyptian temples had no windows, and the walls were covered with figures which a Hebrew prophet would have described just as Ezekiel describes this secret chamber. More than this, it is now known that the Greek mysteries—which even Herodotus acknowledges came from Egypt—experienced a revival 600–500 B. C., and it was probably this revival which was making itself felt in Jerusalem; for the Greeks, as well as the Egyptians, had great influence in Palestine just at this era. (Introduction to Daniel, III, 4, and Duruy, ii, 374.) The mysteries, when compared with Tammuz worship, etc., agree perfectly with the prophet's statement (verses 13, 15). There was no kind of ancient heathenism less objectionable than the mysteries in their purest form. This was the esoteric religion of the most cultured people. It encouraged reverence and self-restraint. It taught that there was an eternal unity pervading all things; a "golden chain" connecting heaven and earth. It sought to explain the

deep secrets of life and death, and plainly taught that there was a life beyond the grave. Noble sentiments and sublime truths were mixed with the follies contained in the mysteries, as even the early Christian fathers were constrained to acknowledge, and it seems that St. Paul himself may have referred to these with no sign of disrespect. (*Bibliotheca Sacra*, vol. 1, 613.)

11. Seventy men of the ancients [elders] . . . and . . . Jaazaniah—Here we see those who represent the whole nation of Israel apostate from the national worship (Exod. xxiv, 1; Num. xi, 16, 24, 25). Jaazaniah—*The Lord is listening*—was either the leader of this company or else he was particularly guilty because of his good parentage and training (2 Kings xxii, 10; Jer. xxxix, 14; xxxvi, 10), or he is mentioned because of the peculiar inappropriateness of his name when thought of in connection with their words (verse 12).

12. Chambers of his imagery—Has this reference to the pictures on the wall (verse 11), or does it intimate that all this is merely a symbolic picture representing the hearts of the leaders of Israel? It is hard to believe that all these forms of worship were actually being carried forward in Jehovah's temple. Ezekiel may possibly only mean that in his heart every man in his "chambers of imagery" is an idol worshiper. **The Lord hath forsaken the earth**—Or, *land*. Jehovah is here placed in the thought of these chief men on a level with the heathen gods, who were only powerful over a limited territory, and who, if they left the land for any cause, lost sight of what was transpiring there. (Compare ix, 9; 1 Kings xviii, 27.) As Jerusalem and Israel were losing preeminence the faith in the power of the local God became

13 He said also unto me, Turn thee yet again, *and thou shalt see greater abominations that they do.* 14 Then he brought me to the door of the gate of the LORD's house which *was toward*

fainter and fainter. "Though the name of the leader of the band might have warned them that the Lord was listening, they boasted in their blindness that Jehovah did not see them; he had forsaken the temple and gone elsewhere."—Plumptre.

14. Women weeping for Tammuz—

Women were very prominent in idolatrous worship (2 Kings xxiii, 7; Jer. xlv, 9, 15–19). Perhaps it was for this reason that women, in later Hebrew history, were ritualistically repressed (Peritz, *Women in the Ancient Hebrew Cult*, and Jastrow, *Religion of Babylonia and Assyria*, pp. 312, 313). Tammuz was the youthful sun god who perished after a brief season of illicit love with the amorous and wanton goddess Ishtar, but who received life again through the tears of his paramour. It is but another form of a sun myth common among many ancient peoples, symbolizing the yearly marriage of earth and heaven. "The earth is thrilled by the breath of the spring and abandons herself without shame to the caresses of heaven; she welcomes him to her arms, is fructified by him and pours forth the abundance of her flowers and fruits. Then comes summer and kills the spring; earth is burned up and withers, she strips herself of her raiment and her fruitfulness departs, till the gloom and icy numbness of winter have passed away, and spring brings the resurrection of the buried life." (See Maspero, *Dawn of Civilization*, pp. 639, 640; *Struggle of Nations*, p. 174, etc.) The distinguishing and most common names for Tammuz in the cuneiform texts are "shepherd" and "lord" (*adoni*). An old Akkadian hymn speaks of him (*W. A. I.*, iv, 271):

Shepherd, lord Tammuz, spouse of
heaven's queen!
King of Aralu, king of Du-sibba!
Willow that in a garden bed hath not
drunk water,
Whose buds have borne no shoot (or
bloom) in a field! etc.

—*Society Biblical Archaeology*, xvi, 7.

the north; and behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, *and thou shalt see greater*

We know the very hymns sung in this most voluptuous and popular drama and the musical instruments which were in most common use. One hymn says:

On the day of Tammuz, play for me on the flute of lapis lazuli;

Together with the lyre of pearl, play for me.

Together let the professional dirge singers, male and female, play for me, That the dead may arise and inhale the incense of offerings.

(See Jastrow, *Religion of Babylonia and Assyria*, p. 575; also, for the obscurity of the worship, pp. 475, 485, and for the influence of the festival, even to modern times, p. 682.)

The fourth Assyrian month (June–July) was named Tammuz (Dûzu), the fifth month, which may have been the very month in which this vision came (LXX., viii, 1), was sacred to Ishtar, and the sixth month was designated as the "mission of Ishtar," and in this month the Tammuz festival was celebrated in Babylonia.

If this actually represents a scene which occurred in the temple in the month Tammuz, there had been abundance of time in the two months past (or one month—LXX., viii, 1) for all the details of the sacrilegious festival to reach the ears of the exiles. It might well be that such news as this would bring the elders to the prophet's house (viii, 1). Indeed these "elders" might possibly have been visitors from Jerusalem (Dean Plumptre) to whom the seer now proves that he knows what is passing in the city from which they came.

15. **Greater abominations**—It is suggestive that while the "weeping for Tammuz" in the heat of summer or beginning of winter seems to have been marked by some self-restraint; in the spring, when Tammuz with all nature was supposed to come back again to passionate life, there was scarcely any limit to the licentiousness permitted and even probably prescribed by the ritual. The lascivious worship of Tam-

O. T.

abominations than these. **16** And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, ^m between the porch and the altar, ⁿ were about five and twenty men, ^o with their backs toward the temple of the LORD, and

^m Joel 2. 17.—ⁿ Chap. 11. 1.—^o Jer. 2. 27; 32. 33.—^p Deut. 4. 19; 2 Kings 23. 5, 11; Job

muz (Adonis) including the wailing, etc., dates back to the Gilgamesh epic—2300 B. C.—in which the passion of Ishtar is set forth with many disgusting details. Even much earlier than this the unchaste worship of Ishtar was popular at Erech and Niffur. In some ruins entire walls have been found built of phallic emblems. (*Zeits. für Assyriologie*, vi, 3339. Yet, against this, see Jastrow, p. 673.) Many prayers to Ishtar are in existence like that of Nebuchadnezzar (B. C. 605–562), “Enlarge my seed, multiply my offspring in the midst of my harem.” The texts have encouraged the belief that the ancient tradition was all too true, that no woman could expect the favor of the deity without the sacrifice of her chastity. In Ezekiel's day, as in the days of Herodotus, it is probable that every native woman had to enter, at least once in her life, the temple of the unchaste goddess, and must there sit down and unite herself to any stranger who should throw her a silver coin and lead her away. (Maspero, *Dawn of History*, 1896, p. 640.) And this unspeakable abomination Ezekiel now sees in vision in Jehovah's temple! Compare Milton's description:

Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;

Whose wanton passions on the sacred
porch

Ezekiel saw, when, by the vision led,
His eyes surveyed the dark idolatries
Of alienated Judah.

—*Paradise Lost*, i, 446, etc.

16. With their backs toward the temple—“The very act was symbolical of their apostasy (2 Chron. xxix, 6; Isa. i, 4; Jer. vii, 24). And they did this in order that they might look to the east and worship the rising sun.

their faces toward the east; and they worshiped ^p the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? ¹ Is it a light thing to the house of Judah that they commit the abominations which they

31. 26; Jer. 44. 17.—¹ Or, *Is there any thing lighter than to commit?*

That, and not the temple (Dan. vi, 10), was the Kiblah of their adoration.”—Plumptre. **They worshiped the sun**—No worship was so widespread as this in the ancient world. Almost every god of Egypt, Babylon, and Canaan can be traced back to some primitive sun deity. The five and twenty men mentioned here were engaged in the worship of the sun at its rising, which was at this time perhaps the most popular form of heathen worship with the educated classes, and which continued in Palestine far down in the Christian era. Since Manasseh the temple of Jehovah had been a place of worship for the constellations of heaven, which were adored by their political lord at Nineveh. It would seem at this time to have become part of the state worship at Jerusalem. The “queen of heaven” (Jer. vii, 18; xlv, 17) was the popular name for Astarte, the morning and evening star (*Zeits. für die alt. Wiss.*, 1890, p. 130). This worship took place in the court of the priests, and there need be no doubt that these twenty-four men, led by some foreign hierophant or the Jewish high priest, are intended to symbolize the entire priesthood, or at least a representative from each priestly course (1 Chron. xxiv, 4–18; 2 Chron. xxxvi, 14; Ezra x, 15). The mention that these priests “put the branch to their nose” while they adored the sun, perhaps shows one particular in which their worship was more abominable than the last. The flower or branch in many ancient rituals is the symbol of life and fructification, and suggests all the orgies of the spring festivals. (See notes verses 14, 15.)

17. They put the branch to their nose—This seems to be the particularly objectionable feature connected with the sun worship just described, which

commit here? for they have * filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose. 18 ^r There-

* Chap. 9. 9.—^r Chap. 5. 13; 16. 42; 24. 13.—
* Chap. 5. 11; 7. 4, 9; 9. 5, 10.

may indicate that it was a debased and impure form of such worship. The gesture referred to is one common to ancient rituals and was the symbol of life and fructification. Flowers and trees played a great part in the religious symbolism of all ancient religions. (See Fraser's *Golden Bough*.) In the tombs of Egypt almost every deceased person and the mourning friends are represented smelling the lotus. Even to-day the lotus is the most favored religious emblem in Japan. Tell a Buddhist that his heart is corrupt and cannot be cleansed, and he will answer, "The lotus springs from the mud" (*Asiatic Quarterly Review*, viii, p. 441). The custom of holding a bundle of twigs to the nose by the Magi during prayer is reported by Strabo (xv, 3, 14). This is the *beresma* of the Avesta, and is still done by the Parsi priests. Astarte-Aphrodite or Tammuz-Adonis is represented on an ancient vase in front of the Asherah tree with flowers in both hands, one bouquet of which is held to the nose. On the Assyrian monuments earlier than Ezekiel's day the priests are represented carrying a spray in one hand, and in one case at least the priest is seen lifting the spray to his nose just before he offers sacrifice. This same gesture is seen in another representation of a priestess or goddess who stands before the symbol of the sun; it is common everywhere in the adoration of the flower god Tammuz-Adonis. Max Ohnefalsch-Richter points out that the smelling of a flower or a flowering branch or the holy tree itself was a most solemn ceremonial in the ancient ritual in Cyprus. In various statues the priest or worshiper is represented adoring the sun, while in his left hand he holds the flowering spray to his nose (*Kypros, Bible, and Homer*, 1893, p. 136, etc.). Perrot and Chipiez describe thus a Phœnician temple: "The air was

fore will I also deal in fury: mine * eye shall not spare, neither will I have pity: and though they ^t cry in mine ears with a loud voice, yet will I not hear them.

^t Prov. 1. 28; Isa. 1. 15; Jer. 11. 11; 14. 12; Mic. 3. 4; Zech. 7. 13.

full of perfume, of soft and caressing sounds . . . the voluptuous cooing of the dove mingled with the rippling notes of the flute. . . . Here sat the slaves of the goddess covered with jewels and dressed in rich stuffs with bright-colored fringes . . . necklaces of gold, amber, and glass hung between their swelling breasts; with the pigeon, the emblem of fertility, in one hand and a flower or myrtle branch in the other, these women sat and waited" (*Phœnicia and Cyprus*, ii, pp. 108, 138, 332). A class of male prostitutes were connected with the Baal worship, and a class of priestess prostitutes (*Kadishti*) with the Ashtoreth, Ishtar, and Tammuz cults. "The recent revelations concerning the hideous meaning of this seemingly inoffensive symbol and the ritual connected with it perfectly explain the strong words contained in the Bible text. This 'fills the cup!' God is now determined to punish, and the following chapter brings before the eyes of the seer the judgment according to its various phases."—Orelli.

18. **Mine eye shall not spare**—See notes v, 11; vii, 4, 9; ix, 5, 10. There comes a time when a cry to God for help is too late (Isa. i, 15; Jer. xi, 11; Prov. i, 28). The symbolic meaning of this vision of Israel's sin is apparent. The prophet only visited Jerusalem "in the visions of God" (verse 3). That these various abominable practices were literally taking place in the temple is difficult to believe. This vision may have been given to show to Ezekiel and his countrymen in exile the hopeless condition of the hearts of the whole nation, elders, women, priests. In their hearts they were idolaters, grasping every ancient and modern form of unbelief. Their presence defiled the temple and accounts for Jehovah's leaving it (verse 6; Lev. xv, 31, xx, 3; Num. xix, 13, 20).

CHAPTER IX.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with his destroying weapon in his hand.* **2** And behold, six men came from the way of the higher gate, ¹ which lieth toward the north, and every man ² a slaughter

¹ Heb. *which is turned.*—² Heb. *a weapon of his breaking in pieces.*—³ Lev. 16. 4; chap. 10.

CHAPTER IX.

THE PROPHET SEES IN VISION THE DESTRUCTION OF ALL THE INHABITANTS OF JERUSALEM WHO HAVE NOT THE SAVING T UPON THEIR FOREHEADS.

After the vision of impiety described in chap. viii comes the vision of punishment.

1. Cause them that have charge over the city to draw near—Or, *Draw nigh, ye that have the visitation of the city* (Peshito and Hebrew differently pointed). This probably refers to the executioners (Davidson).

2. Six men . . . every man a slaughter weapon in his hand—These were symbolic of the divine executioners. In what form they appeared, other than that they looked like men, is not stated. Did they to the prophet's eyes appear as the temple butchers, or as angels (xl, 3; xliii, 6), or as Assyrians? The latter actually were the future destroyers of Jerusalem. In any case they were symbolic representatives of supernaturally directed powers. As six was the usual symbol of the world and its satanic acts, and as a marked distinction is made between these and the seventh, it may be that these represented worldly heathen forces overruled and controlled by the heavenly. **From the way of the . . . gate**—Which was the higher or upper gate is not made certain in the context. One thing is positive, however, that the agents of punishment came out of one of the northern gates; either entering the temple through the north gate of the outer court or coming out of the holy place from the northern gate of the sanctuary; thus passing through the very doors which had so

weapon in his hand; ^a and one man among them *was clothed with linen, with a writer's inkhorn* ³ by his side: and they went in, and stood beside the brazen altar. **3** And ^b the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which

2, 6, 7; Rev. 15. 6.—³ Heb. *upon his loins.*—^b See chap. 3. 23; 8. 4; 10. 4, 18; 11. 22, 23.

recently opened for the abominable idol worshippers (chap. viii). The fact that in Ezekiel's temple the innermost gate was the highest (Jer. xxxvi, 10), together with the appropriateness of God's agents of justice coming from his own holy place, makes it most probable that these ministers of Jehovah first appeared coming from the temple sanctuary. **One . . . clothed with linen**—This man completes the sacred symbolic number of perfection. God's ministers of justice are seven. No more are needed. This number suggests also the fact that these agents are engaged in holy work. To punish is as divine as to forgive. This seventh man is the divine scribe, who knows the names of all God's people (verse 4). He is the priestly mediator between God's justice and human sin. He is the divine executive and evidently chief of the seven (verse 3). Orelli and many others do not hesitate to see in him the "Angel of the Covenant" (Zech. i, 11; Josh. v, 14; Gen. xvii, 1). White linen garments are always the symbol of purity. (Compare Dan. x, 5; xii, 6; Lev. xvi, 4; Rev. xv, 6.) **Stood beside the brazen altar**—This was in the inner court. (Compare xliii, 13–17.) Coming from the holy of holies, these mysterious messengers of Jehovah pause at the altar for further commands.

3. From the cherub—LXX., *cherubim*. For a full explanation of these symbolic forms and the differences between Ezekiel's cherubim and those of Genesis see notes on chap. x. These strange creatures came out of the same forests with the lions and cats and bulls and dragons of English heraldry. They are closely related to the allegorical forms, so revered in

had the writer's inkhorn by his side; 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and ^cset a mark upon the foreheads of the men ^dthat sigh and that cry for all the

⁴ Heb. *mark a mark*.—^c Exod. 12. 7; Rev. 7. 3; 9. 4; 13. 16, 17; 20. 4.—^d Psa. 119. 53, 138; Jer.

Egypt, by which it was sought to explain the mystery of life and the character and attributes of the deities. An Egyptian text of the Mosaic period reads: "The god of this world is in the light over the heaven. His symbols are upon the earth and to them reverence is paid every day" (*Ani Papyrus*). Professor James Strong (*Biblical World*, April, 1893) says the cherubim of the tabernacle were "imaginative embodiments of the four leading attributes of Deity in the physical world according to the unscientific, but really profound and correct, notions of the Hebrews; namely, intelligence, power, constancy, and rapidity. Accordingly they are . . . bearers of Jehovah's throne; and they correspond essentially to what we term cardinal 'laws of nature,' that is, forces acting for a definite purpose, uniformly and instantaneously. In this light the location of the two upon the lid of the sacred ark is preeminently fitting as the custodians of the *divine* law, nature thus corroborating revelation." **To the threshold of the house—**The threshold, like the court and the gate of the court (see note viii, 6), from a priestly standpoint probably means the priests' court. If so, this perfectly explains the expression in x, 5, and it seems far more natural that these priestly sacrificers, pausing at the altar, should receive their orders from the threshold of the priests' court or the sanctuary rather than that these orders should have been shouted to them from the threshold of the outer court. (See Temple Plan, p. 209). It is also suggestive that from earliest ages the threshold of a sanctuary was a sacred place (Trumbull, *Threshold Covenant*).

4. Set a mark upon the foreheads—Literally, *set a tau (T) upon the foreheads*. Tau was the last letter of the Hebrew alphabet, which in ancient times

abominations that be done in the midst thereof.

5 And to the others he said in ⁵ mine hearing, Go ye after him through the city, and smite: ^clet not your eye spare, neither have ye pity:

13. 17; 2 Cor. 12. 21; ■ Pet. 2. 8.—⁵ Heb. *mine ears*.—^c Verse 10; chap. 5. 11.

had the form of a cross. The cross is one of the simplest and therefore one of the most common "marks" used by ancient peoples. (See Job xxxi, 35, Heb.) Perhaps this is the only reason why it is commanded to be used here; yet it is a suggestive fact that centuries before Ezekiel's time the cross had been used as a sacred symbol. The kings and nobles of Egypt covered themselves with long chains of interwoven crosses and held this "symbol of life" (†) in their dying hands as reverently as any Roman Christian ever cherished his crucifix. Among the Babylonians this same symbol is found. The Hebrews must have known of the symbolic value attached to the cross, and it is just like Ezekiel to express in this striking way the fact that the gift of life had come from God upon all those marked with the mysterious letter which, it may be noticed, was also the initial of the Hebrew word "live." (Compare Rev. vii, 3; xxii, 4.) This seal of grace was to be put upon all—men, women, and children (verses 5, 6)—who sorrowed over their city's sin. The cross on the forehead corresponds exactly to the blood upon the doorposts when the destroying angel flew over Egypt. (Compare Gal. vi, 17.) Both marks—the blood and the cross—were chosen, not arbitrarily, but because they were "inwardly connected" with the facts indicated (Keil). Neither Moses nor Ezekiel could have known, but Infinite Wisdom foresaw, the peculiar significance and correspondence of these strange symbols. The man with the inkhorn was not to put any mark upon the foreheads of the people but this. It was the sign of the cross that saved them. "This mark was, of course, only visible to the angels."—Orelli.

5. Let not your eye spare—See notes vii, 4; viii, 18.

6 ¹ Slay ⁶ utterly old and young, both maids, and little children, and women: but ⁵ come not near any man upon whom is the mark; and ² begin at my sanctuary. ¹ Then they began at the ancient men which were before the house. **7** And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was left, that

¹ 2 Chron. 36. 17.—⁶ Heb. to destruction.—⁵ Rev. 9. 4.—² Jer. 25. 29; 1 Pet. 4. 17.—¹ Chap. 8. 11, 12, 16.—^k Num. 14. 5; 16. 4, 22, 45; Josh. 7. 6.—¹ Chap. 11. 13.

6. Begin at my sanctuary—Or, *consecrated ones* (LXX.). It is fitting that the heaviest and speediest judgment fall upon those who have had greatest privileges, and thus have sinned against greatest light (Amos i, 2; 1 Pet. iv, 17; Matt. xi, 21). "Dante and Michael Angelo locate bishops in hell. The cardinal's hat appears in Fra Angelico's picture of the prison of lost souls. We shall not escape the punishment of our sins by putting on clerical vestments."—Adeney. **The ancient men**—The elders. (Compare viii, 16.)

7. Defile the house—Beginning in the priests' court, where they stood to receive this command (see note verse 3), they began to slay all who had not the mark of the cross on their foreheads, and continued from court to court until they had passed out of the temple and then continued their work in the streets of the city. The temple, which had ceased to be Jehovah's, was now defiled by heaps of corpses (vi, 5, 13; xliii, 7; Num. xix, 11, etc.). This massacre in the temple, which is here seen only in vision, actually took place in the capture of the city by the Chaldeans. **Go**—It matters not whether these six executioners represented the Assyrians or the doubled power of famine, pestilence, and war (v, 12). In either case the presence of a seventh is to be noted. The forces of the heathen and the powers of nature may burn and destroy, but behind these there is supreme Intelligence and Will. Schopenhauer was not altogether wrong when he called gravitation an act of will. Behind all destructive as well as crea-

I ^k fell upon my face, and cried, and said, ¹ Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? **Then** said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and ^m the land is ⁷ full of blood, and the city full of ^a perverseness: for they say, ^a The LORD hath forsaken the earth, and ^o the LORD seeth not. **10** And as for me also, mine ^p eye shall not spare, neither will

^m 2 Kings 21. 16; chap. 8. 17.—⁷ Heb. filled with.—⁸ Or, wresting of judgment.—^a Chap. 8. 12.—^o Psa. 10. 11; Isa. 29. 15.—^p Chap. 5. 11; 7. 4; 8. 13.

tive and protective providences God standeth in the shadow.

8. Ah Lord God—The executioners have passed on, and the prophet is left in the inner court alone with the dead. It seems to him that the last hope of Israel is gone, and that even the *last residue* of the nation would now be destroyed. Like Elijah, he believes he alone of all God's people is to be left (1 Kings xix, 10). Like Moses, he cries out in agony pleading for his speechless, unrepentant countrymen (Num. xi, 2; xiv, 19; compare Rom. ix, 1-3).

9. Then said he unto me—Out of the glory upon the threshold of the holy place the answer comes, and Jehovah defends himself. **Full of blood . . . full of perverseness: for they say**—The people, both Israel and Judah, have been guilty of violence even to bloodshed, and of perverseness or "wresting of judgment," and they have been led to this by their belief that Jehovah has been defeated by strange gods and that moral restraints are therefore binding upon them no longer (vi, 11, 12; vii, 17, 21; xxii, 25). Let the prophet be silent, for even Jehovah has no hope of the possible reformation of such a people!

10. Mine eye shall not spare—How constantly this terrible statement is repeated (v, 11; vii, 4; viii, 18). Yet it must be remembered that this was only a prophetic vision of calamities that would certainly come if the people remained impenitent, but which might still be averted. Even the prophecies against Nineveh were recalled when the people repented. All these positive dec-

I have pity, *but* ^a I will recompense their way upon their head. **11** And behold, the man clothed with linen, which *had* the inkhorn by his side, ^a reported the matter, saying, I have done as thou hast commanded me.

^a Chap. 11. 21.—^a Heb. *returned the word.*

larations, "mine eye shall not pity," etc., are conditional upon the persistent and obstinate impiety of the nation; are in reality intended to drive back the people from their wickedness, and seem finally, at least in part, to have attained their merciful object. "The surgeon has a steadier hand than the soldier. His knife is more inexorable than the sword of war (Heb. xii, 6)"—Adeney.

11. I have done as thou hast commanded me—As leader of the six he reports that he has put the divinely appointed mark upon all of God's true followers in the city and that all others have been slain.

CHAPTER X.

THE FOURTH "VISION OF GOD."

This description is almost identical, even in phrase, with that given in chap. i. The repetition with such particularity of all these details proves that Ezekiel regarded the vision, even in its minuteness, as picturing a deep mystery. This alone would exclude the hypothesis that the symbols used were merely familiar emblems of sovereignty, well known to every Israelite (1 Kings vi, 29; vii, 25, 44; Ezek. xvii, 3, 7), or that the living creatures merely represented divine intelligence, power, creative might and omniscience.—Piepenbring. The emphasis placed upon this vision by the prophet shows that he understood it to contain some new revelation. Indeed, this vision is the key to the entire prophecy. All the fundamentals to Ezekiel's theology are here pictorially expressed: his conception of God—human in his attributes (not beastly, as the heathen thought), gloriously enthroned above all gods, One who only needs to be seen as he is in order to be revered; his conception of man, whose chief duty is "to glorify God and enjoy him forever;" his conception of

CHAPTER X.

THEN I looked, and behold, in the ^afirmament that *was* above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a

^a Chap. 1. 22, 26.

the world and its government as being wholly, constantly, irrevocably, everlastingly dominated by its divine King; all nature and all history, life and death, things present and things to come, governed by one Will which "makes for righteousness." This prophecy is a picture in whirlwind and fire of the song of the seraphim: "Holy, holy, holy is Jehovah of hosts: that which filleth the whole earth is his glory" (Isa. vi, 3). Ezekiel's vision has been called "a song without words." His cherubim are speechless. They do not need to speak. Before the majesty of Jehovah they stand and drop their wings, too awed to speak. The effect of this "vision of God" upon the seer may be traced in almost every chapter of his prophecy. For detailed description of the vision see also notes on chap. i.

1. "Behold . . . as it were a sapphire stone, with the appearance of the likeness of a throne upon it" (LXX.). The glory of the Lord has returned from the threshold of the house (ix, 3) and the prophet now sees it above the cherubim. If we follow the Septuagint it is not the color of the throne which is described as sapphire, but of the foundation, "the firmament" upon which rests the throne; and this agrees with Exod. xxiv, 10, and Rev. xxi, 19. It is a very curious fact, pointed out by Delitzsch, that the ancients lacked color perception. No ancient language contains the word sky-blue. It was not until the Middle Ages that even the poets seem to have noticed that the sky was blue. The Hebrews alone seem to have discovered this and have expressed the thought beautifully with the help of the sapphire—which is the more precious the deeper the blue. "Sapphire blue is the blue of the heaven; blue is the color of the atmosphere illumined by the sun, through which shine the dark depths of space; the color of the finite pervaded by the

throne. ² And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill ¹ thine hand with ^c coals of fire from between the cherubim, and ^d scatter *them* over the city. And he went in in my sight. ³ Now the cherubim stood on the right side of the house, when the man went in ;

^b Chap. 9. 2, 3.—¹ Heb. *the hollow of thine hand*.—^c Chap. 1. 13.—^d See Rev. 8. 5.—^e See verse 18; chap. 1. 28; 9. 3.

infinite; the color taken by that which is most heavenly as it comes down on the earthly; the color of the covenant between God and men. And blue passes almost universally as the color of fidelity. . . . In biblical symbolism there is associated with blue the idea of the blue sky and with the blue sky the idea of the Godhead coming forth from its mysterious dwelling in the unseen world and graciously condescending to the creature.”—Franz Delitzsch, *Iris*.

2. Between the wheels—Literally, *whirling*; a different word from the one formerly used for wheel. It is used also in verse 13, and signifies that the wheels are all the time moving like a whirlwind. (Compare also Psa. lxxvii, 18; Ezek. xxxiii, 28.) It is used, not of a single wheel, but of the entire “wheelwork,” or chariot. **Coals of fire**—That which previously the prophet had only ventured to describe as *appearing* like coals of fire (i, 13) he now sees can be handled and used as powerful weapons of judgment. **Scatter them over the city**—All this is symbolical of judgment to come. Josephus tells us how this prophecy was fulfilled by Nebuzaradan, who, having robbed the temple of its treasures, set fire to it “in the fifth month, the first day of the month, in the eleventh year of the reign of Zedekiah, and in the eighteenth year of Nebuchadnezzar he also burnt the palace and overthrew the city” (*Ant.*, X, viii, 5).

3. Right side—Or, *south side*—of the temple. Ezekiel, coming through the north door into the outer court of the sanctuary, sees just in front of him the cherubim and the throne. He states the position in order to show that he had the best possible opportunity to

and the cloud filled the inner court. **4** Then the glory of the LORD ² went up from the cherub, *and stood over* the threshold of the house; and ¹ the house was filled with the cloud, and the court was full of the brightness of the LORD’s glory. **5** And the ² sound of the cherubim’s wings was heard *even to the outer court*, as ¹ the voice

² Heb. *was lifted up*.—¹ 1 Kings 8. 10, 11; chap. 43. 5.—² Chap. 1. 24.—³ Psa. 29. 3, etc.

see what happened when the man went into the fire.

4. The glory of the Lord went up—The cherubim remained, but Jehovah once more removed to the threshold (ix, 3). Was this in order to view the execution of his commands in the burning of the city? This is wholly conjecture. Perhaps the idea is that otherwise the man could not have had the strength to fulfill his commission. Ezekiel (i, 28; iii, 23) could not stand near God’s glory; how much less would he have been able to enter his chariot! **The house was filled with the cloud**—“God’s presence without a cloud is to man insupportable.” Even when God appeared to Moses “the glory of the Lord appeared in a cloud,” and of those on the mount of transfiguration it is said “a cloud overshadowed them.” **From the cherub**—Or, *from the chariot*. As in Hebrew the words cherub and chariot are nearly identical it would only require a very slight error to make this substitution. The connection shows that the entire chariot is meant. In the recently discovered Senschirli inscriptions, dating from about Ezekiel’s era, one man is named “Rekub-El,” chariot of God. **Court was full of the brightness of the Lord’s glory**—It is here for the first time made perfectly clear that the brightness which from the beginning had impressed the prophet was the shining of the divine One and not of the throne or the chariot.

5. Even to the outer court—See comments viii, 16; ix, 3. We consider the glory to be over the threshold of the inner court, near the sanctuary. **The voice of the Almighty God**—The Hebrews often spoke of the thunder as the voice of El Shaddai, or Jehovah (Psa.

of the Almighty God when he speaketh. **6** And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels from between the cherubim; then he went in, and stood beside the wheels. **7** And *one* cherub ³ stretched forth his hand from between the cherubim unto the fire that *was* between the cherubim, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, and went out.

8 ¹ And there appeared in the cherubim the form of a man's hand under their wings. ² ^k And when I looked, behold the four wheels by the cheru-

³ Heb. *sent forth*.—ⁱ Chap. 1. 8; verse 21.—^k Chap. 1. 15.—^l Chap. 1. 16.—^m Chap. 1. 17.

xxix). The movements of the cherubs' wings, as they made ready to accompany their Master, though detained by divine will, could be heard even into the court of the Gentiles, and sounded like the noise of thunder. "‘El Shaddai' was the name of God as ruling over nature, while 'Jehovah' expressed his covenant relationship to Israel."—Plumptre.

6. Take fire—Fire symbolizes God's purity. "What really destroys the town is the destructive holiness of Jehovah."—Orelli.

7. And one cherub—Literally, *the cherub*—the one nearest to him. Even though the divine glory is compassionately absent, yet human weakness seems to be inadequate to the task assigned until the guardian of the divine honor assists him in doing what was commanded. (Compare Isa. vi, 5, 6.) We lose sight now of this man clothed with linen, and there is no attempt whatever to picture the conflagration.

8. "And something like a human hand became visible on the cherubs under their wings."—Kautzsch. Ezekiel could not have known it, but in view of the incarnation there is an added beauty in this picture of a man's hand beneath these symbolical representations of universal life. The hand that moves the world is the hand that made it—the hand of "the man Christ Jesus." (See note i, 26.)

bim, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the color of a ¹beryl stone. **10** And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. **11** ^m When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. **12** And their whole ⁴body, and their backs, and their hands, and their wings, and ⁿthe wheels, *were* full of eyes round about, *even* the wheels that they four had. **13** As for the wheels, ⁵it was cried unto them in my hearing, O wheel.

⁴ Heb. *flesh*.—ⁿ Chap. 1. 18.—⁵ Or, *they were called in my hearing, wheel, or, galgal*.

9–11. See notes on chap. i.

12. The prophet now sees, what escaped him at the first appearance of these creatures (i, 5–13), that they, as well as the wheels, were full of eyes. Though the movements of the living creatures and the wheels were like lightning there was nothing capricious or blind about these. An infinite knowledge guided their activity. (Compare Rev. iv, 6.) As has been said, the prophet receives here a new impression of the all-seeing eye of Jehovah. Everywhere as he stands face to face with the forces of nature he can say—*must* say, within himself—"Thou God seest me!"

13. "As for the wheels, they were called in my hearing, the whirling wheels" (R. V.). The last word—*galgal*—is very difficult to translate. Dean Plumptre translates it by "chariot," saying that the prophet "recognized that as the right name of the whole mysterious and complex form. It was nothing less than the chariot throne of the King of the universe" (*Pulpit Commentary*). But, while this is an easy way out of the difficulty, unfortunately this word never has this meaning in any other passage. It is almost the word wheel, with an emphasis upon the fact that the wheel is whirling. Perhaps the most sensible rendering which would retain the literal meaning would be, "They were called in my

14 ° And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle. **15** And the cherubim were lifted up. This is ^p the living creature that I saw by the river of Chebar. **16** ° And when the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

° Chap. 1. 6, 10.—^p Chap. 1. 5.—^a Chap. 1. 19.—^r Chap. 1. 12, 20, 21.

hearing, 'whorl,' or 'whirlwind.'" (Compare Kautzsch.) The reference is to their lightninglike rapidity of movement. (Compare i, 14.)

14. This is a description corresponding exactly to that given in chap. i, 10, except that here, instead of "the face of an ox," we have the **face of a cherub**. Many explanations of this have been attempted, but none seem satisfactory. Some suppose that Ezekiel calls the face of the ox the face of "*the cherub*" (Heb.)—referring to the one which had given the coal of fire to the man in linen; others think that he refers thus to it because the movement of the chariot was in the direction which it faced; others imagine that he intends to express here the idea that the typical cherub form was that of an ox, while still others venture to hint that the prophet had changed the face of an ox into the face of the cherub, because the former notion had proven distasteful to his companions in exile. The last two suppositions are contradicted by many direct statements in both visions; the other hypotheses do not seem very convincing, and unless a future examination of ancient manuscripts shall show a corruption of the text it may be best frankly to acknowledge that we do not know why the prophet makes this change. Professor Toy omits the verse from his revised text.

15. Were lifted up—The prophet recognizes the same peculiarity of movement as had impressed him in the wheels when the vision first appeared

17 ° When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*; for the spirit ⁶ of the living creature *was* in them. **18** Then ° the glory of the LORD ° departed from off the threshold of the house, and stood over the cherubim. **19** And "the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the

° Or, *of life*.—^a Verse 4.—^t Hos. 9. 12.—^r Chap. 11. 22.

(chap. i, 20). There was a spirit both in wheels and cherubim which controlled their actions. The motive power of the chariot was neither wheel nor wing, but a unifying spirit.

17. Lifted up themselves, etc.—Literally, *were lifted up with them; for the spirit of life was in them.*

19. They went out—Jehovah returns to his chariot (verse 18) and moves solemnly out of the temple. The prophet notices that the cherubim and wheels still move in absolute harmony. The interaction of the animate and the inanimate is perfect. **Every one stood**—Literally, *it stood*; the chariot paused as for the last time it left the sanctuary. It was Jehovah's farewell to his ancient and beloved temple. The silence of that impressive moment was a prophecy of the lament uttered six centuries later: "O Jerusalem, Jerusalem!" (Matt. xxiii, 37.) **The God of Israel**—Here again the tender national name for Jehovah is given. The use of this name by the prophet is always significant (viii, 4; ix, 3; x, 19, 20; xi, 22; xl, 2; xlv, 2). This is none other than Israel's God, and (verse 20) he will remain the God of Israel still, even though his people forsake him and he himself is forced to leave his sanctuary, which has been turned into an idol temple. Yea, and it will be as the God of Israel that he will come to comfort and deliver the faithful remnant in Babylon. He does not cease to be Israel's God, though the time has come when he must be recognized as also the God of the whole earth.

glory of the God of Israel *was* over them above. **20** ^v This is the living creature that I saw under the God of Israel ^w by the river of Chebar; and I knew that they *were* the cherubim. **21** ^x Every one had four faces apiece, and every one four wings; ^y and the

likeness of the hands of a man *was* under their wings. **22** And ^z the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: ^a they went every one straight forward.

^v Chap. 1. 22; verse 15.—^w Chap. 1. 1.—
^x Chap. 1. 6; verse 14.

^y Chap. 1. 8; verse 8.—^z Chap. 1. 10.—^a Chap. 1. 12.

20-22. I knew that they were the cherubim—If we try to dissect this vision we are in great danger of taking all the life out of it. It must not be forgotten that the cloud and the lightning, the wheels and cherubim, were only "the pictorial clothing of the supreme truth that in his vision Ezekiel's soul met the Infinite and Eternal face to face and heard the secret of Jehovah's counsel from his own mouth" (W. Robertson Smith); yet, we may be able to catch, if only in dim outline, the meaning of each part of this complex picture. Not until Ezekiel had several times seen this vision did he realize that the "living creatures" who were the glory-bearers of Jehovah were the cherubim. They were so unlike the cherubim of the temple with which he was acquainted that he never realized their essential identity until he saw the vision in the temple itself, and perceived that these living creatures took the place above the mercy seat which the carved cherubim formerly occupied, just as the flying wheels and the throne took the place always sacred to the unseen glory (the *Shekinah*). It is surprising that expositors, notwithstanding the marked difference between Ezekiel's cherubim and those of the tabernacle and temple, have yet attempted to make them as nearly identical in form as possible. Even M. Pinches supposes there must have been "a peculiar cherubic form" which Ezekiel recognized in the living creatures, "though kept secret from all others," and even yet an "unfathomable mystery!" (Smith's *Dictionary of the Bible*, 1893.) But whatever Ezekiel's words imply here, they could not declare exact similarity of form (Exod. xxv, 20; 1 Kings viii, 7). Indeed the chief object in repeating the vision

must have been to bring out the *new truth* revealed by this *new view* of these strange symbolic creatures as cherubim. Müller's idea (*Ezekiel Studien*, 1895) that Ezekiel substituted the cherubim in this vision for "living creatures" and made certain other changes because of the criticism of those to whom he had told the first vision, is as deficient in a just appreciation of the prophet's character as in spiritual discernment. Verse 22 is in itself sufficient refutation of this hypothesis. Every Hebrew would have been surprised at the identification by a priest, such as Ezekiel, of these animal forms with the temple cherubim, and would begin to search at once for the points of comparison and contrast, and for spiritual lessons hidden therein.

On the other hand, it is equally clear that these "living creatures" of Ezekiel were not copies of the so-called "winged bulls" of Assyria. Those stone guardians of the temple, with their single human face and long beard and miter ornamented with horns, were strikingly different from these fiery four-faced "living ones" covered with eyes. It has recently been doubted whether the name Kerubi is ever used of these "guardians of the palace" (Davis, *Genesis and Semitic Tradition*). But if, indeed, those complex animal forms bore the same name as these living creatures of Ezekiel this would only more quickly lead everyone who listened on the banks of the old Babylonian canal to the recital of this strange vision, to compare and contrast these very different forms in order to learn the lessons, which might thus be taught, of providence and deity. What those spiritual lessons were we may be able now only to grasp very partially. One may

well regret that the author of the Hebrews, when he spoke of the "cherubim of glory," was forced to add, "of which we cannot now speak particularly" (Heb. ix, 3-5). How much controversy and confusion of tongues it would have saved if he had given just then one of the parentheses of which he was so fond! The similarity between the Babylonian and all forms of the Hebrew cherubim is evident. All of these "mighty ones" were symbolical forms manifesting the Invisible. They were divine watchers and "guardians," mediators between God and man, representatives of the divine will, protectors of the divine law, and upholders of the divine throne.

But the differences grow on one. The Babylonian genii which protected the temples and palaces had an independent power for good or evil and needed to be propitiated by gifts and prayers. A recently deciphered text gives the piercing cry which daily ascended from those Babylonian homes :

Propitious be the favorable *Shidu* that is before thee.

May the *Lamassu* that goeth behind thee be propitious.

—King, *Illustrated Archaeology*, 1894.

The horror of this worship is well expressed by the psalmist :

They sacrificed their sons
And their daughters unto *Shidim*,
And shed innocent blood.

—Psa. cvi, 37; see also Deut. xxxii, 17.

How different from the Hebrew cherubim! They were wholly dominated by the One. There was no caprice or personal feeling possible. In Eden, in the tabernacle, in the temple, on the Chebar, everywhere and always, Jehovah dwells "between the cherubim," and his will and his spirit moves them. But while the Bible cherubim agree in this—and thus differ vitally from the Babylonian—there is a vast growth to be traced in the Hebrew conception represented by these symbolic forms. The cherubim in Eden are guardians of the tree of life, and their revolving sword

or "disk of fire" (Lenormant) is especially emphasized. They are preeminently representatives of the divine justice and power. The cherubim of the tabernacle and the temple have no sword. They watch over the mercy seat and the written law, and point the way with beckoning wings to the new Eden—the gates of which are now open—and to the Tree of Life of which, through God's mercy, even the sinful man can now eat. All the cherubic heraldry wrought into the tapestry of the tabernacle and adorning the walls of the temple was a heraldry of grace.

But Ezekiel's vision shows a great advance upon any previous revelation. Before this the cherubim were only seen in the temple. They were guardians of the covenant of grace which God had made with the Israelites. Only Israelites could enter the temple. It was only the sins of the Jewish nation which the high priest confessed, and for which he received pardon as he knelt close to the mercy seat, shadowed by the glorious wings of the cherubim. Where the cherubim are God's holy place must be; but Ezekiel sees the cherubim outside the temple and outside the limits by which heretofore he and his nation had always bounded the "holy city" and the "holy land." God's holy place and the holy guardians of his law and covenant are not confined any more within the walls of Jerusalem. The throne which the Jews always thought of as above the cherubim in the temple is now seen on the Chebar. Jehovah now "fills the whole earth with his glory," and all nature "with the floating edges of his robe" (Jer. vii, 4), and the symbolic cherubim are no longer of the exclusive Jewish type! They have taken on a manifold form. They are neither Jewish nor Egyptian nor Babylonian. They combine all elements. The single-faced cherub of the Jerusalem temple has become the four-sided, four-winged, four-faced cherub of God's universal sanctuary. It looks toward every point of the compass, toward every nation of

men.* The images of gold in the local holy of holies has given way to living beings full of spiritual fires. The cloud of incense hiding the unseen Presence has given place to "the likeness of a man upon the throne." The Palestinian and Jewish conception of God and his providence has gone down before the new and lofty thought that the one God belongs to the whole earth and the whole earth to him, and that all forms of life—even the gods and genii of the heathen and the guardians of death—are but manifestations or servants of the One supreme. (See notes chap. i.) Never have the omnipotence, the omnipresence, and the omniscience of the Deity been more vividly and forcibly pictured. Whirlwind, cloud, and lightning, and all the most subtle and untamable forces of nature are his ministers. The powers of heaven and earth and the underworld bow submissively before his throne. Life and death, men and demons, are his servants. It was a lesson Ezekiel's captive and stricken comrades needed to learn. They, no doubt, almost universally thought of Jehovah as the God of Jerusalem and of Canaan, and when they were carried away from these holy places—away from the temple, the altar, and the cherubim—and all the customary worship and ritual were left far behind them in the distance, many of them began to feel themselves justified in honoring the gods of the land wherein they dwelt. Especially were they tempted to do this when it appeared that even the sanctity of the distant temple was not to be maintained, but even the holy of holies had been profaned by the feet of the invading heathen. Then it was that this seer of God, in this splendid picture, painted before their eyes the mighty all-conquering truth, that "the Lord is here," and every spot where he

reveals himself is holy ground; and that he is "Lord" in Babylon as truly as in Jerusalem. This is the central thought of the vision and of the entire prophecy. Israel may sin, the temple may be destroyed, Jerusalem may fall, "the kings of the earth set themselves, and the rulers take council . . . against Jehovah," but his sovereignty remains untouched. He is still "God of gods and Lord of lords, the great God, a mighty and a terrible," who "doth execute the judgment . . . and loveth the stranger" (Deut. x, 17); as powerful and as gracious on the plains of Chaldea as in the mountains about the holy city.

This seems to have been the lesson which God taught Ezekiel and he in turn taught to his countrymen from this "vision of God." Thus the nature and office of the cherubim are clearly seen. They are the guardians of the divine majesty, mediatorial revelations of the glory of the One, concentrating in themselves all the forces of immaterial nature and all the quintessence of universal life. Animate and inanimate nature, man, and all the powers and principalities of heaven and Hades are but revelations of the divine Presence, fitly enthroning the supreme revelation of the invisible God in the "man upon the throne."

The influence of this vision upon later writers is almost unparalleled. The early fathers, particularly, were sure that the four cherubim were symbolical of the nature and work of Christ: the man representing his Incarnation; the lion, the emblem of Judah, his eternal Kingship; the ox, his atoning sacrifice; the eagle, his heavenly spirit and essential divinity. So also many of the earliest fathers believed that these "living creatures" prefigured the four evangelists: St. Matthew having written the gospel of his humanity; St. Mark, the eagle gospel; St. Luke, the priestly or sacrificial narrative; and St. John, the royal gospel, showing his glorious generation from the Father—though later writers almost universally assign the eagle to St. John, and the lion to St. Mark.

* This explains the repetition again and again of this fourfold symbolism. The use of the numeral four in ancient times in this symbolic sense cannot be doubted. (See our Introduction to Ezekiel, "Symbolism.")

CHAPTER XI.

MOREOVER ^athe spirit lifted me up, and brought me unto ^bthe east gate of the LORD's house, which looketh eastward: and behold ^cat the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. **2** Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: **3** Which

^a Chap. 3. 12, 14; 8. 3; 2 Kings 2. 16; Acts 8. 39.
^b Chap. 10. 19. — ^c See chap. 8. 16. — ^d Or, It is not for us to build houses near.

CHAPTER XI.

THE POLITICAL LEADERS OF THE PEOPLE
 GIVE WICKED COUNSEL, AND ARE INVOLVED
 IN THE CITY'S RUIN, 1-21.

1. The spirit lifted me—See notes iii, 12, 14; viii, 3. **Brought me unto the east gate**—Jehovah and the chariot of his glory had previously removed to this place (x, 18, 19). This was probably the outer gate of the temple and faced the rising sun. The gate in oriental cities was the place of judgment. **Five and twenty men**—Are these the twenty-five sun worshipers mentioned in viii, 16? No; these are not priests. These are the princes, or, literally, "captains," of the people. The army and laity, as well as the priesthood, are now seen to be involved in rebellion against God. The number twenty-five may represent two from each tribe, or two from each division of the army, or two from each of the twelve regions of the city, led by the king or the general; or, being the usual symbolical number of solidarity, it may merely represent pictorially "the whole house of Israel" (verse 5). **Jaazaniah . . . and Pelatiah**—Jaazaniah is a different man from the one mentioned in viii, 11. These were no doubt men well known in Jerusalem and also to the exiles. Their names make the allusion peculiarly striking: Jaazaniah—"Jehovah listens"—son of Azur, "the helper"; Pelatiah—"God delivers"—son of Benaiah, "Jehovah builds"! No wonder Ezekiel became unpopular when he pointed out by name the chief leaders of Israel and exposed their wickedness. These men

say, ¹*It is not near*; let us build houses: ²*this city is the caldron, and we be the flesh.*

4 Therefore prophesy against them, prophesy, O son of man. **5** And ³the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them.* **6** ⁴*"Ye have multiplied your slain in this city, and ye have filled the streets*

^d Chap. 12. 22, 27; 2 Pet. 3. 4. — ^e See Jer. 1. 13; chap. 24. 3, etc. — ^f Chap. 2. 2; 3. 24. — ^g Chap. 7. 23; 22. 3, 4.

were probably regarded by many as the leaders of the patriotic party in Jerusalem. They believed the holy city could never be captured, and advised rebellion against Babylon and alliance with Egypt. (See chap. xvii.) Ezekiel and Jeremiah and all others who prophesied the conquest of Jerusalem by Babylon were called false prophets (Jer. xviii, 18; Mic. iii, 11), and were no doubt declared to be in the pay of the Babylonian court.

3. It is not near; let us build houses—Rather, *the time to build houses is not near*. The meaning is obscure, but seems to be this: It is no time now for peaceful occupations (xxviii, 26; Isa. lxxv, 21; Jer. xxix, 5, 28). Jeremiah had called Jerusalem a seething "pot"—the same word as caldron in Hebrew (Jer. i, 13)—and so it might become if they did not arouse from their lethargy. But even the walls of an iron pot protect the flesh within it, and it was the part of patriots to strengthen their defenses rather than to give up to despair or leap into the Babylonian fires; therefore they will stay behind the walls, and, if they must die, they will die there. This was the answer of the war party to the prophets who counseled submission to Babylon, and it struck a popular chord.

5. I know the things that come into your mind—The plots they are hatching are known to Jehovah and to his prophets. These whisperings of rebellion against Babylon and of alliance with Egypt are no longer secrets.

6. Ye have multiplied your slain—This shows how the captains and leaders

thereof with the slain. **7** Therefore thus saith the Lord God; ^aYour slain whom ye have laid in the midst of it, they *are* the flesh, and this *city* is the caldron: ⁱbut I will bring you forth out of the midst of it. **8** Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. **9** And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and ^kwill execute judgments among you. **10** ^lYe shall fall by the sword; I will judge you in ^mthe border of Israel; ⁿand ye shall know that I *am* the LORD. **11** ^oThis *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you

^a Chap. 24. 3, 6, 10, 11; Mic. 3. 3.—ⁱ Verse 9. —^k Chap. 5. 8.—^l 2 Kings 25. 19-21; Jer. 39. 6; 52. 10.—^m 1 Kings 8. 65; 2 Kings 14. 25.—ⁿ Psa. 9. 16; chap. 6. 7; 13. 9, 14, 21, 23.

of the war party had been accustomed to deal with those whose opinions differed from theirs (vii, 23; xxii, 25).

7. They are the flesh, etc.—The only ones who will be left within the safe walls of the iron pot will be the slain. The dreams of escape from God's judgment will fail. All of Jerusalem's living population will be hurried into captivity. Jehovah had spoken it, and the city, if it remained unrepentant (see notes ix, 10), was doomed. The city should be a caldron whose walls would inclose none but the dead, and these captains of the people should not even lie among those heroes slain in the battle, but should fly from behind the strong walls in which they had boasted only to meet their death "in the border of Israel" (verse 10).

8. Ye have feared the sword; . . . I will bring a sword—With all their bravado there is a note of despair in verse 3. The very fact that they felt the need of an Egyptian alliance shows that they feared the avenging sword of Babylon. But God says that it will not be Nebuchadnezzar's sword, but his own, that will cut them down. It is not rebellion against the king of Babylon, but against the King of heaven which brings these calamities and delivers the people into Babylonian hands (verse 9).

10. In [literally, upon] the border of

in the border of Israel: **12** And ^pye shall know that I *am* the LORD: ^qfor ye have not walked in my statutes, neither executed my judgments, but ^rhave done after the manners of the heathen that *are* round about you.

13 And it came to pass, when I prophesied, that ^sPelatiah the son of Benaiah died. Then ^tI fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel? **14** Again the word of the LORD came unto me, saying, **15** Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem

^o See verse 3.—^p Verse 10.—^q Or, *which have not walked*.—^r Lev. 18. 3, 24, etc.; Deut. 12. 30, 31; chap. 8. 10, 14, 16.—^s Verse 1; Acts 5. 5.—^t Chap. 9. 8.

Israel—This was literally fulfilled. These captains and chief rulers of Israel were not put to death within the walls of the city, but on the northern frontier. The strong walls of the iron pot could not protect them (verse 11; Jer. lii, 9, 26, 27; Num. xxxiv, 11; 2 Kings xxv, 18-21).

11, 12. These verses are not in the ancient Greek translation and may not have been in the original Hebrew text. They repeat thoughts previously expressed (verses 7, 10; chap. viii).

13. Pelatiah the son of Benaiah died—At the very time when the prophet in vision is crying out against these wicked counselors (verse 7) he sees the chief conspirator fall dead. He thinks the end has at last come and God's extremest punishment has begun, and once again he utters the wail which had before broken from his heart (ix, 8). He had all along, it seems, hoped that repentance would follow these plain warnings, and forgiveness would be granted; but he now fears that the total destruction has commenced of which he had so long prophesied.

15. The men of thy kindred, etc.—The verse is very difficult, but should probably be translated: "Son of man, [behold] thy brethren! thy brethren, then, men of thy redemption and the whole house of Israel, the whole of it,

have said, Get you far from the LORD: unto us is this land given in possession. **16** Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries

† Psa. 90. 1; 91. 9; Isa. 8. 14. — † Jer. 24. 5;

even they, of whom the inhabitants of Jerusalem have said, They are from the Lord: unto us is the land given in possession." The word "kindred" is literally "redemption," and the "men of thy redemption" would mean the men who could be delivered by his intercessory prayers. The LXX. and the Peshito give, however, another reading, "the men of thy captivity;" that is, fellow-exiles. Jehovah, in his answer to Ezekiel's cry of protest against making a full end of the house of Israel, assures the prophet that even if all the population of Jerusalem is destroyed, there will still be a "remnant" left. The real house of Israel can no longer be found in the holy city. The Jerusalemites boast that they are the true Israel, since they have the temple and the Lord of the temple with them (xxxiii, 24), but the fact is that the Lord of the temple has gone with the captives into Babylon and will himself be to them both Lord and sanctuary.

16. Yet will I be to them as a little sanctuary—R. V., "and have been to them a sanctuary for a little while." For a time Ezekiel and the exiles were to find the presence of Jehovah manifested as in the vision of Chebar (i, 4-28), or felt spiritually, and this would make the spot where they found themselves as fully a holy place as the temple had been. There also they would have a "house of God." But this was not to be their permanent lot. There was to be a restoration to the "land of Israel" (verse 17; xxxvii, 21), to the visible sanctuary, to a sacred temple no longer desecrated by the pollutions that had defiled the first. "The thought that it is the presence of Jehovah that makes the sanctuary, not the sanctuary that secures the presence, Ezekiel may have learned from the

where they shall come. **17** Therefore say, Thus saith the Lord God; "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. **18** And they shall come thither, and they shall take away all the detesta-

chap. 28. 25; 34. 13; 36. 24. — † Chap. 37. 28.

fate of Shiloh (Psa. lxxviii, 60). In the fact that in John's vision of the heavenly Jerusalem there is no temple, but the presence of the Lord God Almighty and the Lamb (Rev. xxi, 22), we find the crowning development of Ezekiel's thought."—Plumptre.

Where'er they seek Thee Thou art found,
And every place is hallowed ground.

The above explanation seems better than that which would translate this difficult phrase, "and have been to them for a sanctuary but little," and would thus minimize the privileges given to the exiles (Kautzsch, Davidson, etc.).

17. I will even gather you from the people—The history of the Jewish captives was peculiar. They alone, of all the nations carried to Babylon and then scattered into many countries, preserved their national characteristics intact and went back to their old home a strong, united people. "Nor were it, perhaps, too much to say, having respect to the issues of things, that the dispersion of the Israelites among the nations was fraught with as much blessing for the Church and the world as even their original settlement in Canaan."—Fairbairn. **I will give you the land of Israel**—Not those remaining in Jerusalem, who trusted to the external forms of the temple sacrifices, or to their idols, or to Egypt for help, but those who were carried away from the temple, and developed a purer and more spiritual faith amid the penitential fires of captivity, should ultimately possess the holy land. The Jerusalemites scorned the exiles (verse 15), and would not listen to their counsels or pay any attention to their prophets; but, in fact, these exiles represented the true Israel. They were the remnant which should finally be saved and to whom Jehovah would give the land, from which they

ble things thereof and all the abominations thereof from thence. **19** And ^a I will give them one heart, and I will put ^a a new spirit within you; and I will take ^y the stony heart out of their flesh, and will give them a heart of flesh: **20** ^z That they may walk in my statutes, and keep mine ordinances, and do them: ^a and they shall be my people, and I will be their God. **21** But *as for them whose heart walketh after the heart of their detestable things and their abominations,* ^b I will recompense their way upon their own heads, saith the Lord God.

^w Jer. 32. 39; chap. 36. 26. 27; see Zeph. 3. 9.—
^x Psa. 51. 10; Jer. 31. 33; 32. 39; chap. 18. 31.—
^y Zech. 7. 12.—^z Psa. 105. 45.—^a Jer. 24. 7; chap. 14. 11; 36. 28; 37. 27.

would remove all detestable idol images (1 Kings xi, 5, 7; 2 Kings xxiii, 13), and their abominable accompaniments (verse 18).

19. I will give them one heart—They shall finally be a united people, for the idolaters shall be destroyed and those who return from captivity shall be a unit in their monotheism (Jer. xxxii, 36–39). This was literally fulfilled. Cyrus gave the Jews leave to return, but Jehovah gave them a heart to return and great unity (Wesley). The LXX. reads, “another heart,” and the Peshito reads, “a new heart” (as xviii, 31; xxxvi, 26). **A new spirit—**The whole history of the nation shows how new this spirit was. Before the captivity it had been constantly falling into all manner of idolatries; after the captivity there was not a trace of this. **Stony heart . . . heart of flesh—**“The fires of captivity will melt that hard, implacable, undutiful, incorrigible disposition” (Wesley), and those who return will become warm and human in heart and sensitive to his presence and will (verse 20; compare iii, 7; Zech. vii, 12).

20. They shall be my people, and I will be their God—This tender phrase, which had become endeared to the people from its use by Jeremiah (xxiv, 7; xxx, 22; xxxi, 33; xxxii, 38), again and again vibrates through Ezekiel’s prophecy (xiv, 11; xxvi, 28; xxxvii, 27).

21. Whose heart walketh after the heart of their detestable things—Better, as Vulgate, *whose heart goeth*

22 Then did the cherubim ^o lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above. **23** And ^d the glory of the LORD went up from the midst of the city, and stood ^e upon the mountain ^f which *is* on the east side of the city.

24 Afterwards ^g the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. **25** Then I spake unto them of the captivity all the things that the LORD had showed me.

^b Chap. 9. 10; 22. 31.—^c Chap. 1. 19; 10. 19.—^d Chap. 8. 4; 9. 3; 10. 4, 18; 43. 4.—
^e See Zech. 14. 4.—^f Chap. 43. 2.—^g Chap. 8. 3.

after their detestable things (xx, 16). As for the Jerusalemites whose hearts cleave impenitently to their idols, **I will recompense their way upon their own heads**—the prophet’s intercession cannot avert that judgment (verse 13).

JEHOVAH LEAVES JERUSALEM, 22, 23.

22. The cherubim—See notes, chaps. i and x.

23. Went up from the midst of the city, and stood upon the mountain—The glory of the Lord, which had been at the eastern gate of the temple (x, 19), now abandoned the temple entirely, passed through the city, and paused on Mount Olivet, as if to take one last sorrowful farewell of the doomed temple. This scene reminds one irresistibly of the fact that it was from this same spot that Jesus near the end of his ministry wept over this same city, crying, “O that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes” (Luke xix, 41, 42). It was also from this spot that he ascended to take his place as judge at the right hand of other Father (Luke xxiv, 50, 51).

COMING OUT OF HIS TRANCE, EZEKIEL DESCRIBES HIS VISION TO HIS FELLOW-CAPTIVES, 24, 25.

It would seem that Ezekiel also accompanied the Shekinah to the Mount of Olives, for in the same way as before (viii, 3) he is conducted “in the Spirit

O. T.

CHAPTER XII.

THE word of the LORD also came unto me, saying, **2** Son of man, thou dwellest in the midst of ^a a rebellious house, which ^b have eyes to see, and see not; they have ears to ear, and hear not: ^c for they are a rebellious house. **3** Therefore, thou son of man, prepare thee ¹ stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they

^a Chap. 2. 3, 6-8; 3. 26, 27.—^b Isa. 6. 9; 42. 20; Jer. 5. 21; Matt. 13. 13, 14.—^c Chap. 2. 5.—¹ Or, instruments.

of God" back to Tel-abib. The vision of glory departs, and awakening from his spiritual ecstasy he tells what he has seen.

CHAPTER XII.

SYMBOLIC REPRESENTATIONS OF THE CAPTIVITY WHICH IS TO COME SPEEDILY UPON THE INHABITANTS OF JERUSALEM.

The next eight chapters show the "moral necessity of Israel's destruction." Many times the nation had been threatened and the punishment had been postponed, but the prophesied calamity was now at hand, notwithstanding the lying dreams of the false prophets and the unbelief of the people. Ezekiel here ruthlessly exposes the hollowness of the illusions which his people cherished, "such as disbelief in prophecies of evil, faith in the destiny of Israel, veneration for the Davidic kingdom, and reliance on the solidarity of the nation in sin and judgment" (Skinner).

2. Which have eyes to see, and see not—This rebellious nation (ii, 3, 8; iii, 26, 27) have had their eyes blinded and their ears deafened by their rebellion (Isa. vi, 9; xlii, 20; Jer. v, 21; Matt. xiii, 14, 15). They have seared their consciences and deadened their moral perception until even the prophecies just uttered have not moved them to faith and reformation. This is true not only of the hopeless Israelites in Jerusalem now, forsaken by Jehovah, but of many even of the true Israel who are in exile. (See notes xi, 16-21.) They need simpler and more impressive pic-

ture-sermons to bring them to a conscious recognition of their spiritual condition and the fate which awaits impenitence—even the destruction of the holy city.

² Heb. *as they goings forth of captivity*.—³ Heb. *Dig for thee*.—^d Isa. 8. 18; chap. 4. 8; 24. 24; verse 11.

ture-sermons to bring them to a conscious recognition of their spiritual condition and the fate which awaits impenitence—even the destruction of the holy city.

3. Stuff for removing—Literally, *traveling baggage for exile*. **Remove by day**—Literally, *remove as into captivity*. Ezekiel is to represent himself as among the besieged in Jerusalem getting ready for flight; attempting thus to make the people **consider** (literally, *see*) what lies in the immediate future. **Though they be**—Literally, *for they be*.

4. And thou shalt go forth at even—Literally, *but thou thyself shalt*, etc. The few necessary things for flight can be prepared in the daytime behind the city walls, but the escape from the city can only be attempted at night.

5, 6. Dig thou through the wall . . . and carry it [LXX., go] forth in the twilight—Or, *darkness* (Gen. xv, 17). They dare not attempt to leave the city by one of the gates, because of the watchfulness of the besieging army, but must attempt to break a way through the wall at a point less carefully guarded. **Thou shalt cover thy face . . . for I have set thee for a sign**—Or, *portent*. (See verse 11.) Representing the people, he carries out with him the provisions and other articles necessary for a hasty flight, and representing Prince Zedekiah, he goes forth with his face covered in shame and sorrow (verse 12; xxiv, 17; 2 Sam. xv, 30). There may also be a veiled prophecy that Zedekiah's eyes are to be put out in the strange statement that he shall not see the **ground** (literally, *land*).

sign unto the house of Israel. 7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I ⁴digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

■ And in the morning came the word of the LORD unto me, saying, ■ Son of man, hath not the house of Israel, ^ethe rebellious house, said unto thee, 'What doest thou? 10 Say thou unto them, Thus saith the Lord God; This ⁵burden concern-

⁴ Heb. *digged for me*.—^e Chap. 2. 5.—^f Chap. 17. 12; 24. 18.—^g Mal. 1. 1.—^b Verse 6.—⁵ Heb. *by removing go into captivity*.

7. I did so as I was commanded—Whether Ezekiel actually dug through the walls of Tel-abib or through the walls which surrounded the mimic city prepared within his own house (iv, 1) is not said, but the latter is far more probable. It was the tile, and not Tel-abib, which the exiles had learned to think of as the besieged city.

8-12. In reply to the question of the exiles, who have finally been roused to interest, "What doest thou?" (verse 9,) Ezekiel on the following morning is permitted to explain the meaning of his acted parable.

10. **This burden concerneth the prince in Jerusalem**—This is a very difficult phrase. Jeremiah had already used the word "burden" for a heavy and fear-inciting utterance of Jehovah (Jer. xxiii, 33), and this may be the meaning here. Or does it mean that this bearing, or leading, has reference to the prince (verse 12), David's son? This reference to the prince must have been very dangerous to the popularity of the prophet. Reverence for the king, "the son of David," the "anointed of Jehovah," was highly developed in Israel. The religion and Messianic hope of everlasting dominion seemed bound up with the Davidic dynasty. But Ezekiel, except in one doubtful passage, never calls Zedekiah king. He considered the glory of the state as well as of the temple to have departed. This so-called king is but a vassal of Nebuchadnezzar, and deserves no kingly

eth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, ^aI am your sign: like as I have done, so shall it be done unto them: ⁵ⁱthey shall remove and go into captivity. 12 And ^kthe prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. 13 My ^lnet also will I spread upon him, and he shall be taken in my snare: and ^mI will bring him to Babylon to the land of

ⁱ 2 Kings 25. 4, 5, 7.—^k Jer. 39. 4.—^l Job 19. 6; Jer. 52. 9; Lam. 1. 13; chap. 17. 20.—^m 2 Kings 25. 7; Jer. 52. 11; chap. 17. 16.

dignity or allegiance (Skinner). He, as well as the priests and the captains, is involved in the universal guilt and must meet the penalty. **And all the house of Israel that are among them**—R.V., "all the house of Israel, among whom they are," or, *all the house of Israel which is in the midst of it* (Kautzsch, Davidson).

11. **I am your sign**—It is no light thing to be set as a sign by the Lord. It is only the brave and consecrated man that God can so use. Few men have been great enough to be honored thus. Jehovah never takes the man clothed in fine linen, but the one clothed in sackcloth, when he would set a man as a sign before the world.

12. **The prince . . . shall bear upon his shoulder, etc.**—The king of Israel is represented as carrying upon his own shoulder all the load which his people carries—and is there not also upon him the heavier "burden" of fulfilled prophecy? (See note verses 6 and 10.)

13. **My net also will I spread upon him**—The attempt to escape shall be a failure. The Babylonian king shall capture the fugitives and carry them to Chaldea, but the net in which they are taken is not Nebuchadnezzar's, but Jehovah's. These shrewd "captains" might have outwitted Nebuzaradan, but they could not evade the Almighty (Jer. xxxix, 4-7; Hos. vii, 12; Ezek. xvii, 20; xxxii, 3). **Yet shall he not see it**—This explicit prophecy, that his eyes should be put out, was literally fulfilled—though Ezekiel himself does not

26 Again the word of the LORD came to me, saying, **27** ^a Son of man, behold, *they* of the house of Israel say, The vision that he seeth is ^a for many days *to come*, and he prophesieth of the times *that are* far off. **28** ^b Therefore say unto them, Thus saith the Lord GOD, ^c There shall none of my words be prolonged any more, but the

^a Verse 22. — ^a 2 Pet. 3. 4. — ^b Verses 23, 25. — ^c 1 Thess. 5. 2, 3; Rev. 3. 3.

ment is used as a proof that God did not and could not rule in the affairs of men. (It is the same spirit which says that God is always on the side of the heaviest guns. But did not that general die in exile?) Besides this there were many, who claimed to be seers, who prophesied according to the wishes of the people, and painted Israel's future as bright and prosperous (verse 24). This made the work of the true prophet more difficult. But now "the effect" (literally, *word*) of every vision "is at hand" and will not again be delayed. Soon everyone will be able to discriminate between the false divination and the true prophecy (xxi, 21; Deut. xviii, 10; Jer. xiv, 14; xxviii, 3; Isa. xxx, 10).

26-28. Some who still retained their faith in prophecy, and were even inclined to accept Jeremiah and Ezekiel as true prophets, yet comforted themselves in their disobedience by saying that the times of trouble and judgment of which the prophet spoke were far in the future (Isa. xxxix, 8). Perhaps, as in other cases, the people would repent and the prophecy be averted (Jonah; Jer. xviii, 8; Joel ii, 14). But against this Ezekiel replies that Jehovah has explicitly declared that the fulfillment of his threatening shall not be postponed longer, "but the word which I shall speak [verse 25] shall be done, saith Jehovah Elohim."

CHAPTER XIII.

REPROOF OF THE LYING PROPHETS AND PROPHETESSES IN JERUSALEM WHO DECEIVE THE PEOPLE WITH DELUSIVE HOPES.

In this chapter Ezekiel explains the difference between true and false

word which I have spoken shall be done, saith the Lord God.

CHAPTER XIII.

AND the word of the LORD came unto me, saying, **2** Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto ^a ¹ them that prophesy out of their own

^a Verse 17. — ¹ Heb. *them that are prophets out of their own hearts.*

prophets. They differ in the motive urging them to speak (verses 2, 3, 17, 19), in the spirit which controls them (verse 7), and in the agreement between their words and the historic fact (verses 8, 10, 16). Professor A. B. Davidson says: "Some modern writers on prophecy have exhibited a good deal of sympathy with the false prophets, and one scholar has expressed his regret that all their productions have perished, and that we have only the judgment of their adversaries upon them and cannot hear them in their own defense. Nothing that we know regarding them would lead us to believe that their works, if any, would have added to the religious or ethical treasures of mankind" (*Expositor*, July, 1895). Judged by the high moral and spiritual standard of such prophets as Isaiah and Ezekiel these prophets were false, and the verdict of history has sustained that view.

2. Prophets of Israel that prophesy

—Dr. Davidson sees a kind of sarcasm in this phrase. The false prophets were indeed prophets of Israel, though not prophets of Jehovah. The people eagerly grasped their smooth sayings as true and repudiated Jeremiah and Ezekiel as the false prophets (Jer. xviii, 18; xliii, 2). **Prophecy out of their own hearts**—Their own wish to be popular and please the people (verse 19; Jer. xxiii, 16) colors their message. They are the mouthpiece of the people; Ezekiel speaks the word which is opposed to his natural desire. These men speak the smooth things which their own selfish hope suggests and their own human judgment seeks to sustain (Mic. iii, 8; compare Jer. xxviii, 8, 9).

^b hearts, Hear ye the word of the LORD ;
3 Thus saith the Lord God ; Woe unto the foolish prophets, that ² follow their own spirit, ³ and have seen nothing !
4 O Israel, thy prophets are ^c like the foxes in the deserts. **5** Ye ^d have not gone up into the ⁴ gaps, neither ⁵ made up the hedge for the house of Israel to stand in the battle in the day of the LORD. **6** ^e They have seen vanity and

^b Jer. 14. 14 ; 23. 16, 26. — ² Heb. *walk after*. —
³ Or, *and things which they have not seen*. —
^c Sol. Song 2. 15.

3. Foolish prophets—The “fool,” in Scripture language, is the impious man. Many of these false prophets were grossly immoral (Jer. xxiii, 14 ; xxix, 23), and none of them had the appreciation of the heinousness of sin and the certainty of God’s wrath falling upon an unrepentant people, which is so characteristic of the writings of the true prophets. Lacking the fear of the Lord, which is the beginning of wisdom, the policy which they advocated was almost invariably wrong. They posed as patriots, and friends of Jerusalem and the temple, advocating war and such political alliances as they believed to be for the temporal interests of the nation ; not having the foresight to perceive that the laxity of morals and impurity of worship were being increased by such affiliations and that the real danger to the nation lay not in its lack of military power, but in its lack of spirituality and faith in God. **Follow their own spirit**—The true prophet is the “man of the spirit” (Hos. ix, 7), who receives his message from God (Jer. xxiii, 16) ; but the spirit which controls the false prophet is from within, and not from above. **And have seen nothing**—Literally, *that which they have not seen*. They saw no vision of God, though they pretended to see and may even have imagined that they saw.

4. Like the foxes in the deserts—Foxes do not build walls, but undermine them (Neh. iv, 3 ; Lam. v, 18). Having seized their prey with great subtlety they run to the desert and hide themselves and it (Adam Clarke). Those who pretend falsely to speak in the name of Jehovah are worse than

lying divination, saying, The LORD saith : and the LORD hath not sent them : and they have made *others* to hope that they would confirm the word. **7** Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it* ; albeit I have not spoken ? **8** Therefore thus saith the Lord God ; Because ye have spoken vanity, and seen lies,

^d Psa. 106. 23, 30 ; chap. 22. 30. — ⁴ Or, *breaches*. —
⁵ Heb. *hedged the hedge*. — ^e Verse 23, chap. 12. 24 ; 22. 23.

open enemies—they are sly and dangerous as the greatest pest of the Orient (Sol. Song ii, 15 ; Isa. v, 7).

5. Ye have not gone up into the gaps, neither made up the hedge for—These false prophets, whom Ezekiel now addresses, do not protect or construct ; they only succeed in tearing down. They cannot repair the gap (breach) nor build such a hedge for (before) the house of Israel as will save them in the day of battle (Isa. v, 5 ; lviii, 12). They never have done this, notwithstanding their patriotic pretensions ; they never can do it. (See xxii, 30.)

6. Have made others to hope—Rather, *they hoped for the word to be confirmed*. They have seen vanity (literally, *nothingness, falsehood*), and yet they have deceived themselves with the hope that the lies which they have prophesied will come true. There is no suggestion here that these false prophets really believed themselves to have received a message from God (*vs.* Davidson), though in other places it is made plain that a prophet who willfully persists in prophesying lies may at last be unable to discriminate between the true and the false.

7. Ye say, The Lord saith it—They boldly lay claim for themselves to the only true source of prophetic inspiration ; but the Lord himself repudiates them as liars and deceivers of the people.

8. I am against you—How clearly this is an echo of Jer. xxiii, 31 : “Behold, I am against the prophets, saith the Lord, that use their tongues, and say, *He saith*.”

therefore, behold, I *am* against you, saith the Lord God. ■ And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ⁶assembly of my people, ⁷neither shall they be written in the writing of the house of Israel, ⁸neither shall they enter into the land of Israel; ⁹and ye shall know that I *am* the Lord God.

10 Because, even because they have seduced my people, saying, 'Peace; and *there was* no peace; and one built up ¹a wall, and lo, others ²daubed it with untempered mortar: ³11 Say unto them which daub it with untempered mortar, that it shall fall: ⁴'there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. ⁵12 Lo,

⁶ Or, *secret*, or, *council*.—^f Ezra 2. 59, 62; Neh. 7. 5; Psa. 69. 28.—^g Chap. 20. 38.—^h Chap. 11. 10, 12.—ⁱ Jer. 6. 14; 8. 11.—⁷ Or, *a slight wall*.

9. Mine hand shall be upon the prophets—Ezekiel knew what it was to feel the weight of Jehovah's hand (iii, 14). The controlling hand which forces the obedient prophet to do hard tasks will fall still heavier upon the disobedient. He who will not wear the gentle yoke of constraint must drag "as with a cart rope" his load of responsibility and sorrow. These false prophets, now praised for their patriotic citizenship, upon the return from the captivity shall not sit in the "council" as they do now, nor shall their names appear in the national register (Ezra ii, 62). They boast of their special patriotism, but events shall prove that they are not even true Israelites. They will go into captivity, but they will never return again into the land of Israel. (See xxvii, 21.)

10. One built up a wall, and lo, others daubed it with untempered mortar—Literally, *it* [the people] *buildeth up a little wall, and they* [the prophets] *daub it with whited plaster*. The people, believing that no danger is ahead, build their defenses carelessly and the false prophets approve the policy. They whitewash the actions of the godless government officials and declare that the city is perfectly safe. But in vain do they seek with their whited plaster to hide the imperfections of the city

when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed it? ¹³ Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. ¹⁴ So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the ^mfoundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: ⁿand ye shall know that I *am* the Lord. ¹⁵ Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed

^k Chap. 22. 23.—^l Job 27. 21; chap. 38. 22; Matt. 7. 25, 27.—^m 1 Cor. 3. 11, 13.—ⁿ Verses 9, 21, 23; chap. 14. 8.

wall and fill in with mortar what should have been laid with solid stone.

11. It shall fall—They make a great show, but their whitewashed bulwarks shall be beaten down by the hail, and holes shall be blown through them by the wind (verses 11 and 13; Matt. vii, 25, 27).

12. Where is the daubing—Without God and holiness the defenses of the city are rotten, and the prophet's work is but the veneer which shall make the wreck more conspicuous. Many a weak place may be hidden from men's eyes by the prophet's brush, but when God blows against it with his mighty wind there is no daubing of cracks that can save it.

13. I will even rend it with a stormy wind—Literally, *I will cause a stormy wind to break forth*. (See verse 11.) The invasion of foreign troops is often compared in Scripture to a storm.

14. So will I break down the wall—Although it was the Chaldeans who swept like a flood or a windstorm over Judea, and whose blows fell like hailstones, yet these were but the agents of Jehovah. It was not because the walls of the city were fragile, but because the God of the city did not protect it, that it fell before its enemies.

15. The wall is no more, neither they that daubed it—The sin of the

it; **16** *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which ° see visions of peace for her, and *there is no peace*, saith the Lord God.

17 Likewise, thou son of man, ° set thy face against the daughters of thy people, ° which prophesy out of their own heart; and prophesy thou against them, **18** And say, Thus saith the Lord God; Woe to the *women* that sew

° Jer. 6. 14; 28. 9.—° Chap. 20. 46; 21. 2.—
¶ Verse 2.—° Or, *elbows*.—† 2 Pet. 2. 14.

false prophets seems to be greater than that of the people, for some of the people live through this catastrophe, but the false prophets perish in the ruins (verse 14; Amos ix, 1).

16. There is no peace, saith the Lord God—The song which the angels most love to sing is that of "Peace, good will," but woe to the prophet who cries peace to the man with whom God is at war. To ease the conscience and quiet the fears of the wicked is a fearful sin.

17. Set thy face against the daughters of thy people—For good or for evil the influence of woman was powerful in Hebrew history. We know the names of several true prophetesses, like Miriam and Huldah, but the name of but one false prophetess has come down to us (Neh. vi, 14). When women turn politicians, and attempt to prophesy out of their own hearts concerning the future, look out for trouble (Jer. xlv, 15). When women become false prophetesses they drop to the lowest level of superstitious fortune tellers.

18. Woe to the women that sew pillows to all armholes—Rather, *who sew coverings* [fillets, or bandages] *upon all joints of the hand*. The exact meaning of this expression is not known. It could hardly refer merely to the luxurious voluptuousness of these women, as so many of the early commentators believed. Garlands, fillets, and amulets of various kinds are mentioned as being used on the hand, not only in the Greek mysteries, but in the ancient Babylonian incantations; but whether these "cushions" were used on knuckles or wrist or elbow, or what was the method of their use, is not yet discovered. Ber-

pillows to all ° armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye ° hunt the souls of my people, and will ye save the souls alive *that come unto you*?

19 And will ye pollute me among my people ° for handfuls of barley and for pieces of bread, ° to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your lies*?

° See Prov. 28. 21; Mic. 3. 5.—† Rom. 14. 15; 1 Cor. 8. 11.

thoet thinks these were amulets which possessed some natural magnetic power. **Make kerchiefs upon the head of every stature**—These kerchiefs or veils seem to have been thrown over the heads of those who came to consult the soothsayers concerning the future, in order to blindfold them and draw them into the magic circle. These coverings differed in length according to the stature of the inquirer. "We may perhaps read between the lines the thought that their utterances, like their veils, were adapted to suit every age and every taste. . . . Ezekiel points out, we may believe, what he had seen. And in those veils he had seen a net cast over the victims of the false prophetesses, a snare from which they could not escape." —Plumptre. **Will ye save the souls alive that come unto you**—Literally, *and save souls alive for yourselves?* These hunters of souls killed without mercy, but saved some alive—the very ones that deserved to die (verse 19). The meaning is that their prophecies brought comfort to the wicked and sadness to the righteous (verse 22). "To keep alive is to predict life and good fortune and to slay is to predict death." —Toy.

19. Will ye pollute me . . . for handfuls of barley—Literally, *ye have*. These sorceresses were telling their lies in the name of Jehovah for the sake of the pay. And they were willing to commit this sacrilege for the slightest recompense, like that bestowed on the harlot or beggar (1 Sam. ii, 36; Hos. iii, 2). "Do you keep alive, for a few handfuls of barley as your reward, the souls of the wicked?" —Mosheh Ben Shesheth.

20 Wherefore thus saith the Lord God: Behold, I *am* against your pillows, wherewith ye there hunt the souls ⁹ to make them fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make them fly. **21** Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; ¹⁰ and ye shall know that I *am* the LORD. **22** Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and ¹¹ strengthened the hands of the wicked, that he should not return from his wicked way, ¹² by promising him life; **23** Therefore ¹³ ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: ¹⁴ and ye shall know that I *am* the LORD.

⁹ Or, *into gardens*. — ¹⁰ Verse 9. — ¹¹ Jer. 23. 14. — ¹² Or, *that I should save his life*; Heb. *by quickening him*. — ¹³ Verse 6, etc.; chap. 12.

20. To make them fly—Rather, *as birds* (Gesenius, Smend). The figure of the net is still being carried out. **That ye hunt to make them fly**—This passage is very corrupt, but by a slight change the text may read, “that ye hunt go free” (Cornill, Driver).

21. Your kerchiefs also will I tear—These victims should be delivered from the snare of the fowler (Psa. xci, 3) and the charm of the net should be destroyed. It is suggestive that after the Babylonish captivity we find very little of these divinations in Jerusalem. (See chap. xii, 24.)

22. By promising him life—Rather, *that he should live*. (Compare xviii, 9, 17; xxxiii.)

CHAPTER XIV.

THE IDOLATROUS ELDERS INQUIRE IN VAIN OF JEHOVAH CONCERNING THE FUTURE, 1-5.

1. Then came certain of the elders of Israel—Ezekiel's sermons have at last aroused deep interest, and the chief men among the exiles, notwithstanding his fearful arraignment of the most popular prophets, come to him to inquire of the future. Ezekiel's word to them is very different from the soft, smooth messages which he has been condemning

CHAPTER XIV.

THEN ^a came certain of the elders of Israel unto me, and sat before me. **2** And the word of the LORD came unto me, saying, **3** Son of man, these men have set up their idols in their heart, and put ^b the stumbling-block of their iniquity before their face; ^c should I be inquired of at all by them? **4** Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; ^d I the LORD will answer him that cometh, according to the multitude of his idols; **5** That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

24; Mic. 3. 6. — ^a Verse 9; chap. 14. 8; 15. 7. — ^b Chap. 8. 1; 20. 1; 33. 31. — ^c Chap. 7. 19; verses 4, 7. — ^d 2 Kings 3. 13. — ^e Isa. 3. 11; 60. 4.

(chap. xiii). He openly exposes the iniquity of their hearts, and declares that Jehovah will have no speech with such as they (verse 3).

3. Set up their idols in their heart—Literally, *taken their idol blocks into their hearts*. As the prophets so are the people (xiii, 2). Notwithstanding their seeming willingness to listen to a true prophet of Jehovah, and though they may not be guilty of open idolatry, yet in the depths of their hearts they are idolaters. **The stumbling-block of their iniquity**—Idolatry was the stumbling-block over which Israel was falling into sin. (See vii, 19.) These elders are fair representatives of the false house of Israel, whether in Jerusalem or Babylon (verses 4, 7; viii, 1; xx, 1). **Before their face**—Instead of turning away their faces from their sins (Psa. xvi, 8; ci, 3) their eyes are constantly set upon these seductions.

4. According to the multitude—The severity of the Lord's answer will be proportionate to the heinousness of the transgression.

5. That I may take . . . in their own heart—“The sinner's sin is like a snare in which he is captured and destroyed; sin carries its own retribution in itself (Job viii, 4). Their ‘heart’ is the idolatrous direction of their thoughts

■ Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn ¹ *yourselves* from your idols; and turn away your faces from all your abominations. 7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by

¹ Or, others. — ^a Lev. 17. 10; 20. 3, 5, 6; Jer. 44. 11; chap. 15. 7. — ^c Num. 25. 10; Deut. 28. 37;

and affections; in this they shall be taken (verses 3, 4, 7).—Davidson.

STATEMENT OF THE DIVINE LAW WHICH CONTROLS EVEN FALSE PROPHECY, 6-11.

6. **Repent**—The Lord will give to these idolaters no view of the future until they pluck their idols out of their hearts and turn away from sin.

7. **I the Lord will answer him by myself**—In matters of judgment the Lord will not speak by proxy. If they do not repent, they will hear from him in person. The future, of which they are so anxious to learn, will come all too soon, and the answer which they seek will be their total destruction.

8. **Will make him a sign**—How different from the sense in which Ezekiel was made a sign. (See xii, 11.) This unrepentant idolater shall be set as a public sign of warning to men not to travel in his steps. (See Num. xxvi, 10; Deut. xxviii, 37.)

9. **When he hath spoken a thing**—Literally, *and speaketh a thing*. **I the Lord have deceived that prophet**—The prophecy was false and did not come from God (xiii, 4, 6); but the prophet who willfully follows a lie will soon lose the power to know the truth. This is God's punishment for sin: that a man's own "ways" and "abominations" fall upon him (vii, 3; ix, 10; xi, 21), and is the rod by which he is chastised (vii, 11, 20; note xiv, 5). These liars (xiii, 7, 8) at first hope that the prophecy which comes from their own hearts may be true (xiii, 6); at last by the action of this well-known mental law

myself: 8 And ^a I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; ^c and ye shall know that I *am* the LORD. 11 And if the prophet be deceived when he hath spoken a thing, I the LORD ^a have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. 10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be

chap. 5. 15. — ^a Chap. 6. 7. — ^b 1 Kings 22. 23; Job 12. 16; Jer. 4. 10; 2 Thess. 2. 11.

they are made to believe the lies they tell. It is one of God's laws that rebellion against the truth blinds a man's eyes so that he cannot see the truth (xii, 1). He who speaks seeing "nothing" (xiii, 3) shall presently see a false vision and be himself deceived; but this will not do away with his guilt. No teaching of Scripture was more emphasized by Jesus than this (Matt. xiii, 14; John xii, 40; see also Acts xxviii, 26; Rom. xi, 8; 2 Cor. iii, 14). They who call evil good and good evil in order to deceive others will in the end be themselves deceived. The Hebrews, who took no interest in "second causes" and knew nothing of psychological laws, naturally and properly referred to God directly that which is now seen to be the inevitable result of willful falsehood according to the eternal laws of mind established by the Creator from the beginning.

The above explanation is given because of the ordinary supposition that the "deception" spoken of refers to the substance of the prophecy; but the connection indicates very clearly that it has reference particularly to the outcome of such prophesying. The Lord has blinded the prophet's eyes not to his own wickedness, nor even necessarily to the sequence of historical events, but to the results which shall come to him personally through these falsehoods. He expects praise and reward, and does not see his own destruction which shall surely come because of it.

10. **The punishment of the prophet shall be**, etc.—This penalty has been described in detail previously (xiii, 9; chaps. v-vii, etc.).

even as the punishment of him that seeketh *unto him*; **11** That the house of Israel may 'go no more astray from me, neither be polluted any more with all their transgressions; * but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the LORD came again to me, saying, **13** Son of man, when the land sinneth against me by trespassing grievously, then will I stretch

ⁱ 2 Pet. 2. 15.—^k Chap. 11. 20; 37. 27.—^l Lev. 26. 26; Isa. 8. 1; chap. 4. 16; 5. 16.—^m Jer. 15. 1; verses 16, 18, 20; see Jer. 7. 16; 11. 14;

11. That the house of Israel may go no more astray—This penalty, which shall fall upon both prophet and people, is not because of God's vengeance, but because of his mercy. God's punishments are reformatory, and true prophecy and true religion prosper by the destruction of the false.

THE CERTAINTY OF PUNISHMENT PROPHECISED AND A STATEMENT OF THE DIVINE LAW GOVERNING IT, 12-21.

13. Then will . . . and will—Literally, *and*. **Trespassing grievously**—Literally, *committing unfaithfulness*.

14. Daniel—The criticism which always finds a blunder in Scripture whenever it is possible to force one in suggests that Ezekiel could not have mentioned Daniel here—as there was no such man known to the Jews at this time—but that he was probably referring to Zoroaster (Zurathustra), of whom he had somewhere heard, and made a mistake in his attempt to Hebraize the name. Not knowing just when he lived he made another mistake in locating him between Noah and Job (Cheyne, *Bampton Lectures*, 1889, p. 107). Is this criticism? Halévy and others would correct the text, reading Enoch instead of Daniel. This is not necessary, and is not favored by existing texts. It is not far from the banks of the Chebar to Babylon, and at the date when Ezekiel wrote, if the biblical narrative can be trusted, Daniel was a man in middle life, already famous as a statesman and an interpreter of secrets. (Compare xxviii, 3.) Delitzsch thinks the prophet here intends to mention together a pious Hebrew of the ancient

out mine hand upon it, and will break the 'staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: **14** ^m Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls ⁿ by their righteousness, saith the Lord God.

15 If I cause ^o noisome beasts to pass through the land, and they ^p spoil it, so that it be desolate, that no man

14. 11.—ⁿ Prov. 11. 4.—^o Lev. 26. 22; chap. 5. 17.—² Or, *bereave*.

times (Noah), another of modern times (Daniel), and the ideal righteous man outside of the Hebrew people (Job). Job was ever regarded by the Hebrew people as marking the apex of faith (Heb. x, 32, 36; James v, 11). When he lived is not known. He also may have been a contemporary. **Though . . . Noah, Daniel, and Job, were in it**—The most righteous men that ever lived, either in past or present times, could not save this apostate land. Noah saved seven relatives by his righteousness (Gen. vii, 13); Job saved his false friends from punishment (Job xlii, 8; compare i, 5); Daniel even saved the Chaldean Magi by his intercession (Dan. ii, 18). "There is no shadow of evidence for the view of some commentators that an older Daniel is referred to. Had there been such a person, eminent enough to be grouped with Noah and Job, there would surely have been some mention of him in the Old Testament."—Plumptre. "The references to the hero of the book of Daniel are by no means impossible, as, according to Dan. i, at the time when this was written he was already celebrated."—Orelli.

15. Noisome beasts—Remembering that serpents, according to Scripture language, were included among these "hurtful beasts" (Gen. iii, 14), it is a suggestive circumstance that over twenty thousand people die in India every year of snake bite, notwithstanding the excessive population and the carefulness of British officials, and notwithstanding the fact that the government kills five hundred thousand of these reptiles every year (*Victoria Institute*, xvi, 89, 111). In Syria, where

may pass through because of the beasts: **16** ^p *Though* these three men *were* ³ in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or *if* ^a I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: **18** ^a *Though* these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or *if* I send ^a a pestilence into that land, and "pour out my fury upon it in blood, to cut off from it man and beast: **20** ^a *Though* Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* de-

liver their own souls by their righteousness. **21** For thus saith the Lord God; ⁴ How much more when "I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ^a Yet behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ^a ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. **23** And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done ^a without cause all that I have done in it, saith the Lord God.

^p Verses 14, 18, 20.—³ Heb. *in the midst of it*.—^a Lev. 26. 25; chap. 5. 12; 21. 3, 4; 29. 8; 33. 21.—^r Chap. 25. 13; Zeph. 1. 3.—^s Verse 14.

^t 2 Sam. 24. 15; chap. 33. 22.—^u Chap. 7. 8. ^v Verse 14.—⁴ Or, *also when*.—^w Chap. 6. 17; 33. 27.—^x Chap. 6. 8.—^y Chap. 20. 43.—^z Jer. 22. 8, 9.

the serpent was revered as possessing superhuman powers, its ability to "bereave" the land would be great.

16. Neither sons nor daughters—Noah was granted this answer to prayer, and Daniel saved his fellow-exiles, and Job his three friends (compare James v, 16; Matt. xviii, 20); but the wickedness of the holy land is so great, because of God's special favors, that even the united prayer of all three would not be granted in behalf of these hardened impenitents.

17-19. See chap. v, 12-17; xxi, 3; xxxviii, 21, 22; Lev. xxvi, 22-26.

20. By their righteousness—This is the strength of all intercessory prayer; but no prayer, however fervent, coming from any heart, however righteous, can put away this punishment so justly due to willful and persistent transgression and guilt. (See chap. xxxiii.)

21. How much more—If a transgression which has brought upon itself one of these penalties cannot be forgiven, even upon the petition of these great saints, how much more is this impossible when the wickedness has been so outbreking that God has sent all four of his severest judgments upon the land (v, 17; xxxiii, 27). Remembering that Ezekiel wrote in Babylon it is a curious fact that wild beasts,

famine, and pestilence were united as a trinity of death in Chaldean legend. For example, in the story of Dibbara (Heb., *Debar*, "Plague"), Kutha, the Babylonian necropolis, was the seat of the worship of Laz, the goddess of famine, while Nergal, the god of war, was also the god of death. (See *Babylonian and Oriental Record*, i, 1-16, and Jastrow, *Religion of the Babylonians*, p. 505.)

THE JUSTICE AND BENEFICENCE OF THE PUNISHMENT PROVED BY ITS EFFECTS, 22, 23.

22. Yet behold, therein shall be left a remnant—The "remnant" of righteous persons who remain will be worth more than the vast mixed multitude that called themselves Israelites. (See Isa. x, 20-22.) They shall "bring forth sons and daughters" whose purity of life shall prove to all observers that the judgments were wise that had cut off the offending multitudes and left only a pure and zealous remainder. Dr. Davidson and others believe that the "remnant" referred to here is a remnant of the wicked which in after years, by their extreme wickedness, shall prove the justice of the punishments which fell upon their fathers; but the reference to the saved remnant

CHAPTER XV.

AND the word of the LORD came unto me, saying, **2** Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest? **3** Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon? **4** Behold, ^a it is cast into the fire for fuel; the fire devour-eth both the ends of it, and the midst of it is burned. ¹ Is it meet for *any* work? **5** Behold, when it was whole, it was ² meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

^a John 15. 6. — ¹ Heb. *Will it prosper?* — ² Heb. *made fit.* — ^b Lev. 17. 10; chap. 14. 8. — ^c Isa. 24. 18.

in other places in Ezekiel (see verse 11, etc.), as also in Isaiah and Jeremiah, taken in connection with the actual historic results of the punishment of Israel, discountenances this interpretation. (See notes vi, 8-10.)

CHAPTER XV.

UNFAVORABLE COMPARISON OF THE VINE TREE (JERUSALEM) WITH OTHER TREES.

It is significant that Æsop was a contemporary of Ezekiel, and that this sixth century B. C. marks the era of constant intercourse between the Hebrews and the surrounding peoples. The vine was the choicest production of Palestine and typical of its inhabitants. It was difficult for an Israelite to believe that Jerusalem, the vine of Jehovah's own planting (Gen. xlix, 22; Deut. xxxii, 32; Isa. v, 1; Jer. ii, 21; Psa. lxxx, 8-16), could ever be ruined as completely as Ezekiel prophesied. In reply to this the prophet, following the literary custom of his age, tells the story of the vine. The vine can be classed as superior to other trees only because of its grapes (Judg. ix, 13). If it does not bear fruit it is fit for nothing else. It is small and frail, and except for its fruit it has no preeminence over "brushwood" (verse 2, Kautzsch). The carpenter can make no use of it, neither can the housewife (verse 3). If this is true of the vine at its best, how absolutely useless does it

Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. **7** And ^b I will set my face against them; ^c they shall go out from *one* fire, and *another* fire shall devour them; ^d and ye shall know that I *am* the LORD, when I set my face against them. **8** And I will make the land desolate, because they have ³ committed a trespass, saith the Lord God.

CHAPTER XVI.

AGAIN the word of the LORD came unto me, saying, **1** Son of man, ^a cause Jerusalem to know her abom-

^d Chap. 6. 7; 7. 4; 11. 10; 20. 38, 42, 44. — ³ Heb. *trespassed a trespass.* — ^a Chap. 20. 4; 22. 2; 33. 7-9.

become when ruined for fruit bearing and half destroyed by fire (verses 4, 5). Just so the chosen people have been indeed chief among the nations, but only so because of their religion. Politically and territorially they were insignificant even at the height of their glory: how much more since they have felt the touch of the destroying flames (verse 6; compare John xv, 1-8).

7. They shall go out from one fire, etc.—Literally, *out of the fire are they come forth, but the fire shall devour them.* They have only been "sing'd" (verses 4 and 5, A. V., "burned") heretofore by these fires of punishment; but the fire into which they will now be plunged "shall devour them."

8. A trespass—Literally, *unfaithfulness.* "The phrase means they have been shamefully treacherous."—Cowles.

CHAPTER XVI.

JERUSALEM'S UNFAITHFULNESS AND PUNISHMENT—THE ADOPTED CHILD-WIFE, 1-43.

In chaps. xiii-xv the prophet has shown how untrustworthy are all the Israelitish hopes that punishment will not fall upon them for their sins. He now in a most powerful allegory makes Jerusalem "to know her abominations," and to see that her destruction is the natural and inevitable result of her unchaste deeds. Jerusalem, represent-

inations, **3** And say, Thus saith the Lord God unto Jerusalem; Thy ¹birth ²and thy nativity is of the land of Canaan; ³thy father was an Amo-

¹ Heb. *cutting out*, or, *habitation*.—² Chap. 21. 30.—³ Verse 45.

ing here the chosen people, is pictured as a child of disreputable origin, cast out and uncared for from the day of her birth because of the loathsomeness of her person, and only saved from death in her infancy by the divine Friend, who it seems immediately after this kind act restored her to her home (verses 7, 8), where she grew up into maidenhood in a most neglected condition and was finally once more cast out, filthy in person, naked and bleeding (verses 9, 10), when once again he saved her from herself and her dangerous environment, betrothed her to himself, took her into his own palace, gave her rich and precious ornaments, and she became his wife. Yet, with immeasurable ingratitude and iniquity, she gave to strangers the very life and beauty which her divine husband had created in her. Even his wedding presents were scattered among her lovers (heathen idolaters), her children were neglected and slain, and she became a prostitute, not because she needed money (verse 31), but only because of her innate unchastity (verse 30). This loathsome picture of unapproachable iniquity is seen to represent the *misalliance* of Jehovah with Judah, and justifies all the threatened punishment which Ezekiel has declared shall fall upon the unfaithful wife who has sunk to a lower degradation than the common harlot.

3. Land of Canaan—Though Abraham came from Babylonia his religious training was in Palestine, as also the religious origin of the nation. It is an interesting fact that the name "Land of Canaan" is found in inscriptions back as far as Moses's day, and earlier. **Thy father was an Amorite, and thy mother a Hittite**—Of course this is a description of religious conditions. It is by no means certain that Abraham came of Hittite and Amorite origin, but certainly the Hittite and Amorite

rite, and thy mother a Hittite. **4** And *as for thy nativity*, "in the day thou wast born thy navel was not cut, neither wast thou washed in water" ²to

¹ Hos. 2. 3.—² Or, *when I looked upon thee*.

impurities of religion influenced primitive Israel. The fact that Jerusalem was once a Hittite city does not bear on the argument here, except possibly by making the illustration more vivid. (Compare Matt. xxiii, 33; John viii, 44.) The close relations of the early Israelites with the Amorites and Hittites is seen from the fact that all Palestine, previous to the Exodus, was called in the Babylonian inscriptions the "land of the Amorites" and in Egyptian inscriptions in the time of Shalmaneser II, the "land of the Hittites." (Compare Gen. xv, 16; Amos ii, 9; Josh. i, 4.) The writer believes that he has observed Amorite and Hittite characteristics even in the modern populations of Philistia.

4. As for thy nativity—The Hebrew nation, notwithstanding its boastfulness and contempt for the heathen (*goyem*) is here declared to have come of heathen stock, with no original spiritual beauty or native endowment above other peoples. The ancestors of the Hebrews were idolaters, and in the Hebrew babyhood, first in Ur and then in Canaan, their parents gave them no spiritual culture or cleansing or training above their other children. **To supple**—R.V., "to cleanse." **Not salted at all**—It was supposed in ancient times that to rub the newborn babe with salt was a healthful precaution. This is still done in Syria and Palestine. A native mother said of a European child, "Poor thing! It was not salted at all." Dr. Fradenburgh makes it seem quite probable that this was a symbolic rite intended to consecrate the new life and bring it into visible covenant relationship with the tribe. All similar passages where salt is referred to in the Old Testament (see, for example, Num. xviii, 19) are connected with covenant making, covenant confirming, consecrating, or devoting. (See Fradenburgh, in *Methodist Review*, November, 1898.)

supple *thee*; thou wast not salted at all, nor swaddled at all. **5** None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee ³polluted in thine own blood, I said unto thee *when thou wast in thy blood, Live*; ⁴yea, I said unto thee *when thou wast in thy blood, Live*. **7** ⁵I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to ⁵excellent ornaments: *thy breasts are*

fashioned, and thine hair is grown, whereas thou *wast* naked and bare. **8** Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; ⁶and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and ⁷thou becamest mine. **9** Then washed I thee with water; yea, I thoroughly washed away thy ⁸blood from thee, and I anointed thee with oil. **10** I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered

³ Or, *trod*den under foot. — ⁴ Rom. 9. 15; Eph. 2. 4, 5. — ⁵ Exod. 1. 7. — ⁶ Heb. *made thee a mil-*

lion. — ⁷ Heb. *ornament of ornaments*. — ⁸ Ruth 3. 9. — ⁹ Exod. 19. 5; Jer. 2. 2. — ¹⁰ Heb. *bloods*.

5. Thou wast cast out—Not only was there the same lack in the spiritual care and training of this little half-breed as in the care of other families afterward so despised by the Hebrews, but it was even thrown out from its heathen home; this having reference probably either to the crossing over of their first forefather to the land of Canaan, or to his later expulsion into Egypt. The exposure of girl babies was not uncommon among the Canaanites and is still known among the Bedouins.—Orelli. **To the loathing of thy person**—Literally, *so abhorred was thy person*.

6. Polluted—R. V., “weltering.” **When thou wast in thy blood**—Rather, *though thou art in thy blood*. That is, it was in spite of her uncleanness and loathsomeness, and even after the parents cast her off, that Jehovah defended her. **I said unto thee . . . Live**—Here begins the proof that the love of God for his people surpasses the love of father or mother. It was Jehovah who gave life to the Hebrew nation. This was historically true. The fountain of life for Israel was in Jehovah, the merciful and gracious One, long-suffering and abundant in goodness and truth (Exod. iii, 14; vi, 2; xxxiii, 14, 19; xxxiv, 6, 7; Deut. v, 33). The entire religious, political, and social life of Israel, so far as it differed from surrounding nations, can be traced back to the national thought of and connection with Jehovah. (See especially Piepenbring.)

7. I have caused thee to multiply—

Literally, *I have made thee to be myriads*, etc. (Exod. i, 7; Deut. x, 22; xxxiii, 17.) **To excellent ornaments**—Literally, *to ornament of ornaments*; to superlative grace and beauty. **Thy breasts are fashioned, . . . whereas**—Literally, *thy breasts were fashioned, . . . yet*. This is a vivid description in allegory of the patriarchal history and the bondage in Egypt. The nation was coming to maturity under the watch-care of the divine Friend, and yet was persisting in its idolatry (Gen. xxix–xxx, xxxviii).

8. Spread my skirt—The customary symbol for marriage. (See Ruth iii, 19.) **Thou becamest mine**—The marriageable age, the time of love had arrived, and the divine Friend now becomes a Lover. With the patriarchs God made a covenant of friendship, but in the Exodus he married himself to Israel. He himself says he “chose Israel” then (xx, 5; compare Exod. iii, 7, 9; Deut. vii, 7, 8; Ps. cv, 12, etc.).

9, 10. Then washed I thee . . . I clothed thee also—This young maiden in her Egyptian bondage is “naked and bare,” groaning in her affliction, bruised, and beaten with many stripes, even unto blood (Exod. v, 14, 21) when Jehovah takes her to himself as bride. The expression used here may also be intended to carry the impression that the first time she had ever been washed was during the purifications preparatory to the wedding. (See Lev. xv, 19, 24.) **Brodered work, . . . badgers' skin**—Rather, *variegated work* [so verses 13, 18;

thee with silk. **11** I decked thee also with ornaments, and I 'put bracelets upon thy hands, * and a chain on thy neck. **12** And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. **13** Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and brodered work; 'thou didst eat fine flour, and honey, and oil; and thou wast exceeding

¹ Gen. 24. 22, 47.—^k Prov. 1. 9.—⁷ Heb. *nose*; see Isa. 3. 21.—¹ Deut. 32. 13, 14.—^m Psal. 48. 2.
ⁿ Lam. 2. 15.

Exod. xxvi, 36] . . . *seal skin* [Exod. xxv, 5] . . . *byssus* (Exod. xxviii, 39; xxxix, 27). It is not absolutely certain whether the *byssus* was of linen or cotton. **I covered thee with silk**—Silk when first adopted in Europe was of such value that the Emperor Aurelian denied his wife a silk shawl because a pound of silk cost a pound weight of gold. The early fathers, such as Clement of Alexandria, Tertullian, Chrysostom, etc., have much to say against the extravagance of the women in their congregations who wore silk. Whether this word—which is only used again in verse 13—means silk in the modern sense or not, it evidently means the costliest dress possible at that time.

12. A jewel on thy forehead—Literally, *ring upon thy nose*. (See Isa. iii, 21; Gen. xxiv, 47; Hos. ii, 18.) For other articles of jewelry mentioned see Gen. xxiv, 22, 47; xli, 42; Num. xxxi, 50; Prov. i, 9; iii, 3. **A beautiful crown**—This has reference probably to the marriage crown. It is even yet used in Palestine. It is the wife's dowry, and the treasures of which it is composed cannot be touched by any creditor.

13. Fine flour, and honey, and oil; . . . and thou didst prosper into a kingdom—There is a double meaning attached to the food mentioned, as it was used by princesses and also in the temple sacrifices. The dress and food of the bride "symbolized the ritual and cultus of Judaism." Israel is personified as a beautiful woman arriving at royal honors in David's time (verse 19; Psal. lxxxi, 16).

14. It was perfect through my comeliness—All the beauty of Israel which

was beautiful, and thou didst prosper into a kingdom. **14** And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that

^o See Deut. 32. 15; Jer. 7. 4; Mic. 3. 11.—^p Isa. 1. 21; 57. 8; Jer. 2. 20; 3. 2, 6, 20; chap. 23. 3, 8, 11, 12; Hos. 1. 2.

gave her renown among the nations came from Jehovah (Deut. iv, 6–8; Psal. 1, 2; Isa. lx, 1). Her deliverance from Egypt, her conquest of Palestine, her power and wealth under the early kings, and her gorgeous temple with all its splendor of sacrifice, making her "the glory of all lands" (xx, 6); all this "comeliness" or "adornment" was from Jehovah. (Compare Deut. xxxii, 10; Jer. ii, 2; Hos. x, 10.)

15. Thou . . . playedst the harlot . . . pouredst out thy fornications—Jehovah married Israel on the first pass-over night. Idolatry is a breach of the marriage covenant; for "thy Maker is thine husband" (Isa. liv, 5). These figures of speech shock us; yet that they do is no sign of our superior chastity. The Jews have always been, and are yet, peerless among the nations for their faithfulness to the marriage vow. In ancient Israel pre-nuptial unchastity on the part of the women as well as adultery was punished with death (Deut. xxii, 13–18). The fact that the prophet could use such figures of speech in this connection proves Jewish abhorrence of such customs and suggests also how horribly common these iniquities were among the heathen. The fact is that in all Canaan, outside of the Hebrew community, lust and licentiousness were universal. The Canaanitish religions "far from discouraging sensuality made it a part of their holiest rites. Both men and women gave themselves up to natural and unnatural lust in honor of the gods. As a natural result the moral fabric of the nation fell into utter ruin. In private life adultery and the still more degrading sin of Sodom were

passed by; his it was. **16** * And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so. **17** Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images ² of men, and didst commit whoredom with them, **18** And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine

² 2 Kings 23. 7; chap. 7. 20; Hos. 2. 8.—³ Heb. *of a male*.—⁴ Hos. 2. 8.—⁵ Heb. *a savor of rest*.

common.”—Andrew Harper, *Book of Deuteronomy*.

16. The like things shall not come, neither shall it be so—The reading is very doubtful, but perhaps “such things had never come, neither shall be.” This unfaithful wife, proud of the beauty which came only from her divine Spouse, took of the treasures which he had given her to adorn the places of her idolatrous worship. (See vi, 3.) The “high places decked with divers colors” (R. V.) might be tents, or the reference might be to hangings or “carpets.” (See also 2 Kings xxiii, 7; xvii, 29.)

17. Images of men—This does not refer to phallic worship (as Movers), but to images of Baalim (as Hos. ii, 8, 13; compare 1 Kings xv, 13).

18. Tookest thy broidered garments, and coveredst them—See on verse 10. “The Semites on festal occasions dressed up their sacred poles and did the same with their idols.”—W. Robertson Smith.

19. Meat—Literally, *food*, or *bread* (Lev. xxi, 6). Even the sacred sacrificial food had been used for idolatrous purposes. **Honey**—This may have been a heathen offering; it was not used in the later Israelitish ritual (Lev. ii, 11).—Polychrome Bible.

20. These hast thou sacrificed—Diodorus (xiii, 37, 39) tells us of the human sacrifices offered to the Carthaginian Baal, or Moloch. These victims were placed on the arms of this cruel god, and from there rolled off into a fiery furnace. There need be no doubt that the practice of child sacrifice is referred to here, although according to

incense before them. **19** * My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for ⁹ a sweet savor: and *thus* it was, said the Lord God. **20** * Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them ¹⁰ to be devoured. *Is this* of thy whoredoms a small matter, **21** That thou hast slain my children, and delivered them to cause them to pass through

⁹ 2 Kings 16. 3; Psa. 103. 37, 38; Isa. 57. 5; Jer. 7. 31; 32. 35; chap. 20. 26; 23. 37.—¹⁰ Heb. *to devour*.

the theology of the prophets idolatry was spiritual death, and to teach one's children to be idol worshippers was equal to slaying them outright (2 Kings iii, 27; xvi, 3; xvii, 31; Jer. vii, 31; ix, 5; xxii, 3; compare Ezek. xx, 25, 26.)

21. Thou hast slain my children—The divine husband yearns over his innocent ones slain by the heartless mother. Archinard gives the following lurid description of these sacrifices to Moloch: “A fire of aloes, of cedar, and of laurel burned between the knees of the colossus. The unguents with which it was bathed ran like sweat down its limbs of bronze. The children, enveloped with black veils, formed an immovable circle, and toward these the god extended his long arms and lowered his palms as if to bear them into the sky. The king, the chiefs, the women, and all the multitude assembled behind the priests on the parched slopes which border the valley of Hinnom. On the distant walls of the city shine the weapons of angry soldiers. The smoke of incense mounts perpendicularly. An infinite anguish weighs on all bosoms. The people of Jerusalem are absorbed with the great tragedy. Finally, the high priest of Moloch passes his left hand under the veils of the children and cuts from each brow a lock of hair which he throws into the flame. Now men in blood red mantles sound forth the sacred hymn:

Homage to the sun,
King of two zones; the unbegotten.
Father and mother, father and son,
God and goddess, goddess and god.

O. T.

the fire for them? **22** And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, "when thou wast naked and bare, and wast polluted in thy blood. **23** And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God,) **24** That "thou hast also built unto thee an ¹¹ eminent place, and "hast made thee a high place in every street. **25** Thou hast built thy high place * at every head of the way,

* Jer. 2, 2; verses 43, 60; Hos. 11, 1. —ⁿ Verses 4-6. —^v Verse 31. —¹¹ Or, *brothel house*.

The voices of the singers are lost in the burst of instrumental music sounding suddenly to stifle the cries of the victims whom the knife of the priest is about to slay. The *sheminith*, the *kinnor*, the *nebel* sound forth, and the tambourine is beaten with heavy and repeated strokes. The temple slaves with long hooks open various compartments into the body of Baal. Into the highest they introduce flour; into the second, two turtles; into the third, a lamb; into the fourth, a ram; into the fifth, a calf; into the sixth, an ox. The seventh remains yawning open like the mouth of an oven. The instruments are silent, the fire roars, the priests of Moloch march in state before the multitude. The arms of brass lower themselves to the sacrificial victims. Each time that a child is lifted by them the priests place their hands upon it to burden it with the crimes of the people. The air is rent with the cries of the devotees, 'Baal, eat!' 'Lord, eat!' The victim lifted to the border by the brazen arms disappears like a drop of water on a red-hot plate, and a white smoke ascends into the crimson glow. The hideous idol has already licked with its thousand tongues of fire the most beautiful children of Jerusalem. On a sign from the sovereign pontiff, the priests seize the son of the king and the body of the little prince disappears after the others in the midst of the furnace. A nauseating smoke robs the eyes of the mob of the last horrors."—*Israel et ses voisins Asiatiques*, Genève, 1890, pp. 223-228.

24. An eminent place—Rather, *vaulted chamber*, or *dome* (R. V. and

and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. **26** Thou hast also committed fornication with "the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger. **27** Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that

* Isa. 57, 5, 7; Jer. 2, 20; 3, 2. —^x Prov. 9, 14. —^y Chap. 8, 10, 14; 20, 7, 8; 23, 19-21.

Kautzsch). **A high place in every street**—The word used here and in the next verse is not the one usually rendered "high place." It may mean a small shrine where lived the religious harlot, as was customary in the streets of foreign cities. With the preceding verse there is a passing from Canaanitish worship to that of foreign countries, the intimation being that Jerusalem gathered to itself all the various abominations of every land.

25. To every one that passed by—This unfaithful wife has become a common prostitute (see verse 15; xxiii, 40). The religion which was her beauty has become abhorrent since it has been mixed with the vile practices and superstitions of every false cult. "This description is certainly not to our taste, but it must be remembered that Ezekiel's object was to excite this very feeling of disgust."—Smend.

26. Great of flesh—Not *obesity*, but *fleshliness*. The Egyptians were given up to the lusts of the flesh. The animalism of the Egyptian religion—which was explained mystically by its most spiritual teachers—was taken literally by foreign proselytes, who made this a most coarse and beastly cult.

27. I have stretched . . . have diminished thine ordinary food . . . hate thee—Literally, *I stretched . . . diminished their allotted food . . . hated thee*. "That is, her fixed or allotted support was lessened, just as an insulted husband would take something from the wife's stipend."—Orelli. "The reference seems to be to the distant times of Philistine supremacy in the last

hate thee, ^a the ¹² daughters of the Philistines, which are ashamed of thy lewd way. **28** ^a Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. **29** Thou hast moreover multiplied thy fornication in the land of Canaan ^b unto Chaldea; and yet thou wast not satisfied herewith. **30** How weak is thine heart, saith the Lord God, seeing thou doest all these *things*, the work of an imperious whorish woman; **31** ¹³ In that ^c thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as a harlot, in that thou scornest hire; **32** *But as a wife that committeth adultery, which taketh strangers instead of her husband!* **33** They give gifts to all whores: but

^a 2 Chron. 23. 13, 19; verse 57.—¹² Or, *cities*.
^b 2 Kings 16. 7, 10; 2 Chron. 23. 23; Jer. 2. 18, 36; chap. 23. 12, etc.—^c Chap. 23. 14, etc.
—¹³ Or, *In thy daughters is thine*, etc.

days of the judges.”—Davidson. **The daughters of the Philistines, which are ashamed of thy lewd way**—Even the Philistines are ashamed of this harlot (Amos iii, 9). Even the cities of Philistia do not encourage such a mixed religious cult as this “holy city” of Jerusalem, and this is seen to explain why so much of Israelitish territory is controlled by Philistia.

28, 29. Hast played . . . hast . . . multiplied—Literally, *didst play, didst multiply*. Not content with having adopted the worst features of Canaanitish and Egyptian idolatry (verses 20, 26), she turns for novelties of wickedness to the Assyrians and Chaldeans. “Thou hast provoked me in all these ways, adding one sin upon another, because thy whoredoms were too few for thee.”—Mosheh Ben Shesheth. **In the land of Canaan unto Chaldea**—Literally, *unto the merchants’ land, even unto Chaldea*. (Compare xvii, 4.)

30. How weak is thine heart . . . imperious—The Polychrome Bible reads, “How consumed wert thou by passion.” Cornill, following the Coptic and Arabic versions, reads, “What have I to do with thy covenant?” (See verse 8.) Plumptre suggests “masterful” as a

“thou givest thy gifts to all thy lovers, and ¹⁴ hirest them, that they may come unto thee on every side for thy whoredom. **34** And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the LORD: **36** Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by ^e the blood of thy children, which thou didst give unto them; **37** Behold, therefore ‘I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that

^e Verses 24, 39.—^d Isa. 80. 6; Hos. 8. 9.—¹⁴ Heb. *bribest*.—^a Verse 20; Jer. 2. 34.—^f Jer. 13. 22, 26; Lam. 1. 8; chap. 23. 9, 10, 22, 29; Hos. 2. 10; 8. 10; Nah. 3. 5.

synonym for “imperious;” “one who is subject to no outward control.”

31. In that thou scornest hire—Literally, *in scoffing at [her] hire*. The ordinary prostitute scoffs at the first sum offered her and waits for a larger inducement, but this insatiable woman actually pays hire instead of receiving it (verses 33, 34; see also 2 Kings xvi, 8). The meaning is that she prizes foreign alliances and religions far more than these foreigners prize hers.

32. Many authorities omit this verse. Though the reading is difficult, if not a gloss, the meaning is probably, “O adulterous wife, who, though she is under her husband, yet taketh strangers.” (See verse 8; xxiii, 5.)

33. Givest . . . hirest—Literally, *hast given, hast hired*.

34. Whereas—Literally, *seeing that*. **A reward**—Literally, *hire*.

36. Filthiness—Literally, *brass*. The LXX. seems to consider this as having reference to the bribes which she had given to her lovers (Hos. viii, 9). In one passage the word stands as the symbol of brazenfaced vileness (Jer. vi, 28). The Polychrome Bible translates “harlotry.”

37. With whom thou hast taken pleasure—Or, *unto whom thou hast been*

thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. **38** And I will judge thee, ¹⁵ as "women that break wedlock and "shed blood are judged; and I will give thee blood in fury and jealousy. **39** And I will also give thee into their hand, and they shall throw down "thine eminent place, and shall break down thy high places: "they shall strip thee also of thy clothes, and shall take ¹⁶ thy fair jewels, and leave thee naked and bare. **40** "They shall also bring up a company against thee, "and they shall stone thee with stones, and thrust thee through with their swords.

¹⁵ Heb. *with judgments of.*—^g Lev. 20. 10. Deut. 22. 22; chap. 23. 45.—^h Gen. 9. 6; Exod. 21. 12; see verses 20, 36.—ⁱ Verses 24, 31.—^k Chap. 23. 26; Hos. 2. 3.—¹⁶ Heb. *instruments of thine ornament.*

pleasant. I... will discover thy nakedness unto them—Her judges shall be her lovers, whom she, like Ishtar, has welcomed and discarded one by one. She has succeeded in making religious and political alliances first with one power and then with another; but presently the nations will see how untrustworthy and feeble she is and will scorn her.

38. I will judge thee—The scorn of the nations whose favor she has courted will be the least of her punishment. **I will give thee blood in fury and jealousy**—Rather, *I will make thee to be the blood of fury and jealousy.* The meaning is that hers shall be the bloody death which, according to the law, the furious husband could inflict upon the wife who has been untrue to the marriage vow and has shed the blood of her child. (See verses 20, 36; xxiii, 25; Lev. xx, 10; Deut. xxii, 22.) Toy translates, "I will inflict on thee the bloody requital of furious indignation."

39. I will also give thee into their hand—Her former lovers shall be her executioners. She shall be stoned and thrust through with their swords. They shall take from her all the beautiful treasures which her husband had given to her (verses 10–12) and leave her once more in nakedness and penury, unable to hire new lovers (verse 41).

41 And they shall "burn thine houses with fire, and "execute judgments upon thee in the sight of many women: and I will cause thee to "cease from playing the harlot, and thou also shalt give no hire any more. **42** So "will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. **43** Because "thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore "I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

ⁱ Chap. 23. 46, 47.—^m John 8. 5, 7.—ⁿ Deut. 13. 16; 2 Kings 25. 9; Jer. 39. 8; 52. 13.—^o Chap. 5. 8; 23. 10, 48.—^p Chap. 23. 27.—^q Chap. 5. 13.—^r Verse 22; Psa. 78. 42.—^s Chap. 9. 10; 11. 21; 22. 31.

40. Stone thee—Stoning was the penalty for adultery under the Jewish law (Lev. xx, 10; Deut. xxii, 22).

41. Burn thine houses—The use of the sword and of fire was not a part of the ordinary punishment of the adulteress. It shows special indignation and rage against the culprit. (Compare Judg. xv, 6.) Historically all these threatened judgments against Jerusalem did take place, and it was indeed her "lovers," the Assyrians and Egyptians, who inflicted the punishment. **In the sight of many women**—Surrounding nations, who needed to take warning from Jerusalem's fate.

42. Make my fury toward thee to rest—Literally, *satisfy my fury upon thee.* (See verse 13.)

43. Because—This punishment is not hasty nor arbitrary. It only comes after crimes so long continued that it would be positively wicked to let such lewdness go unpunished any longer. **Thou... hast fretted me**—"The original scarcely bears the transitive sense in this form of the verb."—Cowles. Perhaps "thou hast raged against me." (Compare 2 Kings xix, 27, 28.) **Thou shalt not commit this lewdness**—Havernick and Keil would read, "I will not do wickedly because of all thy abominations;" that is, "by permitting Jerusalem to remain unpunished." By a slight change

44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so *is* her daughter. 45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: 'your mother *was* a Hittite, and your father an Amorite. 46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and ¹⁷ thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters. 47 Yet hast thou not

^t Verse 3.—^u Dent. 32. 32; Isa. 1. 10.—¹⁷ Heb. *tesser than thou.*—¹⁸ Or, *that was loathed as a small thing.*

in the text we could read, "hast thou not committed lewdness above all thine abominations?" "The term 'lewdness' is used by Ezekiel of sexual enormity, applied figuratively to idolatry (verse 27). 'Lewdness' and 'abominations' would not differ except that the former was the quality characterizing the acts called abominations. In this case the clause must read, 'and thus hast thou committed lewdness in [amidst] all thine abominations;' and the words would be a final summary of the preceding verses."—Davidson.

THE LOATHSOMENESS OF JERUSALEM, THE SPIRITUAL SISTER OF SODOM AND SAMARIA, DESCRIBED, 44-59.

How brave the prophet who could speak thus! What awful satire, what dreadful execration! No wonder the prophet grew angry and bitter when he saw what burden of denunciation had been laid upon him. To say that his own beloved people are no better than the Hittites and Amorites, whom they abhorred; to say that Sodom and Samaria are their nearest spiritual relatives; to go further, and declare that Jerusalem is incomparably worse than these cities—such words could only have been born of great courage and a controlling sense of duty. No wonder that the prophet again and again declares that the hand of the Lord was heavy upon him. (Compare iii, 14.)

44, 45. See notes v, 3. The use of proverbs is one of Ezekiel's favorite

walked after their ways, nor done after their abominations: but, ¹⁸ as *if* that were a very little thing, 'thou wast corrupted more than they in all thy ways. 48 As I live, saith the Lord God, 'Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. 49 Behold, this was the iniquity of thy sister Sodom, pride, ^{*}fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and ^vcommitted abomination before

^v 2 Kings 21. 9; chap. 5. 6, 7; verses 48, 51.—^w Matt. 10. 15; 11. 24.—^x Gen. 13. 10.—^y Gen. 13. 13; 18. 20; 19. 5.

literary devices. **That loatheth her husband**—If the allegory is continued here, Ezekiel, like St. Paul, must be teaching that Jehovah is God of the whole earth and that idolatry originated through unfaithfulness to the true God. (See Rom. i, 20-24.) It may be, however, that this is a side reference to the actual adultery and child murder which the Jews so abhorred in the Canaanites.

46. **Elder sister . . . younger sister**—The reference is not to the relative age of Sodom and Samaria as compared with Jerusalem, but to their relative importance. **And her daughters**—Suburban towns and colonies.

47. **Yet hast thou not walked after their ways**—Every Hebrew would say Amen to this statement, but would grind his teeth when he found that the contrast drawn was in favor of these despised cities and nations. (Compare Matt. x, 15; xi, 24.)

49, 50. **This was the iniquity of thy sister Sodom**—Pride, and wealth, and abundance of idleness (R. V., "prosperous ease"), indifference to the poor and haughtiness (religious bravado) toward God—this was her iniquity, and for this the Sodomites were destroyed "when I saw it" (Gen. xviii, 21); or "according to what I saw."—Plumptre. But Jehovah was never "married" to Sodom as to Jerusalem. Sodom never deserted a divine husband whose kindness had exalted her to heaven. Even Sodom was not guilty of that.

me: therefore ^aI took them away as I saw good. **51** Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and ^a hast justified thy sisters in all thine abominations which thou hast done. **52** Thou also, which ^a hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. **53** ^c When I shall bring again their captivity, ^d the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in

the midst of them: **54** That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art ^e a comfort unto them. **55** When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. **56** For thy sister Sodom was not ¹⁹ mentioned by thy mouth in the day of thy ²⁰ pride, **57** Before thy wickedness was discovered, as at the time of *thy* ¹ reproach of the daughters of ²¹ Syria, and all that are round about her, ² the daughters of the Philistines, which ²³ despise thee round about. **58** ^a Thou hast ²³ borne thy lewdness and thine

^a Gen. 19. 24. — ^a Jer. 8. 11; Matt. 12. 41, 42. — ^b Matt. 7. 1, 5; Rom. 2. 1. — ^c See Isa. 1. 9; verses 60, 61. — ^d Jer. 20. 16. — ^e Chap. 14. 22, 23. — ¹⁹ Heb. *for a report*, or, *hearing*.

²⁰ Heb. *prides*, or, *excellencies*. — ²¹ Kings 16. 5; 2 Chron. 28. 18; Isa. 7. 1; 14. 28. — ²² Heb. *Aram*. — ²³ Verse 27. — ²² Or, *spoil*. — ^b Chap. 23. 49. — ²³ Heb. *borne them*.

51. Thou hast multiplied thine abominations . . . and [thus] hast justified thy sisters—Jerusalem makes the iniquities of these less favored cities seem almost excusable. If Jerusalem can justify herself, surely these must be justified (see Jer. iii, 11); when compared with her own black deeds the wicked acts of other nations look almost white.

52. Thou also, which hast judged—Read preferably, “And thou also, which hast [in that thou hast] given judgment for [in behalf of] thy sisters, bear thy shame; through thy sins which thou hast committed more abominable than they, they are more righteous than thou”—Davidson. The ignorant and untaught nations which she most despises (verse 56) are seen to be less wicked than herself (verses 54, 63). This is Jerusalem’s greatest shame.

53. When I shall bring—Jerusalem need not expect to be brought out of captivity until her “sisters” are delivered also. Let Jerusalem examine Sodom’s sad record and then decide when her own punishment is likely to end. **Then will I bring again the captivity of thy captives**—Read, with LXX., Peshito, and Vulgate, *and I will bring again thy captivity*.

54. Mayest be confounded in all—

Literally, *mayest be shamed for all*. (See verse 52.) Jerusalem will be ashamed since her superfluity of wickedness can comfort such people as the Sodomites and Samaritans with the idea that they are not very wicked, after all.

55. See note on verse 53. The Israelites always thought of Sodom and Samaria as being the superlative sinners. Only the extremest limit of God’s mercy could reach them. A Midrash on Exod. xii, 12, speaks of ten things which shall be renewed in the far future and the fourth is, “even Sodom and Gomorrah shall be rebuilt.”

56. Thy sister Sodom was not mentioned—Jerusalem had always refused to acknowledge Sodom as a spiritual relative, notwithstanding the marked family likeness. It was counted a disgrace even to refer to such a disgusting neighbor.

57. Before thy wickedness was discovered—Jerusalem was very disdainful of others’ sins before her own wickedness was made manifest; but now the very “daughters of the Philistines” despise her. **As at the time of thy reproach**—LXX. and Vulgate, *as now to be the reproach*. Better, R. V., “as at the time of the reproach.”

58. Thou hast borne—Rather, *thou must bear*. Her sins will fall upon her

abominations, saith the LORD. **59** For thus saith the Lord God; I will even deal with thee as thou hast done, which hast ¹despised ²the oath in breaking the covenant.

60 Nevertheless, I will ¹remember my covenant with thee in the days of thy youth, and I will establish unto thee ²an everlasting covenant.

61 Then ³thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them

¹ Chap. 17, 18, 16. — ² Deut. 29, 12, 14. — ³ Psa. 106, 45. — ⁴ Jer. 32, 40; 50, 5. — ⁵ Chap. 20, 48; 36, 31.

as a crushing punishment. (See notes xiv, 5, 9.)

59. I will even deal with thee as thou hast done—The covenant which Israel has broken is now by Jehovah also declared annulled. (See verse 8 and Deut. xxix, 12.)

NEVERTHELESS, THE "EVERLASTING COVENANT" OF JEHOVAH STANDETH SURE, 60-63.

60. An everlasting covenant—The old covenant is broken, but Jehovah is ready to make a new and everlasting covenant (xxxvi, 26; xxxvii, 26; Isa. liv, 9, 10; lv, 3; Jer. xxxi, 34, 36; xxxii, 40; xxxiii, 20-22). This covenant will include the despised nations, such as Sodom and Samaria, who in the new spirit of this new testament shall become spiritual (and political?) daughters of Israel (verse 61). What a lofty conception is this which, so many centuries before the breaking down of the wall of partition by the Son of David, could include the Gentile world in God's best covenant of grace. Surely the prophet to whom Jehovah in such a distant age could reveal such new and splendid truth must have been a mighty spiritual seer!

61. But not by thy covenant—Smend and Cornill, "but not because of thy covenant;" Kliefoth and Keil, "though they be not of thy covenant." None of these new glories of Israel will bring pride, but only shame to the nation's heart; for the old covenant has been broken and these new honors only come because of the unquenchable

unto thee for ^odaughters, ^pbut not by thy covenant. **62** ^qAnd I will establish my covenant with thee; and thou shalt know that I *am* the LORD: **63** That thou mayest ^rremember, and be confounded, ^sand never open thy mouth any more because of thy shame, when ^tI am pacified toward thee for all that thou hast done, saith the Lord God.

CHAPTER XVII.
AND the word of the LORD came

^o Isa. 54, 1; 60, 4; Gal. 4, 28, etc. — ^p Jer. 31, 31, etc. — ^q Hos. 2, 19, 20. — ^r Verse 61. — ^s Rom. 8, 19; 1 Cor. 4, 7. — ^t Rom. 5, 1, 2; Tit. 3, 3, 7.

mercy and love of the God whom they have dishonored. These come not because of the Mosaic covenant, but are of grace alone. (Compare Rom. iii, etc.)

62. I will establish—"I" is emphatic in opposition to "not by thy covenant."

63. That thou mayest . . . never open thy mouth any more—Jehovah will shame his faithless bride, but it will be so plainly an act of love and be so quickly followed by loving-kindness that she will sit silent, her old impudence all gone, confounded at her divine husband's goodness. She will no longer blame her misfortunes upon God or heredity, as she had been accustomed to do (see especially xviii), but will with shamed face blame herself alone and will repent, **when I am pacified** (rather, *when I forgive thee*).

CHAPTER XVII.

THE RIDDLE, OR PARABLE, OF THE GREAT EAGLE AND THE SPREADING VINE.

Riddles had always been popular with the Hebrews, but Ezekiel's age was the age of Æsop, when teaching by riddle, fable, and allegory was most popular. This story of the eagle, like so many of Æsop's fables, has a political bearing, illustrating in a vivid way the relation of the king Zedekiah to the great king Nebuchadnezzar. "It contains a statement of Nebuchadnezzar's policy in his dealings with Judah, whose impartial accuracy could not be

unto me, saying, **2** Son of man, put forth a riddle, and speak a parable unto the house of Israel; **3** And say, Thus saith the Lord God; "A great eagle with great wings, long winged, full of feathers, which had ¹ divers colors, came unto Lebanon, and ² took the highest branch of the cedar: **4** He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. **5** He took also of the seed of the land, and ³ planted it in "a fruitful field; he placed *it* by great waters, and set it "as a willow tree. **6** And it

^a See verse 12, etc. — ¹ Heb. *embroidering*.
— ^b 2 Kings 24. 12. — ² Heb. *put it in a field of*

grew, and became a spreading vine "of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. **7** There was also another great eagle with great wings and many feathers: and behold, "this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. **8** It was planted in a good ³ soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a

seed. — ^c Dent. 8. 7-9. — ^d Isa. 44. 4. — ^e Verse 14. — ^f Verse 15. — ³ Heb. *field*.

improved by the most disinterested historian"—*Expositor's Bible*. It was a protest against Jerusalem looking to Egypt for help against Babylon, and furnished an additional illustration of the ingratitude and treachery of Jerusalem to earthly as well as heavenly helpers.

2. A riddle . . . a parable—It was a riddle because it was couched in dark language; it was a parable because of the comparison drawn between the material and the spiritual.

3. A great eagle with great wings—This well described Nebuchadnezzar, swift, strong, and rapacious, whose mighty provinces were widespread (long-winged) and full of people (feathers), composed of all manner of nations, languages and manners (diverse colors).—Wesley. The figure of the eagle as applied to conquerors was a common one and had also been used by Jeremiah of Nebuchadnezzar (xlviii, 40; xlix, 22). **The highest branch of the cedar**—The cedar was the royal tree of Palestine, as Lebanon was its most royal mountain. The highest branch of the cedar was the king Jehoiachin and the "top of his young twigs" (verse 4) symbolized the princes of the royal house (verses 12, 22).

4. Land of traffic—Compare xvi, 29, where Chaldea is called "the merchants' land." Modern discoveries in Babylon have emphasized the appropriateness of the title, for literally tons of clay tablets have been dug up containing

bills and deeds and business contracts of all sorts.

5. He took also of the seed of the land, and planted it—It was Nebuchadnezzar who placed Zedekiah upon the throne (2 Chron. xxxvi, 10; 2 Kings xxiv, 17; Jer. xxxv, 11). The "fruitful field" and "great waters" indicate the beauty and comfort of his Palestinian kingdom (Dent. viii, 7-9; xi, 10-12), while the "as a willow" represents the possibility of its rapid and luxuriant development (Isa. xlv, 4). The cedar sprout was not, as so many expositors seem to think, transformed into a willow tree or grapevine, but it was set close to great waters, as is a willow tree, and took the form of a vine rather than a tree.

6. Vine of low stature—The Hebrew tree grew luxuriantly, but was, after all, more like a vine than like its ancestral cedar, for "its branches turned again to itself and its roots remained under it."—Kautzsch.

7. Another great eagle—The king of Egypt. **This vine did bend her roots toward him**—Zedekiah began to look for nourishment to Egypt, although he had received his crown from Babylon (verses 5, 8, 13, 15). The figure is that this vinelike cedar, instead of striking its roots deep into its own native soil, where the Babylonian eagle had planted it, threw out its roots toward the Nile. **By the furrows**—R. V., "from the beds;" or as Cornill, "more than the beds in which it was planted."

goodly vine. ■ Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. 10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 Moreover the word of the Lord came unto me, saying, 12 Say now to the rebellious house, Know ye not what these *things* mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon; 13 And hath taken of the king's seed, and made a covenant with him,

^g 2 Kings 25. 7.—^h Chap. 19. 12; Hos. 13. 15.—ⁱ Chap. 2. 5; 12. 9.—^k Verse 3; 2 Kings 24. 11-16.—^l 2 Kings 24. 17.—^m 2 Chron. 36. 13.—ⁿ Heb. *brought him to an oath*.—^o Verse 6; chap. 29. 14.

9. **Shall it prosper**—Such ingratitude and perjury (verse 13) will bring upon it not only the loss of its fruit, but of its life. It shall be plucked up by the roots. **It shall wither**, etc.—*Rather, all her fresh springing leaves shall wither; neither with great power and many people shall any be able to lift it up again out of the roots thereof.*—Hitzig, Keil.

10. **When the east wind toucheth it**—After having been pulled up it shall not take root again, but shall wither where it falls (xix, 12). "Its destruction shall come from the quarter where it derived its origin."—Skinner.

THE RIDDLE EXPLAINED, 11-24.

12. **Is come**—Literally, *came*. **Hath taken**—Literally, *took* (also verse 13).

13. **Hath also**—Literally, *took also*. **Taken an oath**—See 2 Chron. xxxvi, 13. **King's seed, . . . the mighty of the land**—2 Kings xxiv, 11, etc.; Jer. xxiv, 1, 2.

14. **Might be base**—Humble, and without pretension. (Compare 1 Chron. xxix, 14.) It was with this purpose that Nebuchadnezzar carried away the

and hath ⁴ taken an oath of him; he hath also taken the mighty of the land: 14 That the kingdom might be ^a base, that it might not lift itself up, ^b but that by keeping of his covenant it might stand. 15 But ^c he rebelled against him in sending his ambassadors into Egypt, ^d that they might give him horses and much people. 16 Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered? 16 As I live, saith the Lord God, surely ^e in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die. 17 Neither shall Pharaoh with his mighty army and great company make for him in the war, ^f by casting up mounts, and building forts, to cut off

⁵ Heb. *to keep his covenant, to stand to it*.—⁶ 2 Kings 24. 20; 2 Chron. 36. 13.—⁷ Deut. 17. 16; Isa. 31. 1, 3; 36. 6, 9.—⁸ Verse 9.—⁹ Jer. 52. 5; 54. 3; 52. 11; chap. 12. 13.—¹⁰ Jer. 37. 7.—¹¹ Jer. 52. 4; chap. 4. 2.

mighty of the land.—Davidson. The Babylonian king wanted to keep this little kingdom which was so near to Egypt wholly dependent upon himself, but was prepared if it kept its covenant with him to protect it from harm that it might continue to stand as one of the "powers."

15. **He rebelled against him**—See the account in 2 Kings xxiv. The Egyptian king was Pharaoh Hophra (Jer. xlv, 30; xxxvii, 5.) **Egypt** (Heb., *Mitzraim*). The Tel-el-Amarna tablets show that 1400 B. C. Egypt was called *Misri* (Assyr., *Musri*). It is now known that the Babylonians in later times changed the form and why they did so (*Zeitschrift für Assyria*, iv, 268). The Bible word is derived from the most ancient form. The chief military strength of Egypt lay in its cavalry and chariot force (Exod. xiv, 7; 1 Kings x, 28; Isa. xxxi, 1). The monuments and papyri abundantly sustain this proposition.

16. **In the midst of Babylon he shall die**—See xix, 9.

17. **Make for him**—Old English for *help him*. Egypt's assistance shall be in vain. (See Jer. xxxvii, 5; Lam. iv, 17.)

many persons: **18** Seeing he despised the oath by breaking the covenant, when lo, he had "given his hand, and hath done all these things, he shall not escape. **19** Therefore thus saith the Lord God: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. **20** And I will "spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and "will plead with him there for his trespass that he hath trespassed against me. **21** And "all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

* 1 Chron. 29. 24; Lam. 5. 6.—^v Chap. 12. 13; 32. 3.—^w Chap. 20. 36.—^x Chap. 12. 14.—^y Isa. 11. 1; Jer. 23. 5; Zech. 3. 8.—^z Isa. 53. 2.

19. Mine oath that he hath despised—Not only against Nebuchadnezzar has Zedekiah rebelled, but against Jehovah. The oath was no doubt taken in Jehovah's name, and it certainly had the approval of God's prophet (Jer. xxv, 9-11; xxvii, 9-17). The calamity falls upon Israel, not chiefly because of its lack of political acumen, but because of its sin against God. Compare the style of this utterance with that of the Arabians, who rebelled against Assurbanipal and explained their subsequent humiliation by saying, "It was because we broke the great oath of Assur and have sinned against the goodness of Assurbanipal."—*Ezekiel Studien*, p. 62.

20. I will spread my net upon him—Compare xii, 13. **I . . . will plead with him**—"Subject him to the consequences of his treachery, bringing it thereby to his knowledge that he is suffering the penalty of it" (xx, 35, 36; xxxviii, 22; Jer. ii, 35).—Davidson. **His trespass, etc.**—Rather, *his unfaithfulness that he has committed against me*.

21. Fugitives—Perhaps, *chosen ones, or choice men* (Targum, Peshito).

22. I will also take . . . and will plant—Jehovah will do better than Nebuchadnezzar and better than Pharaoh-Hophra. (See verse 3.) The Babylonian king failed in his attempt to

22 Thus saith the Lord God; I will also take of the highest "branch of the high cedar, and will set it: I will crop off from the top of his young twigs "a tender one, and will "plant it upon a high mountain and eminent: **23** "In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and "under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. **24** And all the trees of the field shall know that I the LORD "have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: "I the LORD have spoken and have done it.

* Psa. 2. 6.—^b Isa. 2. 2, 3; chap. 20. 40; Mic. 4. 1. —^c See chap. 31. 6; Dan. 4. 12.—^d Luke 1. 52. —^e Chap. 22. 14; 24. 14.

make the kingdom of Israel "stand," and the Egyptian king was a weak ally, but Jehovah will not fail. The most learned Jewish rabbis have always interpreted this of the kingdom of the coming Messiah.

23. In the mountain of the height . . . will I plant it—Compare verse 3; xx, 40; xl, 2; Isa. ii, 9; xi, 10; Mic. iv, 1-3. This new kingdom shall be conspicuous and fruitful, yea, it shall be a universal kingdom, for "all fowl of every wing" shall dwell under it (xxxi, 6; Dan. iv, 12). Babylon could only make of the Israelitish kingdom a "vine of low stature," and Egypt could not do more; but Jehovah can make of it a mighty cedar crowning the mountain height. This was never realized until the Messianic kingdom was set up by the divine "Branch" on the holy hill of Zion. (Zech. iii, 8; Isa. liii, 2; xi, 1.) In the only fragment of a wall preserved from the most ancient mosque in Damascus is carved this sentence: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations" (Psa. cxlv, 13; Dan. ii, 44; vii, 27).

24. And all the trees of the field shall know—The other kingdoms shall be taught Jehovah's majesty by his exaltation of the feeble and his punishment of the proud (1 Sam. ii, 4-8; Luke i, 51-53).

CHAPTER XVIII.

THE word of the LORD came unto me again, saying, **2** What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

* Jer. 31. 29; Lam. 5. 7. —^b Verse 20; Rom. 6. 23.

CHAPTER XVIII.

THE LAW OF DIVINE RETRIBUTION AND MORAL FREEDOM.

König calls this chapter a "short catechism" by which Ezekiel hoped to show his countrymen their sins; but it may rather be called a sermon on divine justice and human freedom. God is exalted as the perfectly just One, whose word man must implicitly obey if he would himself be just. No man can truly be called "just" who is not just toward God, and he who is just toward God will be just toward all mankind. No divine punishment falls upon a man because of his father's sin; there is no hereditary or ancestral guilt. On the other hand, no son need think to escape punishment because of his father's righteousness. "The soul that sinneth, it shall die." Ezekiel taught that safety and prosperity were not insured by being "children of Abraham" according to the flesh, but by living righteously, as Abraham lived. Heredity can neither save nor condemn. There is an individual responsibility, an individual guilt or righteousness, an individual power to repent of a sinful past or to forsake the way of righteousness, and the penalty or reward shall be according to the man's free choices. The entire chapter emphasizes the freedom of the human will and the sovereignty of the individual soul.

2. Concerning — Rather, *in*. **The fathers have eaten** [do eat] **sour grapes** — This was a proverb which contained a half truth, but which the people were twisting to their own destruction. There may be a physical or political inheritance of trouble, but there can be no heredity of guilt. The people said: "Our fathers brought this calamity upon us," but Ezekiel replied, "It comes because of sin, and because of your own sin.

3 As I live, saith the Lord God, ye shall not have *occasion* any more to use this proverb in Israel. **4** Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: ^a the soul that sinneth, it shall die.

5 But if a man be just, and do ¹ that

¹ Heb. *judgment and justice*.

This is the direct punishment of Jehovah, and the just God will neither punish nations nor individuals for the sins of their ancestors."

3. Ye shall not have occasion—Or, *ye shall not be permitted*. Their own guilt shall now be made so plain to them (and the close connection between guilt and punishment) that they will no longer dare to blame their fathers and excuse themselves.

4. All souls are mine—Jehovah has absolute ownership of all, therefore no unfairness is possible from him and no criticism is justifiable from others. **The soul that sinneth, it shall die**—This is the key to this chapter (verse 20) and to Ezekiel's ethical teaching. No ancestral trait can buy salvation. Birth, race, and national religion—all is vanity without individual repentance and "justice." (See verse 9.) No ancestral crimes can bring guilt and divine punishment. This only comes from personal transgression. The common oriental law gave the father full control over the life and property of his son; but his soul is here declared to be free and independent. While the terms "live" and "die" no doubt referred to the physical nature yet there can be no doubt that Ezekiel interjects into them a moral and spiritual significance. (See verse 31 and chap. xxxvii.) **Sinneth**—The prophet is not speaking of one isolated act of transgression, but of a persistent habit of life.

5. If a man be just—The just man, according to Ezekiel's definition, is one who is faithful to God and is obedient to his written law (verse 6); he does that which is "lawful and right;" he is a pure man and a religious man. He is not only honest but merciful (verse 7), generous and true-hearted (verses 8, 9), one who is true to God and kind to his brother. This is very similar to Micah's "good man," who must "do justly, love

which is lawful and right, ⁶ And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath ⁴ defiled his neighbor's wife, neither hath come near to ^a a menstruous woman, ⁷ And hath not ^c oppressed any, but hath restored to the debtor

^a Chap. 22. 9.—^d Lev. 18. 20; 20. 10.—^e Lev. 18. 19; 20. 18.—^f Exod. 22. 21; Lev. 19. 15; 25. 14.—^g Exod. 22. 26; Deut. 24. 12, 13.

mercy, and walk humbly with his God" (vi, 8)—see also Job's righteous man (xxxi), Isaiah's (lviii, 5-7), and the Psalmist's (xv). With Ezekiel's description of the just man it is also interesting to compare the "superior man" of Confucius and the "righteous man" of the Egyptians of Moses's day. Chinese "justice" had to do wholly with this world, but the Egyptians, like the Hebrews, believed God was man's neighbor, to whom he owed duties of honor and gratitude and worship. In the confession of every orthodox Egyptian occurs the expression, "I permitted no one to suffer hunger, I pressed forth no tear, I did harm to no man, I did not commit adultery, I was not unchaste, I was not a quarreler, I have told no lie," etc. There occur also declarations of positive virtue: "I gave bread to the hungry, drink to the thirsty, clothing to the naked." (See the author's *Ancient Egypt*, p. 11, etc.) It has often been insinuated that Ezekiel considered obedience to the "law" as the whole duty of man. But while the injunctions here are almost certainly taken from the written law, for he uses the very word for law which is used in Deut. xii, 1 (see, for full discussion, König *vs.* Smend, *Revue de l'Hist. des Rel.*, 1894); yet he does not identify justice with the mere formal and technical observance of those statutes and ordinances. (Compare verse 31.) The statement which he here very properly emphasizes—a statement which marks a new era in religious thought—is, that it is only through obedience that a man can become just. Ezekiel saw that what his auditors most needed was a humble obedience to God's will and a reverence for the written Scriptures. It was no doubt to a people already scrupulous about obeying

his ¹ pledge, hath spoiled none by violence, hath ² given his bread to the hungry, and hath covered the naked with a garment; ⁸ He *that* hath not given forth upon ³ usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, ⁴ hath executed true judgment between man

¹ Deut. 15. 7, 8; Isa. 58. 7; Matt. 25. 35, 36.—² Exod. 22. 25; Lev. 25. 36, 37; Deut. 23. 19; Neh. 5. 7; Psal. 15. 5.—³ Deut. 1. 16; Zech. 8. 16.

the letter of the law that Isaiah spoke, urging the more spiritual idea of justice (Isa. v, 1; vi, 11; li, 7; lvi 6-8; lxii, 1-3). Ezekiel's audience was not prepared for this highest teaching, but there is no good reason for believing that Ezekiel was not in full sympathy with Isaiah's best thought.

6. **Eaten**, etc.—He has partaken of the sacrificial feast offered on the high places. The other acts of disobedience mentioned here are forbidden in Lev. xv, 24; xvii, 7; xviii, 19; xix, 26; v, 10; Deut. xxii, 22.

7. **Violence**—Rather, *robbery*. (Also verses 12, 16, 18.) It vividly shows the poverty of the "common people," that they had to get back their cloak in order to have something with which to cover themselves at night. Of course they were expected to return the pledge the next morning; but no doubt often this was not done. The temptation, therefore, on the part of the creditor to break the law was very strong. The references here are to Exod. xxii, 21, 26; Lev. vi, 1-5; xix, 15; xxv, 14; Deut. xxiv, 12, 13; see also Amos ii, 6, 7; Job xxx, 13.

8. References, Exod. xxii, 25; Lev. xxv, 36, 37; Deut. i, 16; xxiii, 19. **Usury**—Any interest charged to Hebrews was prohibited by the law, and therefore was usury in the modern sense of illegal interest. "A brother who would not help a brother to a loan without interest was not thought worthy of the name." The "increase" forbidden seems to have been any profit on the sale of goods beyond the cost of production as measured by the maintenance of the worker and his family (Plumptre). The money-making spirit was not encouraged by the Mosaic legislation.

and man, **9** Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord God.

10 If he beget a son *that is* a ²robber, ^ma shedder of blood, and ³*that* doeth the like to *any* one of these things,

11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife, **12** Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath ⁿcommitted abomination, **13** Hath given forth upon usury, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; ^ohis ⁴blood shall be upon him.

14 Now lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not

¹ Chap. 20. 11; Amos 5. 4.—² Or, *breaker up of a house*. ³ Or, *that doeth to his brother besides any of these*.—^m Gen. 9. 6; Exod. 21. 12; Num. 35. 31.—ⁿ Chap. 8. 6, 17.—^o Lev. 20. 9, 11-13, 16,

9. He is just—No man can truly obey God's commandments without having an inner spirit of righteousness. This is expressed by the great Teacher and his apostles as emphatically as by Ezekiel (Matt. xxv, 35, 42; James ii, 14-24; 1 John ii, 3, 5, 10).

THE UNJUST SON OF A JUST FATHER SHALL NOT ESCAPE CONDEMNATION AND PENALTY, 10-13.

10. A robber—Rather, *a man of violence*. The like to *any* one—Rather, *anyone*.

11. That doeth not any of those duties—"These things" and "those duties" are exactly the same word. This man has done the things the just man would not do (verses 6-8), and has not done the things the just man would do (verses 8, 9). After this general statement the enumeration of his crimes of commission begins. There is a division of thought in the middle of verse 11 which is not indicated by the English punctuation.

13. He shall surely die, etc.—The legal sentence (Exod. xxi, 15; xxii, 18; Lev. xx, 11). His blood shall be upon him—He is responsible for his own death (xxxiii, 4; Lev. xx,

such like, **15** *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife, **16** Neither hath oppressed any, ⁵hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, **17** *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. **18** *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even ^ahe shall die in his iniquity.

19 Yet say ye, Why? ^rdoth not the son bear the iniquity of the father? When the son hath done that which is

27; chap. 3. 18; 32. 4; Acts 18. 6.—⁴ Heb, *bloods*.—⁵ Verse 6, etc.—⁶ Heb, *hath not pledged the pledge, or, taken to pledge*.—^a Chap. 3. 18.—^r Exod. 20. 5; Deut. 5. 9; 2 Kings 23. 26; 24. 3, 4.

9; 2 Sam. i, 16; Matt. xxvii, 24, 25).

THE WICKED SON JUST DESCRIBED BECOMES THE FATHER OF A BOY WHO LIVES JUSTLY; SHALL HE BE PUNISHED FOR HIS FATHER'S SINS? No; HE SHALL LIVE, BUT THE FATHER SHALL DIE, 14-18.

14. And considereth—Literally, *yea, seeth* (see also verse 28); or, with a very slight change, as R. V., "and feareth."

16. Withholden the pledge—Rather, *taken in pledge*. (Compare verse 7.)

17. Taken off his hand from the poor—Many scholars believe that the LXX. text is preferable, "withdrawn his hand from iniquity," following verse 8. (See also xx, 22.)

18. Spoiled his brother—All Hebrews were brothers. (Compare Lev. xxv.) The word is used here interchangeably with "neighbor" (verses 6, 11). **In his iniquity**—Rather, *for his iniquity* (also verses 22, 24).

OBJECTIONS TO THE PRECEDING STATEMENT OF GOD'S PRINCIPLES OF GOVERNMENT ARE NOW MET, 19-30.

19. Yet say ye, Why? etc.—Rather, *And say ye, Why doth not the son bear a*

lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. **20** *The soul that sinneth, it shall die. ^aThe son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: ^bthe righteousness of the righteous shall be upon him, ^cand the wickedness of the wicked shall be upon him. **21** But ^dif the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. **22** *All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he

* Verse 4. —^t Deut. 24, 16; 2 Kings 14, 6; 2 Chron. 25, 4; Jer. 31, 29, 30. —^u Isa. 8, 10, 11. —^v Rom. 2, 9. —^w Verse 27; chap. 33, 12, 19. —^x Chap.

part of the iniquity of the father? (also verse 20.) The people were so imbued with the common notion that the father must control the son's destiny that they again asked in great surprise how it could really be that the son did not share at all in the father's guilt and penalty. To this the prophet merely reaffirms Jehovah's way of dealing with the just and the unjust, as previously laid down and illustrated (verses 5-18, 19-24).

20. Righteousness . . . shall be upon him—A man's personal righteousness or wickedness is the measure of his reward or punishment. Both shall "eat the fruit of their doings" (Isa. iii, 10, 11; Ezek. xi, 21).

22. Shall not be mentioned unto him—Rather, *remembered of him*.

23. Have I any pleasure . . . that the wicked should die—The prophecies of coming calamity were regarded by many as not being from Jehovah at all. The dangers which were before the nation were merely due to political complications and could be escaped by making a favorable alliance with Egypt (xvii, 7). Many of those who believed the prophecies accepted them as final and irrevocable decrees of Jehovah (Lam. ii, 8, 9, 17; iii, 42-44). Many of these also believed that the predestination of evil was in consequence of the unfaithfulness of former generations (xviii, 2, etc.). The prophet brings to these different classes of peo-

ple hath done he shall live. **23** ^yHave I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways, and live?

24 But ^zwhen the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? ^aAll his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, ^bThe way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not

33, 16. —^y Verse 32; chap. 33, 11; 1 Tim. 2, 4; 2 Pet. 3, 9. —^z Chap. 3, 20; 33, 12, 13, 18. —^a 2 Pet. 2, 20. —^b Verse 29; chap. 33, 17, 20.

ple three propositions which he forcibly states and illustrates: (1) These afflictions are divine punishments for sin; (2) They are punishments for the sins of the people who are bearing or shall bear them; (3) They can be escaped by repentance and reformation.

24. When the righteous turneth away—Having emphasized the new relations to Jehovah attained by the repentant sinner, he has a word of warning for any one who, having once felt the certainty of God's approving grace, may think himself safe forever. The righteous man, if he be not watchful, may lose his righteousness and thus lose God's favor. (Compare 1 Cor. ix, 27.)

25. The way of the Lord is not equal—This is an objection raised by some of his hearers to the novel argument which the prophet has just developed. Is it indeed true that hereafter individual guilt shall determine individual punishment? (verses 3, 20.) Certainly heretofore in God's dealings with men the guiltless individual has often suffered with the guilty (Josh. vii; 1 Sam. xiv, etc.). Was the unchangeable God about to change his dealings with his people, or was Ezekiel mistaken in his interpretation of the principles of retribution? This was the dilemma thrown into the teeth of the prophet. His reply was simply a strong, distinct reaffirmation of the principles already stated. He would not

argue. He would not discuss theoretical questions; he would not even attempt to explain and justify God's actions. He merely, with great emphasis, repeated the principles of God's government as they had been revealed to him. The judge of all the earth would do right. Jehovah could not permit final injustice. In the ultimate outcome disobedience and iniquity would work ruin and death (verses 26, 30), while righteousness would keep the soul alive (verse 27). The righteous man "shall not die" (verse 28). We may well regret that Ezekiel did not elaborate and defend his theodicy. The generations would have been enriched by such an exposition. To harmonize the unjust inequalities of earthly condition with God's justice has been a puzzle to all thinkers, from Job (x, 2, 3) and Asaph (Psa. lxxiii, 11-14) to the present time. Unbelievers in every age have been quick to decide that Ezekiel was wrong, declaring that experience contradicts his assertion that outward fortune, "either of the nation or the individual, is determined by the moral condition" (so also Kuenen, *Prophet and Prophecy*, pp. 353, 354). But pious souls throughout universal Christendom have always believed that the prophet was right; and not only so, but more and more the student of history is being convinced that there is a power in the world that "makes for righteousness." Moral quality is a determining factor in the life of the man and the nation greater than heredity or environment. Ezekiel did not mean to say that every disagreeable manifestation of fortune was a manifestation of God's disapproval. He could not have overlooked the distinction between punishment and misfortune. The innocent may suffer temporary calamity—which works good to the sufferer—but such calamity is not punishment. Ezekiel knew many calamities in Israelitish history in which the guiltless had been involved with the guilty, and his favorite study was that law in which Jehovah had himself declared that the sins of the father should be visited on the children (Exod. xx, 5; xxxiv, 7; Lev. xxvi, 39, 40; Num. xiv,

18); but he knew also that God was just, and therefore a just retribution or reward would at last overtake the sinner and the righteous. (Compare *Methodist Hymnal*, 596.) He also knew that the calamity about to fall upon Israel—which had been prophesied for many years—was a divine punishment for sin, a punishment which might not yet be fully inflicted if they would turn and walk in the ways of their fathers and show themselves obedient to the word of God and the voice of his prophet. Ezekiel was chiefly concerned to meet the objections of his immediate hearers by bringing to their consciences a sense of guilt. However truly the proverb of the sour grapes might apply to some cases, it could not apply to this. They were guilty and were being justly punished, and could only escape by humble repentance. Yet, while this was the immediate purpose of the prophet, he did succeed in laying down certain universal principles concerning the sovereignty of the individual soul, and the irrevocability with which death follows unrepented sin, and life follows consistent and persistent virtue—principles which were adopted afterward by Jesus and his disciples, and which are accepted to-day as ethical axioms of Christianity. Did this man, who, centuries in advance of his time, established these far-reaching principles, have any glimpse of a future life where the men whom God "took" (Gen. v, 24) lived on with God, and where earthly inequalities would be rectified, and did he actually see in the terms "life" and "death" some of that spiritual meaning which the Great Teacher afterward found there? Or did he suppose himself to be announcing merely the ideal principles of an ideal government which should come into operation upon the establishment of his ideal commonwealth? (xl-xlviii.) We cannot tell. In either case he "spoke not of himself," but as he was moved upon by the Holy Ghost. He may have had only a dim imperfect conception of the inner meaning of what he said. But, knowingly or unknowingly, he was the first great preacher of the blessed gospel that death, as a penalty

your ways unequal? **26** ^cWhen a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. **27** Again, ^dwhen the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. **28** Because he ^econsidereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. **29** ^fYet saith the house of Israel, The way of the Lord is not equal. O

house of Israel, are not my ways equal? are not your ways unequal? **30** ^gTherefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. ^hRepent, and turn ⁱ*yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ^jCast away from you all your transgressions, whereby ye have transgressed; and make you a ^knew heart and a new spirit: for why will ye die, O house of Israel? **32** For ^lI have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn ^m*yourselves*, and live ye.

^cVerse 24. — ^dVerse 21. — ^eVerse 14. — ^fVerse 25. — ^gChap. 7. 8; 33. 20. — ^hMatt. 3. 2; Rev. 2. 5. — ⁱOr, others.

^jEph. 4. 22, 23. — ^kJer. 32. 39; chap. 11. 19; 36. 26. — ^lLam. 3. 33; verse 23; chap. 33. 11; 2 Pet. 3. 9. — ^mOr, others.

for sin, never falls upon the righteous, that the righteous man never dies, that no man is the slave of circumstances, that even the hardened sinner may repent and receive a new heart, and that absolute justice is in some way compatible with everlasting mercy, and that both are being exercised even in this world, with all its mysteries and proud injustice and suffering innocence. Ezekiel's certainty of conviction and tremendous grasp of faith, as he grappled with this momentous question of the centuries, amazes and thrills us. He did not creep up "the great world's altar stairs" stretching lame hands and faintly trusting a larger hope; his was a more sublime and confident faith in God's truth and the truth of his revelation.

27. He shall save his soul alive—

Rather, *keep his soul alive*. In modern religious phraseology the word "soul" is commonly interchanged with "spirit," although in the early Christian era a marked distinction was maintained between them (Heb. v, 12; 1 Thess. v, 23). It is quite possible that in Ezekiel's day the word *soul* was being filled with a larger meaning than it originally possessed. Yet very early in Hebrew history "soul" and "man" were used interchangeably (Gen. ii, 7; compare 1 Pet. iii, 20).

30. So iniquity shall not be your ruin—Or, *that it be not to you a stumbling-block of [unto] iniquity*. Sin when it is finished bringeth forth

death. It leadeth to destruction and utter ruin. "God does not need to send an angel of judgment to punish the sinner. His own iniquity shall be his ruin."

31. Make you a new heart—See xi, 19; xxxvi, 26; Jer. iv, 4; xxiv, 7. "To make" in Hebrew is constantly used in the sense of "to procure for oneself," "to acquire." The prophet is only emphasizing the truth that notwithstanding their excuses they may even now obtain a new heart if they will only "turn and live;" he is not minimizing the divine agency, but enforcing the truth of human responsibility and free will. The prophet has turned exhorter, and with eager voice calls his people to repent and yield themselves to God's infinite mercy.

32. I have no pleasure in the death of him that dieth—If they die, it will be not because of God's will, but because of their own. It is God's will that all men come to repentance. (See 2 Pet. iii, 9; 1 Tim. ii, 2-4.) Only their own obstinacy or indifference or love of sin, or unbelief, can keep them away from life. "The most glorious, the most blessed truth ever revealed of God to this sinning world is here—that God has compassion toward even very guilty sinners; is pained, and not pleased, when he must punish; is delighted, even to infinite joy, when the sinner turns from his wicked way and lives."—Cowles.

CHAPTER XIX.

MOREOVER, ^a take thou up a lamentation for the princes of Israel, **2** And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions. **3** And she brought up one of her whelps: ^b it became a

^a Chap. 26. 17; 27. 2.—^b Verse 6; 2 Kings 23. 31, 32.

CHAPTER XIX.

DIRGE OVER THE PRINCES OF JUDAH (JEHOAHAZ, JEHOIACHIN, AND ZEDEKIAH).

It was Dr. Budde, in 1882 (*Z. A. T. W.*), who first definitely established the rhythmical form of this Hebrew elegy. It is very difficult to give a literal translation of it in attractive English. Perhaps the most successful effort of the kind, based upon the results of the latest text criticism, is that of Dr. Skinner in the *Expositor's Bible*:

I. JEHOAHAZ.

How was thy mother a lioness!
Among the lions,
In the midst of young lions, she couched—
She reared her cubs;
And she brought up one of her cubs—
A young lion he became,
And he learned to catch the prey—
He ate men.
And nations raised a cry against him—
In the pit he was caught;
And they brought him with hooks—
To the land of Egypt (verses 2-4).

II. JEHOIACHIN.

And when she saw that he was disappointed
Her hope was lost.
She took another of her cubs—
A young lion she made him;
And he walked in the midst of lions—
A young lion he became;
And he learned to catch prey—
He ate men.
And he lurked in his lair—
The forests he ravaged;
Till the land was laid waste and its fullness—
With the noise of his roar.
The nations arrayed themselves against him—
From the countries around;
And spread over him their net—
In their pit he was caught.
And they brought him with hooks—
To the king of Babylon;
And he put him in a cage . . .
That his voice might no more be heard—
On the mountains of Israel
(verses 5-9).

young lion, and it learned to catch the prey; it devoured men. **4** The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of ^c Egypt. **5** Now when she saw that she had waited, and her hope was lost, then she took ^d another of her whelps, and

^c 2 Kings 23. 33; 2 Chron. 36. 4; Jer. 22. 11, 12.
—^d 2 Kings 23. 34.

As Dr. Skinner says, "The poetry here is simple and sincere. The mournful cadence of the elegiac measure, which is maintained throughout, is adapted to the tone of melancholy which pervades the passage and culminates in the last beautiful line. . . . The closing part of the 'dirge' dealing with Zedekiah is of a somewhat different character. The theme is similar, but the figure is abruptly changed and the elegiac rhythm is abandoned."

Nevertheless, it should be thought of as poetry as truly as that which precedes. It describes the mother of the princes (Jerusalem), who was like a vine planted by the riverside. She was fruitful, and her rods (or branches) were strong and her stature was exalted among the clouds; but, alas, she was rooted up and thrown to the earth, where her fruit perished, and the rods which were for scepters became dry and burning brands which devoured even her withered fruit—and no rod was left for a scepter! Such a pathetic wail over the departed glory of one's nation has seldom been written.

This chapter shows that Ezekiel, with all his other accomplishments, was a true poet. It shows also his deep sympathy for the misfortunes of the rulers of his people, even while he mourned their wickedness. The three princes were Jehoahaz, or Shallum, who came to the throne at the age of twenty-three, after the death of his father Josiah at Megiddo, and who was "the idol of his people," but who only reigned three months and died in Egypt (2 Kings xxiii, 31-35; Jer. xxii, 10-12); Jehoiachin, the grandson of Josiah, who was only eighteen when he ascended the

O. T.

made him a young lion. 6 "And he went up and down among the lions, 'he became a young lion, and learned to catch the prey, and devoured men. 7 And he knew¹ their desolate palaces, and he laid waste their cities; and the land was desolate, and the fullness thereof, by the noise of his roaring. 8 "Then the nations set against him on every side from the provinces, and spread their net over him: 'he was taken in their pit. 9 'And they put him in ward² in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon³ the mountains of Israel.

10 Thy mother is¹ like a vine³ in thy blood, planted by the waters: she

• Jer. 22. 13-17. —¹ Verse 3. —¹ Or, *their widows*. —² 2 Kings 24. 2. —² Verse 4. —² 2 Chron. 33. 6; Jer. 22. 13. —² Or, *in hooks*. —³ Chap. 6. 2. —³ Chap. 17. 6.

throne for his brief but very popular reign of three months, at the end of which time he was dragged captive to Babylon (2 Kings xxiv); and Mattaniah, another son of Josiah, whose name Nebuchadnezzar changed to Zedekiah, and who held his throne as suzerain of the Babylonian king for eleven years, at the end of which time, because of his intriguing with the Egyptian king, he was deposed, Jerusalem being captured, and he himself dragged to the Babylonian capital (2 Kings xxv; 2 Chron. xxxvi). A vivid illustration of the exact accuracy of this account has recently been furnished by the Babylonian monuments on which a captive king is seen led into the presence of Nebuchadnezzar by a rope attached to a hook, or ring, fastened into his nose. (See also xxix, 4; xxxviii, 4; 2 Kings xix, 28; Isa. xxxvii, 29.)

Verbal notes upon the verses may be almost entirely omitted because of the translation and paraphrase previously given.

7. And he knew their desolate palaces, etc.—R. V., "knew their palaces" (or, "widows"). With a change of one letter the text becomes "he brake down," etc. Cornill, by some further alteration, obtains the reading which Dr. Skinner has adopted above.

was^m fruitful and full of branches by reason of many waters. 11 And she had strong rods for the scepters of them that bare rule, and her² stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. 12 But she was plucked up in fury, she was cast down to the ground, and the³ east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. 13 And now she is planted in the wilderness, in a dry and thirsty ground. 14^p And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a scepter to rule. ^qThis is a lamentation, and shall be for a lamentation.

³ Or, *in thy quietness*, or, *in thy likeness*. —^m Deut. 8. 7-9. —^p So chap. 31. 3; Dan. 4. 11. —^q Chap. 17. 10; Hos. 13. 15. —^p Judg. 9. 15; 2 Kings 24. 20; chap. 17. 18. —^q Lam. 4. 20.

Kautzsch refuses to translate because of the evident corruption of the text.

10. Like a vine in thy blood—This phrase is exceptionally corrupt and has been translated "on a pomegranate," "a vine of Carmel," "in thy likeness," "in [the time of] thy rest," etc. Davidson prefers "in her height." Orelli and Toy think the best suggestion is that of Calmet, who translates, "as a vine of thy vineyard;" Plumptre, "in thy life, thy freshness." On the figure of speech used see notes xvii, 6-10.

11. Rods—Perhaps, a strong rod (LXX.). For—Rather, growing up into. Scepters of them that bare rule—Rather, for royal scepters (or, "rulers' staffs"). Among the thick branches—Rather, high among the clouds, or, as Kautzsch, high up between thick twigs. (Compare Orelli.)

14. A rod of her branches—Or, from her rod of branches. The conflagration which devoured Jerusalem and the kingdom of Judah was started among her firebrand princes. Shall be for a lamentation—Rather, is become a lamentation (xxxii, 16). This lamentation appears to have been written before Zedekiah's captivity. It was the prophecy of a calamity which might have been averted by repentance (xviii, 21, 30), but was not averted (Jer. xxxix, lii).

CHAPTER XX.

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that ^a certain of the elders of Israel came to inquire of the LORD, and sat before me. **2** Then came the word of the LORD unto me, saying, **3** Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to inquire of me? As I live, saith the Lord God, ^b I will not be inquired of by you. **4** Wilt thou ^c judge them, son of man, wilt thou judge them? ^d cause them to know the abominations of their fathers:

^a Chap. 8. 1; 14. 1. — ^b Verse 31; chap. 14. 3. — ^c Or, *plead for them*. — ^d Chap. 22. 2; 23. 36. — ^e Chap. 18. 2. — ^f Exod. 6. 7; Deut. 7. 6. — ^g Or, *sware*, and so verse 6, etc.; Exod. 6. 8.

CHAPTER XX.

THE ELDERS OF ISRAEL AGAIN INQUIRE IN VAIN OF JEHOVAH, 1-4. (Compare xiv, 1-5.)

1. The date given shows that the inquiry from the elders came some four years before Jerusalem fell—August, 590 B. C.

3. **I will not be inquired of by you**—Jehovah will not be treated like a heathen charm, to be superstitiously consulted in time of danger and forgotten afterward. In order to get guidance from Jehovah the man must be willing to live up to the highest moral and spiritual revelations given to him (xiv, 3, 4). As iniquity has brought this calamity upon Israel no outward reverence, but only a true and vital reformation, can bring deliverance and safety (xviii, 16-20, 31, etc.).

4. **Wilt thou judge**—"The interrogation seems to have the sense of an impatient imperative, and the repetition gives stronger impression to the imperative (compare chap. xxii, 2; xxiii, 36); 'judge' is explained by 'cause them to know the abominations of their fathers.' To rehearse the history of their fathers is to hold the mirror up to themselves."—Davidson.

THE PROPHET RECITES BEFORE THE ELDERS THE IDOLATROUS HISTORY OF THEIR FATHERS, 5-29.

5. **In the day when I chose Israel**—That is, at the Exodus—drawing the at-

5 And say unto them, Thus saith the Lord God; In the day when ^a I chose Israel, and ^b lifted up mine hand unto the seed of the house of Jacob, and made myself ^c known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, ^d I am the LORD your God; **6** In the day that I lifted up mine hand unto them, ^e to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, ^f which is the glory of all lands: **7** Then said I unto them, ^g Cast ye away every man ^h the abominations of his eyes, and defile not yourselves

^a Exod. 8. 8, 4. 31; Deut. 4. 34. — ^b Exod. 20. 2. — ^c Exod. 8. 8, 17; Deut. 8. 7-9; Jer. 32. 22. — ^d Psa. 48. 2; verse 15; Dan. 8. 9; 11. 16, 41; Zech. 7. 14. — ^e Chap. 13. 31. — ^f 2 Chron. 15. 8.

tention of the whole world to Israel "as a holy people unto the Lord" (Deut. vii, 6; see also Jer. xxxiii, 24; Isa. xl, lxvi). **Lifted up mine hand**—The solemn attitude assumed in taking an official oath (Exod. vi, 8; Num. xiv, 30; note Dan. xii, 7). **Made myself known**—That is, as Jehovah (Exod. iii, 6; vi, 3; Psa. ciii, 7).

6. **The glory of all lands**—This was a favorite phrase of the Hebrews to describe Palestine (verse 15; Psa. xlviii, 2; Dan. viii, 9; xi, 41; Jer. iii, 19).

7. **Defile not yourselves with the idols of Egypt**—The animal worship of Egypt, with its unexampled multitude of "graven images," ought to have been a most offensive abomination to the eyes of the Hebrews, but, instead of this, the people who had been especially chosen by Jehovah to champion the cause of monotheism on the earth fell headlong into Egyptian idolatry (xxiii, 3; Lev. xviii, 3; Josh. xxiv, 14). It is a significant fact, illustrating the meaning of the "golden calf" in the wilderness (Exod. xxxii) that there has recently been discovered a hieroglyphic inscription stating that at Pithom (the frontier city built by the Israelites, Exod. i, 11, and probably the last city to be seen by them as they fled from Egypt) it was the custom to dedicate annually to the god of the city a silver statue of six hundred pounds' weight (Brugsch, *Steinschrift und Bibelwort*).

with "the idols of Egypt: I *am* the LORD your God. ■ But they rebelled against me, and would not harken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will "pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. 9 ° But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I ^p caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 ^a And I gave them my statutes, and ³ showed them my judgments,

^m Lev. 17. 7; 18. 3; Deut. 29. 16-18; Josh. 24. 14. —ⁿ Chap. 7. 8; verses 13, 21. —^o See Exod. 32. 12; Num. 14. 13, etc.; Deut. 9. 23; verses 14, 22; chap. 36. 21, 22. —^p Exod. 13. 18. —^q Deut. 4. 8; Neh. 9. 13, 14; Psal. 147. 19, 20. —³ Heb. *made them to know*.

8. **Idols**—Literally, as constantly in Ezekiel, *idol blocks*, or *doll images*. The Hebrew, like every oriental, was intensely fond of plays on words, and showed his scorn of idols by a slight play upon the name. (See note verse 29.)

9. **I wrought for my name's sake**—The destruction of the Jewish state came from the same motive as its origination—Jehovah's regard to his own name. His "name" stands for all he had been revealed to be: "merciful and gracious, forgiving iniquity, yet by no means clearing the guilty" (Exod. xxxiv, 5-7). Not to punish sin would pollute (literally, *profane*) and stain the reputation of Jehovah for justice and holiness among the nations. Besides this, the people of Israel were so identified with Jehovah in the thought of the nations that no doubt the evil acts and unholy rites of the Jerusalem worship were thought of as having Jehovah's sanction.

11. **Shall even live in them**—Or, *shall live through them* (Lev. xviii, 5). Obedience to the Sinaitic law would have saved them from punishment and death (Deut. xiii, 16-20). Obedience prolongs both the individual and national life (Deut. iv, 40; v, 16; Amos v, 14,

^r which if a man do, he shall even live in them. 12 Moreover also I gave them my "sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them. 13 But the house of Israel "rebelled against me in the wilderness: they walked not in my statutes, and they "despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly "polluted: then I said, I would pour out my fury upon them in the "wilderness, to consume them. 14 ^x But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. 15 Yet also ^y I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing

^r Lev. 18. 5; verses 13, 21; Rom. 10. 5; Gal. 3. 12. —^s Exod. 20. 8; 31. 13, etc.; 35. 2; Deut. 5. 12; Neh. 9. 14. —^t Num. 14. 22; Psal. 78. 40; 95. 8-10. —^u Verses 16, 24; Prov. 1. 25. —^v Exod. 16. 27. —^w Num. 14. 29; 26. 65; Psal. 106. 23. —^x Verses 3, 22. —^y Num. 14. 28; Psal. 95. 11; 106. 26.

15; Mic. vi, 8; Hos. viii, 3). Do the "judgments" refer to the Levitical ordinances or to the laws of justice such as are given in xviii, 5, etc.? Probably to the latter. (See verses 11, 21.) The ancient Chaldean paraphrase expands the last clause: "He shall live in them with eternal life" (Cowles).

12. **My sabbaths**—The giving of a stated portion of the week, like the giving of a stated portion of cattle and fruit to the Lord, was an acknowledgment of their acceptance of the covenant of sanctification by which they were pledged to uttermost obedience, as the Lord's possession, while he was pledged to them in all his fullness of protecting and sanctifying power. The Sabbath was the visible sign to the Hebrews and to the world that they were his, and that he was theirs (verse 20). It was the sign of a covenant in which God separated himself to the people and the people separated themselves to God. The Hebrew Sabbath was not derived from the Babylonian. Indeed, there is no proof, notwithstanding the guesses of Assyriologists, that the Babylonians observed a weekly rest day. Even the existence of the seven-day week among them is not

with milk and honey, ² which is the glory of all lands; **16** ^a Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for ^b their heart went after their idols. **17** ^c Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. **18** But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: **19** I am the LORD your God; ^d walk in my statutes, and keep my judgments, and do them; **20** ^e And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. **21** Notwithstanding, ^f the children rebelled against me: they walked not in my statutes, neither

kept my judgments to do them, ^g which if a man do, he shall even live in them; they polluted my sabbaths: then I said, ^h I would pour out my fury upon them, to accomplish my anger against them in the wilderness. **22** ⁱ Nevertheless I withdrew mine hand, and ^j wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. **23** I lifted up mine hand unto them also in the wilderness, that ^k I would scatter them among the heathen, and disperse them through the countries; **24** ^l Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and ^m their eyes were after their fathers' idols. **25** Wherefore ⁿ I gave them also statutes *that were not good*, and judgments whereby they should

^a Verse 6. — ^b Verses 13, 24. — ^c Num. 15. 39; Psa. 78. 37; Amos 5. 25, 26; Acts 7. 42, 43. — ^d Psa. 78. 38. — ^e Deut. 5. 32, 33; chaps. 6-8, 10-12. — ^f Verse 12; Jer. 17. 22. — ^g Num. 25. 1, 2; Deut. 9. 23, 24; 31. 27.

^h Verses 11, 13. — ⁱ Verses 8, 13. — ^j Psa. 78. 38; verse 17. — ^k Verses 9, 14. — ^l Lev. 26. 33; Deut. 28. 64; Psa. 106. 27; Jer. 15. 4. — ^m Verses 13, 16. — ⁿ See chap. 6. 9. — See Psa. 81. 12; verse 39; Rom. 1. 24; 2 Thess. 2. 11.

demonstrated (Muss-Arnoldt, *Journal Biblical Literature*, 1892, part 1).

17. Nevertheless mine eye spared them—So identified were Israel and Jehovah in the eyes of the nations that he could not have utterly annihilated the nation, as justice seemed to demand, without bringing dishonor upon his own name (Deut. ix, 28, 29). Therefore, and because of his own special love and pity for them (Num. xiv, 20; Psa. lxxviii, 38), he did not wholly cut them off, root and branch, in the wilderness; but, while he executed judgment upon that generation (verse 15; Num. xiv, 28), he spared the children and exhorted them to do better than their fathers (verse 18). It is worthy of notice that Ezekiel knew the Hebrew history well and gave the same interpretation of it that orthodoxy has always given.

21. Notwithstanding, the children rebelled against me—These sinned even as their fathers (Num. xxv, 1, 2; Deut. ix, 23, 24; xxxi, 27).

22. I withdrew mine hand—The hand which had been outstretched to execute judgment (verse 12) was drawn back because of the misunderstanding which the heathen would

have of such an action. They would see in it not a proof of God's holiness, but of his powerlessness to protect his people.

23. I would scatter them among the heathen—Jehovah changes the punishment from annihilation to captivity. This decision was announced with solemn warnings, even while they were yet wandering in the wilderness (Lev. xxvi, 33; Deut. xxviii, 64). This bondage, of which the companions of Ezekiel complain as an inexplicable providence, and which almost drives them to a distrust of Jehovah's power and goodness, is itself a proof of the fulfillment of prophecy. It has fallen upon the people solely because of their iniquity and their failure to repent.

25. Wherefore I gave them also statutes that were not good—Does this refer to certain Mosaic regulations which were "permitted because of the hardness of their hearts?" (Matt. xix, 8.) Or does it express the common Scriptural truth that Jehovah is so fully the supreme ruler of Israel that when the people attempt to escape from his rule the edicts of evil kings (such as the "statutes of Omri" (Mic. vi, 16) and

not live; **26** And I polluted them in their own gifts, in that they caused to pass^p through the fire all that openeth

the womb, that I might make them desolate, to the end that they^a might know that I am the LORD.

^p 2 Kings 17. 17; 21. 6; [2 Chron. 28. 3; 33. 6;

Jer. 32. 35; chap. 16. 20, 21.—^a Chap. 6. 7.

Jeroboam (1 Kings xii, 28–33), the utterances of false prophets (xiv, 9), and even the cruel statutes and ordinances of the heathen worship which they chose to obey, become really divine chastisements which Jehovah gives to them? (v, 8, 10; vii, 4, 9, 22, 26, 27; see especially, note xiv, 9.) Ordoes it only mean that Jehovah has given up these willful transgressors to the unclean law which has been written by persistent sin upon the tablets of their hearts? (Compare 2 Thess. ii, 11.) In either case the ethical principles justifying Jehovah's action are nearly the same. Laws for the disobedient and criminal cannot be the same as for the obedient and pure. Such laws are not "good," but they are the best possible under the circumstances. "The soul that sinneth, it shall die" (xviii, 4), is just as truly a divine law as that which offers life through obedience (verse 11). It is God's law that the man who willfully follows the false will finally lose the power to follow or even to know the true. Since God is the author of this law the New Testament rightly declares that it is God who blinds the eyes and hardens the heart of the impenitent. This does not mean that God desires any man to lose his spiritual eyesight. It simply means that, by refusing to obey God's laws of mercy—obedience to which might have saved him his sight—he has necessarily become subject to God's law of judgment under which he must inevitably, if unrepentant, suffer the penalty of blindness. (See notes Mark iv, 12; Luke viii, 10; John xii, 40; Rom. i, 21–28; xi, 9.) Because of willful rejection of the truth he has become unable to see and therefore unable to obey the truth. The very agencies which were intended to be to him a savor of life unto life have become a savor of death unto death (2 Cor. ii, 16; Exod. xiv, 4). He has brought himself under the dominion of the divine statutes which were ordained for the government of incor-

rigibles, and he finds them to be hard and painful.

26. I polluted them in their own gifts—From these words certain expositors (Kuenen, Wellhausen, Smend, Toy, etc.) have drawn the conclusion that one of the statutes which were "not good," and which Jehovah gave in the early days to Israel, was that of child sacrifice. Renan plainly says that Jehovah commanded this evil thing, "in order to avenge himself and punish the nation by prescribing detestable rites" (*History*, iii, p. 260). This suggestion is a horrible one, and is opposed not only to God's righteousness and to all that we know of the Mosaic legislation, but is in direct contradiction to the explicit declaration of Jehovah himself (Jer. vii, 31; xix, 5; see also arguments of A. von Hoonacker and Kamphausen). Bertholet, with his customary confidence that Smend and Duhm are far greater authorities than Jeremiah or Ezekiel as to the moral conditions of their times and as to Hebrew history in general, bluntly affirms that these were human sacrifices to Jehovah; adding "and the fact that Jeremiah is of a different opinion is of no importance to the decision!" But the fact is that Jehovah never asked this heathenish gift of human blood (Num. xviii, 15). The so-called sacrifice of Isaac was to teach the great truth that, unlike some heathen deities, Jehovah wanted only the devotion of the heart and preferred their living rather than their dead children. It is, indeed, somewhat doubtful whether this verse refers at all to human sacrifice. Dr. König believes that it has sole reference to the sin of the people in failing to obey the Levitical distinctions between clean and unclean animals in sacrifice (*Religious History*, 1885, p. 137, etc.). But granting that human sacrifice is referred to, which seems on the whole probable, there is no proof whatever that this was an original commandment of the God who

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have 'blasphemed me, in that they have 'committed a trespass against me. **28** For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then 'they saw every

high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their 'sweet savor, and poured out there their drink offerings. **29** Then ⁵I said unto them, What ^{is} the high place whereunto ye go? And the name thereof is called Bamah unto this day.

^{*} Rom. 2. 24.—⁴ Heb. *trespassed a trespass*.—⁵ Isa. 57. 5, etc.; chap. 6. 13.—^t Chap. 16. 19.

⁵ Or, *I told them what the high place was, or, Bamah.*

said, "Thou shalt not kill," and who was by nature "merciful and gracious." Rather, in harmony with our interpretation of verse 25, we conceive the meaning to be that, having given up the service of Jehovah for the service of idols, the people found (in accordance with God's eternal decree) that with such service came self-degradation and doubled hardship. The man who chose lustful idol worship instead of the pure worship of a holy God became brutal as the gods he worshiped—and the idols required at his hands more awful sacrifices than Jehovah had ever asked. It was God's ordainment that sin should be the punishment of sin, and that he who refused obedience to the good statutes of a good God should be controlled by the statutes of his own deities, which were "not good." He who gave up faith in Jehovah and put Molech in his stead was soon called upon to offer his son as a burnt offering. This gift was never asked of him by Jehovah; rather, because of this gift did Jehovah count him "polluted," literally, *profane*. (See Lev. xviii, 21; Deut. xii, 31; xviii, 10; compare also Orelli, *in loco*.) **Openeth**—Or, *first openeth*. **That I might make them desolate**—Or, *amazed, or horrified* (xxxii, 10). Jehovah's purpose in permitting the people to go into these depths of bestiality was that they might be shocked into an appreciation of their own folly and sin and thus be led to repentance.

27. A trespass—Rather, *unfaithfulness*. The most awful blasphemy is seen, not in word, but, as here, in indifference and irreverence (Num. xv, 30).

28. They offered there their sacri-

lices—They were enticed into the evil Canaanitish worship against which they were ever being warned (Hos. viii, 11, 13; ix, 1; Amos iv, 4; v, 21; Jer. ii, 20; iii, 6). It is now seen from the Baal sacrifice tablets (600–500 B. C.) recently discovered, that in many details the form of the ritual closely resembled that of the Hebrews. (See MacDonald's *Massera-Carthago*, 1897.) This made it easier for unspiritual and sensually inclined Israelites to forget the essential differences between these sacrificial cults. (See also notes vi, 13; viii, 14, 15.) **The provocation of their offering**—Disobedient or heathenish offerings were an insult to the one true God.

29. Bamah—Heb., "high place." That there is intended here some contemptuous turn upon the word cannot be doubted. "What (*mah*) is the high place (*bamah*) whereunto ye go (*ba*)?" Such puns upon names—often given as serious explanations of their origin—are not uncommon in the contemporaneous literature of Babylonia and Egypt. (See, e. g., p. 9, author's *Egypt According to the Monuments*.) If we had a better knowledge of the Canaanitish dictionary we would probably see a sharp point here which is now hidden from our dull eyes. The name Bamah must, as Adam Clarke saw, be a veiled name of infamy. So the Church of Rome made fun of Calvin, who was bald, by calling him "Calvinus Calvus," meaning either Calvin the bald or Calvin the schismatic. Ewald and Smend see in the word "go," or "go into," a reference to the literal as well as the spiritual prostitution indulged in by the Baal worshipers (as used also in Gen. xvi, 2; xix, 31, etc.).

30 Wherefore say unto the house of Israel, Thus saith the Lord God; ^a Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? **31** For when ye offer ^v your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and ^w shall I be inquired of by you, O house of Israel? *As I live, saith the Lord God, I will not be inquired of by you.* **32** And that ^x which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

^a Judg. 2. 19; Matt. 23. 32; Acts 7. 51.—^v Verse 26.—^w Verse 3.—^x Chap. 11. 5.—^y Jer. 21. 5.

THE SONS HAVE FOLLOWED THE EXAMPLES OF THEIR FATHERS; YET JEHOVAH STILL RULES, AND THE FUTURE, AS THE PAST, SHALL DISPLAY HIS POWER AND GOODNESS AND HIS NAME SHALL BE GLORIFIED, 30-44.

31. Shall I be inquired of by you—These who have so polluted themselves (verse 30) have no claim upon Jehovah's wisdom. He will not reveal to them what they wish to know of the future, but he will rehearse to them their national iniquities in the past and show that the same principles of divine government which sentenced the nation to chastisement then explains their present calamity.

32. We will be as the heathen—Even while claiming Jehovah as their national God and expecting him to preserve them as a nation they had practically apostatized by also giving honor to other deities (Jer. ii, 25; xlv, 15-19), and now perhaps they felt that if the temple were snatched away nothing was left for them but to accept the worship of their conquerors. But Ezekiel declares that they *cannot* be as the heathen. Their sin and punishment had been peculiar and their deliverance should be equally and startlingly peculiar. On the wood and stone idols of the heathen see Deut. iv, 28; xxviii, 36; Isa. xxxvii, 19.

33. With a mighty hand . . . will I rule over you—Or, *be king over you*. The thought had come into their minds

33 *As I live, saith the Lord God, surely with a mighty hand, and ^v with a stretched out arm, and with fury poured out, will I rule over you:* **34** And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. **35** And I will bring you into the wilderness of the people, and there ^v will I plead with you face to face. **36** ^a Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. **37** And I will cause you to ^b pass under the rod, and I will

^a Jer. 2. 9, 35; chap. 17. 20.—^a See Num. 14. 21-23, 28, 29.—^b Lev. 27. 32; Jer. 33. 13.

to forsake the worship of Jehovah; but this they could not do. Jehovah was king and would not let the idols usurp his place. He would show his sovereignty by regal punishment and an equally regal deliverance of his people.

35. The wilderness of the people—The Israelites are now wandering among the nations as formerly their forefathers, because of their sins, wandered in the wilderness after leaving Egypt; but they shall yet heed the pleading of Jehovah, as did their fathers, and be brought to their own land (Isa. xl, 1-11; Hos. ii, 14, 15; Jer. xxxi, 24).

37. I will cause you to pass under the rod—Not an Israelite shall be forgotten. As the shepherd with his rod checks the flock at night at the entrance to the sheepfold, and numbers his sheep, and separates them from other flocks and from the goats (xxxiv, 17-20; Lev. xxvii, 32; Jer. xxxiii, 13; compare Matt. xxv), so will Jehovah count his people and separate his own true followers unto himself. Adam Clarke takes from the rabbins the statement that in giving tithes the shepherd stood at the door of the fold with a rod, dipped in vermilion, with which he marked every tenth sheep as it sprang past him. **I will bring you into the bond of the covenant**—The Syriac version has it, "I will bring you into the correction of the covenant;" but probably the best reading is that preserved by the LXX., "I will bring you into the land

bring you into ^e the bond of the covenant. **38** And ^e I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and ^d they shall not enter into the land of Israel: ^e and ye shall know that I *am* the LORD. **39** As for you, O house of Israel, thus saith the Lord God; ^f Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: ^g but pollute ye my holy name no more with your gifts, and with your idols. **40** For ^h in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there ⁱ will I accept them, and there will I require your offerings, and the ^j first-

fruits of your oblations, with all your holy things. **41** I will accept you with your ^k sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. **42** ^l And ye shall know that I *am* the LORD, ^m when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers. **43** And ⁿ there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ^o ye shall loathe yourselves in your own sight for all your evils that ye have committed. **44** ^p And ye shall know that I *am* the LORD, when I have wrought with you ^q for my name's sake, not according to your wicked

⁶ Or, *a delivering*.—^c Chap. 34. 17, 20; Matt. 25. 32, 33.—^d Jer. 44. 14.—^e Chap. 6. 7; 15. 7. 25. 32, 33.—^f Judg. 10. 14; Psa. 81. 12; Amos 4. 4.—^g Isa. 1. 13; chap. 23. 38, 39.—^h Isa. 2. 2, 3; chap. 17. 23; Mic. 4. 1.—ⁱ Isa. 56. 7; 60. 7; Zech. 8. 20-22; Mal. 3. 4; Rom. 12. 1.

⁷ Or, *chief*.—⁸ Heb. *savor of rest*.—^k Eph. 5. 2; Phil. 4. 18.—^l Verses 38, 44; chap. 36. 23; 38. 23.—^m Chap. 11. 17; 34. 13; 36. 24.—ⁿ Chap. 16. 61.—^o Lev. 26. 39; chap. 6. 9; Hos. 5. 15.—^p Verse 38; chap. 24. 24.—^q Chap. 36. 22; Eph. 1. 6; 1 Tim. 1. 16.

by number" (Isa. xl, 26; 1 Chron. ix, 28; Ezra viii, 34).

38. I will bring them forth—These rebellious Hebrews, who think to settle down in Egypt or Babylon and adopt the religion of the country and make their home there, shall find it to be no pleasant home for them. They shall be forced to leave—as the true Israelite will—but they shall not find the same glad end to their journey. They shall remain outcasts from their native land, the scorn both of the heathen and of their own people.

39. And hereafter, etc.—Rather, *but hereafter you shall surely hearken unto me, and pollute my holy name no more with your gifts*. Dr. Skinner prefers the Syriac, "but as for you, O house of Israel, if ye will not hearken unto me, go serve every man his idols. Yet hereafter ye shall no more profane my holy name," etc. If they persist in mixing Jehovah with idol worship (verse 32), they shall be left to perish in the wilderness as their fathers did (verse 38); but the remnant of the nation, which shall include all the true house of Israel (verse 40), shall return to their own land and worship Jehovah, and him only, on the holy mountain. The one God cannot accept gifts from any who at the

same time are hiding idols in their homes or hearts. **My holy name**—Ezekiel often used the word "holy." Duhm thinks Bible holiness is ceremonial or æsthetic, meaning merely to be separated from something; but Alexander Duff has well shown that it means rather to be separated *to* something; namely, to "Jehovah's holiness, his devoted love, his guiding, healing, and ever-forgiving grace."

40. The first fruits of your oblations—The best; the chief offerings they can give.

41. With your sweet savor—Possibly, *as a sweet savor* (Keil, R. V.), but more probably, *amidst your sweet savor*. They will be accepted when they come offering the legitimate sacrifices, which they will bring then gladly. **I will be sanctified**—Or, *shew myself holy in you* (Lev. x, 3). That is to say, the heathen, when they saw the Hebrews brought back from captivity, would recognize that the calamities which had fallen upon the chosen people were true punishments of sin and not due to Jehovah's powerlessness to protect them (xxxvi, 20; xxxix, 23).

44. Ye shall know that I am the Lord—When the Hebrews are able to look back and see that every calamity

ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

45 Moreover the word of the Lord came unto me, saying, **46** 'Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field; **47** And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, 'I will kindle a fire in thee, and it shall devour 'every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces "from the south to the north shall be burned therein. **48** And all flesh shall see that I the Lord have kindled it: it shall not be quenched. **49** Then said I, Ah Lord God! they say of me, Doth he not speak parables?

^r Chap. 6. 2; 21. 2.—^s Jer. 21. 14.—^t Luke 23. 31.—^u Chap. 21. 4.—^a Chap. 20. 46.—^b Deut.

was for their good they will loathe themselves for their sins (verse 43) and know that their God is indeed *Jehovah*, "long-suffering, and abundant in kindness and truth" (Exod. xxxiv, 6; Num. xiv, 18).

BY VIVID SYMBOL AND WITH STRONG CRIES EZEKIEL PROPHESES THE DESTRUCTION OF JERUSALEM WITH FIRE AND SWORD, xx, 45-49; xxi, 1-27.

The last five verses of chap. xx should be regarded as belonging to the opening of chap. xxi. A conflagration is prophesied in the forest of the "south field" (that is, Palestine, xx, 45-48). This is the Lord's chastisement. The destruction shall be great and men shall know that it is the Lord's sword which is made bare (xxi, 1-5). The prophet heaves bitter sighs and the hearts of all men melt before the sight of this drawn sword of the Lord (xxi, 6-17) which is held in the hand of the king of Babylon (verses 18-27).

46. The south—Or, *the south country*. The land of Israel.

47. All faces from the south to the north shall be burned therein—The heat of the flames that devour Israel is so great that all the surrounding nations are scorched by them. (See chaps. xxv-xxxi.)

CHAPTER XXI.

AND the word of the Lord came unto me, saying, **2** 'Son of man, set thy face toward Jerusalem, and ^bdrop *thy word* toward the holy places, and prophesy against the land of Israel, **3** And say to the land of Israel, Thus saith the Lord; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee ^cthe righteous and the wicked. **4** Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh ^d'from the south to the north: **5** That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it ^e'shall not return any more. **6** 'Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their

82. 2; Amos 7. 16; Mic. 2. 6, 11.—^c Job 9. 22.—^d Chap. 20. 47.—^e So Isa. 45. 23; 55. 11.—^f Isa. 22. 4.

48. I the Lord have kindled it—These internal wars are controlled and directed and overruled by the King of the world.

49. Doth he not speak parables—*Declaim poems* (Kautzsch). The interest of the people has been excited, but they profess not to be able to understand the meaning of this story of the forest fire without explanation. "Do these words have any meaning? Is the prophet not drawing largely upon his imagination?" There may be a touch of scorn in their question. Ezekiel proceeds immediately to explain his meaning by giving another vivid picture.

CHAPTER XXI.

2. Drop thy word—See Deut. xxxii, 2; Isa. lv, 11. This word of the prophet did not drop as the dew, but fell like the blow of a sword. (Compare also Amos vii, 16; Heb. iv, 12.) **The holy places**—Peshito, *their holy place*. Reference is made to the temple building in Jerusalem (vii, 24; Lam. ii, 6).

6. Sigh . . . with the breaking of thy loins—This expression of speechless grief, which seems as if it will tear the body asunder, is the picture prophecy of the anguish which all shall feel when the news of the downfall of the

eyes. 7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and ²all hands shall be feeble, and every spirit shall faint, and all knees ¹shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

² Chap. 7. 17.—¹ Heb. *shall go into water.*
—¹ Deut. 32. 41; verses 15, 28.

holy city—which Ezekiel has so long been prophesying—shall be brought to the captives at Tel-abib.

7. **Faint**—Rather, *dulled*. **Weak as water**—Rather, *melt into waters*.

THE ODE OF THE SWORD, 8–22.

This is a wild and irregular song of war, and, as Dr. Müller says, is one of the most powerful passages which we possess from the pen of Ezekiel. It is a “cry” rather than a poem (verse 12). Yet it not only shows the parallelism common to Hebrew poetry, but evident traces of meter (D. H. Müller, *Die Propheten*, 1896).

The niceties of grammar are neglected, and to those who cannot see the singer’s gestures and hear his wails (verses 6, 12) there may seem a lack of connection between the lines and considerable obscurity of meaning. Dr. Skinner has given a good idea “both of the structure and the rugged vigor of the original,” though there are some phrases which he does not attempt to translate:

I.

A sword, a sword! It is sharpened and burnished withal.
For a work of slaughter is it sharpened!
To gleam like lightning burnished!

And ’twas given to be smoothed for the grip of the hand,
Sharpened is it, and furbished—
To put in the hand of the slayer
(verses 14–16).

II.

Cry and howl, son of man!
For it has come among my people;
Come among all the princes of Israel!
Victims of the sword are they, they and my people;
Therefore smite upon thy thigh!

It shall not be, saith Jehovah the Lord
(verses 17, 18).

8 Again the word of the LORD came unto me, saying, **1** Son of man, prophesy, and say, Thus saith the LORD; Say, **2** A sword, a sword is sharpened, and also furbished: **10** It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? **2** it contemneth the rod of my son, as every

² Or, it is the rod of my son, it despiseth every tree.

III.

But, thou son of man, prophesy, and smite hand on hand;
Let the sword be doubled and tripled (?)
A sword of the slain is it, the great sword of the slain whirling around them—
That hearts may fail, and many be the fallen in all their gates.

It is made like lightning, furbished for slaughter! (verses 19, 20.)

IV.

Gather thee together! Smite to the right, to the left,
Whithersoever thine edge is appointed!
And I also will smite hand on hand,
And appease my wrath:

I Jehovah have spoken it
(verses 21, 22).

As Dr. Skinner remarks, this ode, in spite of its obscurity and its abrupt transitions, exhibits a definite poetic form and a real progress of thought from the beginning to the close. “The prophet’s gaze is fascinated by the glittering sword which symbolized the instrument of Jehovah’s vengeance.” In the opening stanza he describes the preparation of the sword, then (II) he announces the purpose for which it is prepared. In the next stanza (III) he sees the sword in action, and at length, having accomplished its work, it is seen at rest (IV).

10. **Should we then make mirth? it contemneth the rod of my son, as every tree**—Literally, *shall we make mirth, saying, The scepter of my son contemneth all wood?* Dr. Kautzsch and Professor Toy give up the text as hopelessly corrupt and without sensible meaning. The last clause may mean possibly either that the scepter of my son (Israel) defies every other scepter, or that his rod (punishment) exceeds all ordinary punishment. Smend emends

tree. **11** And he hath given it to be furnished, that it may be handled: this sword is sharpened, and it is furnished, to give it into the hand of ¹the slayer. **12** Cry and howl, son of man; for it shall be upon my people, it shall be upon all the princes of Israel: ³terrors by reason of the sword shall be upon my people: ⁴smite therefore upon thy thigh. **13** ⁴Because it is ¹a trial, and what if the sword condemn even the rod? ²it shall be no more, saith the Lord God. **14** Thou therefore, son of man, prophesy, and ⁴smite thine ⁵hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which

¹ Verse 19.—³ Or, they are thrust down to the sword with my people.—⁴ Jer. 31. 19.—⁴ Or, When the trial hath been, what then? shall they not also belong to the despising rod?—¹ Job 9. 23; ² Cor. 8. 2.—² Verse 27.—² Num. 23. 10;

the text so as to read, "Woe to the prince! thou hast despised the rod, hast contemned all wood."

12. Terrors by reason of the sword—Rather, they [the princes of Israel] with my people are delivered unto the sword. **Smite therefore upon thy thigh**—A gesture naturally expressing either antagonism or despair. Perhaps implying here "the sense of a terrible and irreparable evil happening." (Compare Jer. xxxi, 19.)

13. Because it is a trial, and what if the sword condemn even the rod? it shall be no more—Perhaps, for the trial hath been made, and what if even the condemning scepter should be no more? (Kliefoth, Schröder, R.V.) This would refer to the destruction of the royal house of Judah. (See verses 10, 25–27.) The corruption of the text is seen from the fact that with a few changes Cornill can read, "for by favor what (can I accomplish)? Have they turned from their uncleanness? It shall not be."

14. Smite thine hands together—Verse 17; see notes vi, 11. **Let the sword be doubled the third time**—Let it fall with a doubled and tripled power. **Great men that are slain**—Rather, "the great one that is slain;" that is, Zedekiah. **Entereth into their privy chambers**—Rather, compasseth them about.

15. Point—The word has been supposed to mean "threatening," "terror,"

entereth into their ⁶privy chambers. **15** I have set the ⁶point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! ⁷it is made bright, it is ⁷wrapped up for the slaughter.

16 ⁸Go thee one way or other, either on the right hand, ⁸or on the left, whithersoever thy face is set. **17** I will also ⁹smite mine hands together, and ⁹I will cause my fury to rest: ¹the Lord have said it.

18 The word of the Lord came unto me again, saying, **19** Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose

verse 17; chap. 6. 11.—⁵ Heb. hand to hand.—⁶ 1 Kings 20. 30; 22. 25.—⁶ Or, glittering, or, fear.—⁷ Verses 10, 28.—⁷ Or, sharpened.—⁸ Chap. 14. 17.—⁸ Heb. set thyself, take the left hand.—⁹ Verse 14; chap. 22. 13.—⁹ Chap. 5. 13.

"shouting," "waving." **Glitter**—It literally means whirl. "Almost exactly the same word in Assyrian means slaughter."—W. A. I., ii, 23, 9. **Their ruins be multiplied**—Rather, there be many to stumble over (Jer. vi, 21), or, by a slight change, those overthrown may be multiplied.

16. Go thee one way or other, etc.—R. V., "Gather thee together, go to the right; set thyself in array, go to the left; whithersoever thy face is set." Toy changes text slightly so as to read, "Turn thee, O sword, to the rear, to the right, to the front, to the left, whithersoever thine edge is appointed to turn."

The prophet is commanded to make a mimic representation, perhaps upon a brick (iv, 1–3), or on the floor of his house, of the great highway leading out of Babylon, which at a certain point divided into two roads, the one to Rabbah, the other to Jerusalem. He then pictures the king of Babylon coming to the parting of the ways, where he consults the oracle as to which road he shall take, and is led to the right hand toward Jerusalem. Even the divination of the heathen is overruled by Jehovah and used for the chastisement of his sinning people (verses 18–27).

19. Appoint thee—Rather, make thee. **Choose thou a place**—Rather, engrave thee a signpost (literally, hand). This

thou a place, choose *it* at the head of the way to the city. **20** Appoint a way, that the sword may come to ¹Rabbath of the Ammonites, and to Judah in Jerusalem the defended. **21** For the king of Babylon stood at the ⁹parting of the way, at the head of the two ways, to use divination: he

¹ Jer. 49. 2; chap. 25. 5; Amos 1. 14.—⁹ Heb. *mother of the way*.—¹⁰ Or, *knives*.—¹¹ Heb.

signpost was placed "at the head of the way to each city." Such engravings or outline maps were not at all uncommon in Babylon and Egypt in Ezekiel's day or a thousand years earlier. (See iv, 1-3.)

20. Rabbath (R. V., "Rabbah") was the capital of the Ammonites (Amos i, 14), later called Philadelphia. (See also xxv, 5.) The king can hardly decide whether to first carry his arms against this city or Jerusalem, but the magic arrow settles the question. **In Jerusalem the defended**—LXX., and *Jerusalem in her midst*.

21. Stood—Literally, *standeth*. The prophet sees what shall come to pass as if it had already happened. **Made his arrows bright**, etc.—Rather, *he shaketh with the arrows, he inquireth of the teraphim (images); he looketh in the liver*. **His arrows**—The Babylonians practiced five principal methods of divination: by the flight of arrows, by the flight of birds, by the livers of dogs, by divining cups, by terra cotta images. This practice of belomancy, or presaging the future with arrows, though mentioned nowhere else in the Old Testament, was the most common and simple form of martial divination in Babylon. As Professor Toy says, "Reference to this custom seems very natural in the mouth of Ezekiel, who might have seen the ceremony performed as we now have it figured on the Assyrian and Babylonian monuments." (See *Society of Biblical Literature*, vol. i.) Perhaps these were arrows which were about to be used in the campaign. One text says, "The arrows are lances in the town and in the country, the terror of the earth" (*W. A. I.*, iii, 52). The method of using the arrows is not explained on the monuments. Tacitus describes the

made *his* ¹⁰arrows bright, he consulted with ¹¹images, he looked in the liver. **22** At his right hand was the divination for Jerusalem, to appoint ¹²captains, to open the mouth in the slaughter, to "lift up the voice with shouting," to appoint *battering rams* against the gates, to cast a mount,

teraphim.—¹² Or, *battering rams*; Heb. *rams*, chap. 4. 2.—¹ Jer. 51. 14.—⁷ Chap. 4. 2.

Germans as cutting into several pieces a rod from a fruit-bearing tree, marking the different pieces according to the different plans proposed and then casting them at hazard and deciding the issue by the way in which the sticks lay. So several arrows might be thrown into the air at the junction of two roads and the way taken to which the arrows inclined in falling; or inscribed arrows might be shaken in a vessel and one selected at random (Lenormant, *La Divination*, chap. ii). Doubtless, divination was practiced in Babylon by shooting the arrow (Laurent, *La Magie et La Divination*, 1894, p. 83, etc.); but the mention of the king shaking the arrows would favor here some other method. These arrows or spears are often seen represented, on the cylinders, carried in the hands to the number of eight by Asshur, Marduk, and Ishtar. **Consulted with images**—This practice is again mentioned (Zech. x, 2). These images seem to have been figures of *Mul-lil*, or *Eu-lil*, the ghost-god. The habit of consulting them dates back to the most remote date of Babylonian civilization. Some of these which were brought from Khorsabad can be seen to-day in the British Museum. These images are called by the Semitic name, *teraphim*. (See Gen. xxxi, 19.) **He looked in the liver**—This is thoroughly Babylonian. A cuneiform text at Berlin says, "Incantation: The liver of a dog, the liver of a black dog, the *utuk* of fortune, the *utuk* of *Mul-lil*, I see."

22. At his right hand, etc.—Rather, *in his right hand is the lot Jerusalem, to set battering-rams*, etc. The oracle has decided that his siege implements shall be set against Jerusalem instead of Rabbah. The capture of the Ammonite city may come later (xxv, 4).

and to build a fort. **23** And it shall be unto them as a false divination in their sight, ¹³ to them that "have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. **24** Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, ^aprofane wicked prince of Israel, ^bwhose day is come,

¹³ Or, *for the oaths made unto them.*—^a Chap. 17. 13, 15, 16, 18.—^b 2 Chron. 33. 13; Jer. 52. 2; chap. 17. 19.—^c Verse 29; chap. 35. 5.—^d Chap. 17. 24; Luke 1. 52.

23. To them that have sworn oaths— Rather, *to them who have received oaths* (Keil). The meaning is obscure, but seems to be that although the Hebrews call this a "false divination" because of the oath of help which they have received from Egypt (xvii, 18) or possibly from God (xx, 42), yet it will prove a true omen and Israel's sins shall be openly exposed and openly punished. (See xxix, 16.)

24. With the hand—Does this mean that they shall be taken in the hand of Nebuchadnezzar or that they shall be seized by the hand so as to be unable to escape? Or is the reading of the Septuagint to be preferred, "Ye shall be taken in them;" that is, the nation's sins are the net in which she has become ensnared?

25. Thou, profane wicked prince of Israel— Rather, "O deadly wounded wicked one, the prince of Israel" (R. V.). **When iniquity shall have an end—** Rather, "in the time of the iniquity [or, punishment] of the end" (R. V.). Then Zedekiah shall be captured and the state overthrown "in the time of the end" (xxxv, 5). "The end" with Ezekiel was the "now" in which wickedness had reached its climax. It is a vital truth that every generation lives in the end of time.

26. Diadem—"Miter" (Exod. xxviii, 4). This shall not be the same—Dr. Davidson remarks that these enigmatical words probably mean, "This is not that;" that is, the present royal house and

when iniquity shall have an end, **26** Thus saith the Lord God; Remove the diadem, and take off the crown: *this shall not be the same: "exalt him that is low, and abase him that is high."* **27** ^aI will overturn, overturn, overturn it: ^band it shall be no more, until he come whose right it is; and I will give it him.

28 And thou, son of man, prophesy and say, Thus saith the Lord God ^cconcerning the Ammonites, and concerning their reproach; even say thou, ^dThe sword, the sword is drawn: for the slaughter it is furnished, to

¹⁴ Heb. *Perverted, perverted, perverted, wilt I make it.*—^a Gen. 49. 10; verse 13; Luke 1. 32, 33; John 1. 49.—^b Jer. 49. 1; chap. 25. 2, 3, 6; Zeph. 2. 8-10.—^c Verses 9, 10.

régime is not that which shall be (the Messianic), as verse 27 explains; or "this shall not remain this;" that is, what it is; it shall be removed and give place to something higher to come (verse 27). **Exalt him that is low, and abase him that is high—**Rather, *the low shall be exalted and the high abased.* (See verse 27; xvii, 24.)

27. I will overturn, overturn, overturn—The threefold repetition of divine emphasis. It is not Nebuchadnezzar who overturns the throne of Judah, but Jehovah. **And it shall be no more—**Or, *yea, this—it is gone* (Davidson). The upheaval is sure! The present order of things is looked upon as having already passed away. Prince Zedekiah has lost his high place and another has taken it, but he in turn shall disappear and the kingdoms of Judah shall have no permanent ruler until he come whose right it is; and I will give it him (Gen. xlix, 10).

THE AMMONITES, REJOICING IN JERUSALEM'S CALAMITY, SHALL THEMSELVES SUFFER EVEN MORE BITTERLY, 28-32.

The Ammonites who have rejoiced because Nebuchadnezzar has taken the road to Jerusalem instead of to their own capital (verse 20) cannot boast long against the Lord's people, for against them also is the sword drawn.

28. The sword—This description of the sword which falls upon the Ammonites strikingly resembles that which

consume because of the glittering: **29** While they ^asee vanity unto thee, while they divine a lie unto thee, to bring thee upon the necks of *them that are slain*, of the wicked, ^cwhose day is come, when their iniquity *shall have an end*. **30** ¹⁵ Shall I cause it to return into his sheath? ^eI will judge thee in the place where thou wast created, ^bin the land of thy nativity. **31** And I will ¹pour out mine indignation upon thee; I will ^ablow against thee in the fire of my wrath, and deliver thee into the hand of ¹⁶ brutish men, and skillful to destroy. **32** Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; ¹thou shalt be no more remembered: for I the LORD have spoken it.

CHAPTER XXII.

MOREOVER the word of the LORD came unto me, saying, **2** Now,

^d Chap. 12. 24; 22. 28. — ^c Verse 25; Job 18. 20; Psa. 37. 13. — ¹⁶ Or, *Cause it to return.* — ¹ Jer. 47. 6, 7. — ^g Gen. 15. 14; chap. 16. 38. — ^h Chap. 15. 3. — ⁱ Chap. 7. 8; 14. 19; 22. 22. — ^k Chap. 22. 20, 21. — ¹⁶ Or, *burning.* — ¹ Chap. 25. 10. — ^a Chap. 20. 4; 23. 36. — ¹ Or, *plead for.*

fell upon Jerusalem (verses 8-11). It is the same sword; it is the sword of the Lord! (verse 15.) The passage is very obscure. The R. V. reads: "A sword, a sword is drawn, for the slaughter it is furbished, to cause it to devour, that it may be as lightning: whiles they see vanity unto thee, whiles they divine lies unto thee, to lay thee upon the necks of the wicked that are deadly wounded, whose day is come, in the time of the iniquity [or, punishment] of the end. Cause it to return into its sheath."

29. While they see vanity . . . divine a lie—This seems to refer to the "reproach" of Israel indulged in by the Ammonites (verse 28) and to their fallen oracles in which they boasted while they sneered and laughed at Jerusalem's calamity (xxv, 3-6). **To bring** [or, *lay*] **thee**, etc.—This text is very obscure, but may mean that while "they" (the false prophets of Ammon) "see vanity" and "divine a lie" the sword flashes upon the nation like lightning and its rulers and people fall slain upon the bodies of the dead Israelites against whom they have scoffed. (See verse 25.)

thou son of man, ^awilt thou ¹judge, wilt thou judge ^bthe ²bloody city? yea, thou shalt ³show her all her abominations. **3** Then say thou, Thus saith the Lord God; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. **4** Thou art become guilty in thy blood that thou hast ^cshed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: ^dtherefore have I made thee a reproach unto the heathen, and a mocking to all countries. **5** *Those that be near, and those that be far from thee, shall mock thee, which art* ^einfamous and much vexed. **6** Behold, ^ethe princes of Israel, every one were in thee to their ⁵power

^b Chap. 24. 6, 9; Nah. 3. 1. — ² Heb. *city of bloods?* — ³ Heb. *make her know*, chap. 16. 2. — ^c 2 Kings 21. 16. — ^d Deut. 28. 37; 1 Kings 9. 7; chap. 5. 14; Dan. 9. 16. — ^e Heb. *polluted of name, much in vexation.* — ^e Isa. 1. 23; Mic. 3. 1-3; Zeph. 3. 3. — ⁵ Heb. *arm.*

CHAPTER XXII.

DESCRIPTION OF THE GROSS SINS OF THE INHABITANTS OF JERUSALEM, INCLUDING EVEN THE PROPHETS AND PRIESTS OF JEHOVAH.

2. Wilt thou judge [see xx, 4] **the bloody city**—What a name for the holy sanctuary, now filled with child sacrifices (xx, 26) and murders (xxii, 6, 9; ix, 10; xvi, 38; xxiii, 37, 45). **Yea, thou shalt show**—Literally, *then cause her to know*.

3. The city that takes the sword shall perish by the sword, and that "maketh doll images unto itself" shall find in these supposed deities, not help, but defilement and ruin.

4. Therefore—This is not God's will, but hers. She has defiled herself, and by her sins hastened the day and the year of punishment which repentance could have postponed or averted.

5. Infamous and much vexed—Literally, *defiled in name and full of turmoil*. The city which was to have been the joy of the whole earth has now become the scorn of the heathen.

6. To their power—Literally, *each according to his arm*.

to shed blood. **7** In thee have they ^aset light by father and mother: in the midst of thee have they ^bdealt by ^coppression with the stranger: in thee have they vexed the fatherless and the widow. **8** Thou hast ^ddespised mine holy things, and hast ^eprofaned my sabbaths. **9** In thee are ^fmen that carry tales to shed blood: ^gand in thee they eat upon the mountains: in the midst of thee they commit lewdness. **10** In thee have they ^hdiscovered their fathers' nakedness: in thee have they humbled her that was ⁱset apart for pollution. **11** And ^jone hath committed abomination ^kwith his neighbor's wife; and ^lanother ^mhath ⁿlewdly defiled his daughter-in-law; and another in thee hath humbled his ^osister, his father's daughter. **12** In

^f Dent. 27. 16. — ^g Exod. 22. 21, 22. — ^h Or, *deceit*. — ⁱ Verse 26. — ^j Lev. 19. 30; chap. 23. 38. — ^k Heb. *men of slanders*. — ^l Exod. 23. 1; Lev. 19. 16. — ^m Chap. 13. 6, 11. — ⁿ Lev. 18. 7, 8; 20. 11; 1 Cor. 5. 1. — ^o Lev. 18. 19, 20. 18; chap. 18. 6. — ^p Or, *every one*. — ^q Lev. 18. 20; 20. 10; Deut. 22. 24; Jer. 6. 8; chap. 18. 11. — ^r Or, *every one*.

7. The princes broke every commandment of the decalogue, and their example was followed by the people. (See Exod. xx, 13; Deut. xxviii, 16, 19.)

8. Thou hast—That is, *Jerusalem* (verse 4). In the heat of his speech the prophet returns to the personal form of address. These sabbath breakers and oppressors and murderers are now the real representatives of Jerusalem.

9. Men that carry tales—Slanderers and false witnesses (Exod. xxiii, 1; Lev. xix, 16; 1 Kings xxi, 10; Jer. ix, 3; xxxvii, 13). **Eat upon the mountains**—See xviii, 6, 11. **Lewdness**—See xvi, 43.

10, 11. This people, called to be a witness of Jehovah's purity to all the earth, was going into the lowest depths of lust. There is no reason to doubt that this is a true picture of the corruption of this period. (See Jer. v, 7; Amos ii, 6–8; Hos. vii, 7, etc.) Yet the fact that the prophet could use the marriage covenant as he did, to figure the relation of Jerusalem to Jehovah, shows how much purer was the sentiment of the Jewish people even in their worst days than that of the nations surrounding them. (See Rom. i, 28.) These commonest sins of the heathen were always

thee ^ahave they taken gifts to shed blood; ^bthou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and ^chast forgotten me, saith the Lord God.

13 Behold, therefore I have ^dsmitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. **14** ^eCan thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ^fW^h I the Lord have spoken *it*, and will do *it*.

15 And ^gI will scatter thee among the heathen, and disperse thee in the countries, and ^hI will consume thy filthiness out of thee. **16** And thou ⁱshalt take thine inheritance in thyself in the sight of the heathen, and ^jthou shalt know

^p Lev. 18. 15; 20. 12. — ^q Or, *by lewdness*. — ^r Lev. 18. 9; 20. 17. — ^s Exod. 23. 8; Deut. 16. 19; 27. 25. — ^t Exod. 22. 25; Lev. 25. 36; Deut. 23. 19; chap. 18. 13. — ^u Dent. 32. 18; Jer. 3. 21; chap. 23. 35. — ^v Chap. 21. 17. — ^w See chap. 21. 7. — ^x Chap. 17. 24. — ^y Deut. 4. 27; 23. 25, 64; chap. 12. 14, 15. — ^z Chap. 23. 27, 48. — ^{aa} Or, *shall be profaned*. — ^{ab} Psa. 9. 16; chap. 6. 7.

against the Hebrew law (Lev. xxi, 9, 15; xx, 10, 12, 17).

12. Taken gifts—Bribes (Exod. xxiii, 8; Isa. i, 23; Mic. iii, 11). **Thou hast greedily gained of thy neighbors**—In ancient Babylon the money lenders received twenty-five per cent a month from their victims. Assyriologists have noticed that some of these money lenders had Hebrew names, so that these words of Ezekiel may have been a severe blow to the "elders" in his congregation—as to many in the modern Church.

13. Smitten mine hand at [or, in]—See note vi, 11. Yet perhaps this is not a clapping of the hands, but a striking of the hand upon the evil object.

15. This was literally fulfilled. (See also xxiii, 27.) The Jews' love of idolatry and licentiousness was burnt out of them in the hot furnace of the Babylonian captivity. No nation to-day is so free from the social evil.

16. And thou shalt take thine inheritance—Rather, as margin, *thou shalt be profaned*. The name of the holy people, like the holy name of Jehovah, is profaned by their idolatries and consequent punishment (note xx, 9). Jerusalem had sought by all manner of wickedness to win the applause and love

that I *am* the LORD. 17 And the word of the LORD came unto me, saying, 18 Son of man, ^athe house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the ¹²dross of silver. 19 Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. 20 ¹³As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. 21 Yea, I will gather you, and ^bblow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. 22 As silver is melted in the midst of the furnace, so shall ye

^a Isa. 1. 22; Jer. 6. 28, etc.; see Psa. 119. 119.
¹² Heb. *drosses*.—¹³ Heb. According to the gathering.—^b Chap. 22. 20-22.—^c Chap. 20. 8, 33; verse 31.

of the heathen, but gains only their contempt.

ISRAEL IN THE ASSYRIAN FURNACE, 18-22.

In this new prophecy Israel is compared with the ore in a smelting furnace. This ore looks now perfectly worthless. Once it was good silver ore, but now it is only the "dross" of silver. That some silver is expected as the resultant of the fiery test is hinted here and clearly expressed elsewhere (verse 15; xviii, 27; compare 1 Pet. i, 7). Again and again the purpose of this punishment is declared to be, not the nation's destruction, but its purification. Yet as the furnace is supposed to be set up "in the midst of Jerusalem" (verse 19), it may be that only the Jerusalemites, who are elsewhere considered as hopelessly unrepentant, are thought of in this connection, and not the remnant purified in the Babylonian fires. (See notes xxiv, 1-14; ix, 8; xi, 16, 21, etc.) For the use of this same figure by other prophets see Mal. iii, 2, 3; Isa. i, 22; Jer. vi, 30.

23. In another communication from Jehovah the whole land is shown to partake in Jerusalem's guilt.

24. Not cleansed—LXX., *not rained upon*. The rains, which in the East are

be melted in the midst thereof; and ye shall know that I the LORD have ^cpoured out my fury upon you.

23 And the word of the LORD came unto me, saying, 24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation. 25 ^dThere is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they ^ehave devoured souls; ^fthey have taken the treasure and precious things; they have made her many widows in the midst thereof. 26 ^gHer priests have ^hviolated my law, and have ⁱprofaned my holy things: they have put no ^jdifference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and

^d Hos. 6. 9.—^e Matt. 23. 14.—^f Mic. 3. 11; Zeph. 3. 3, 4.—^g Mal. 2. 8.—^h 14 Heb. *offered violence to*.—ⁱ Lev. 22. 2, etc.; 1 Sam. 2. 23.—^j Lev. 10. 10; Jer. 15. 19; chap. 44. 23.

especially considered marks of the divine favor, have been withdrawn. There have been no floods to wash away the filth and blood from the soil, nor showers sufficient to moisten the ground and make it fertile. Instead of "not cleansed," Keil reads, "not shined upon," which would give the added thought that the land was deprived of both sunshine and rain.

25. There is a conspiracy of her prophets in the midst thereof, like—More probably, as the LXX., *whose princes in the midst thereof are like*. (Compare verses 6, 7; xix, 1; xxi, 12.)

26. The priests are as bad as the royal princes. They regarded neither the prescriptions of the ceremonial nor the moral law. (Compare verse 8; xlv, 23; Lev. x, 10.) The rites and ordinances of worship which Jehovah commands cannot be ignored or changed without guilt. The entire temple service was an object lesson teaching the people the meaning of "holiness." Whatever belonged to Jehovah was holy. "Holiness is God's claim to the proprietorship and use of certain objects." As Dr. James Agar Beet has shown, from the earliest time the word contained a deep spiritual meaning. A holy people is a people devoted, separated, to God, and to whom God is devoted.

I am profaned among them. **27** Her^a princes in the midst thereof *are* like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. **28** And ¹her prophets have daubed them with untempered mortar,^m seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. **29** ^aThe people of the land have used ¹⁵oppression, and exercised robbery, and have vexed the poor and needy: yea, they have ^ooppressed the stranger ¹⁶wrongfully. **30** ^pAnd I

^k Isa. 1. 23; chap. 22. 6; Mic. 3. 2, 3, 9-11; Zeph. 3. 3.—^l Chap. 13. 10.—^m Chap. 13. 6. 7; 21. 29.—ⁿ Jer. 5. 26-28; chap. 18. 12.—¹⁵ Or, *deceit*.

27. Princes—Rather, *captains* (Jer. xxvi, 10). The subordinate officers are in full sympathy with the iniquitous practices of the court and temple. They are after the spoils at any price. (Compare Jer. vi, 13.)

28. Even the prophets—who were an independent order supposed to be bound by no temple prejudices or political alliances, called of God in every generation to rebuke both king and high priest when they failed in duty—even they had become flatterers, “whitewashing” (Heb.) the sins of the nobles and crying “peace” to every voice that raised itself against the evils of the day. (See xiii, 6-10.)

29. The common people naturally follow the example of the princes and captains, priests and prophets.

30. There is universal apostasy. There is not left in the city even one man who can plead for it as Abraham for the Sodomites, or as Moses for the people in the wilderness (Psa. cvi, 23). If only one such man could be found Jehovah would listen. (See notes xiii, 5, and compare Jer. v, 1; Isa. lviii, 12; lix, 16.)

CHAPTER XXIII.

STORY OF THE LEWD SISTERS, AHOLAH AND AHOLIBAH.

This is a most horrible picture of the lust and crime of two lost women. Ezekiel's withering wrath against unchastity expresses itself in very plain language. As Dr. Percy Gardner says, the more reserved manners of modern times makes symbolism borrowed from the relations of the sexes seem out of

sought for a man among them, that should ‘make up the hedge, and ‘stand in the gap before me for the land, that I should not destroy it: but I found none. **31** Therefore have I ‘poured out mine indignation upon them; I have consumed them with the fire of my wrath: ‘their own way have I recompensed upon their heads, saith the Lord God.

CHAPTER XXIII.

THE word of the Lord came again unto me, saying, **2** Son of man, there were ^atwo women, the daughters

^o Exod. 22. 21; 23. 9; Lev. 19. 33; chap. 22. 7.—¹⁶ Heb. *without right*.—^p Jer. 5. 1.—⁴ Chap. 13. 5.—^r Psa. 106. 23.—^s Verse 22.—^t Chap. 9. 10; 11. 21; 16. 43.—^u Jer. 3. 7, 8, 10; chap. 16. 46.

place in religious exposition; but more primitive and demonstrative races did not feel the incongruity as do we. The idea of generation was closely associated with that of life after death and that of a spirit dwelling in the universe, and this lay at the very bottom of the Eleusinian and other mysteries. Frantic cries and wild dances and scenes of not too chaste a character were the routine of these services (*Greek Antiquities*, pp. 221, 284, etc.; see also notes viii, 15, 17). Many of the paintings of the Egyptian gods are too revolting to be described here, while the foul domestic intrigues of some of the Assyrian and Babylonian deities offend the moral sense far more than the pen pictures of Balzac. Ishtar—the passionate favorite of all lands—grew hot in wrath against Gilgames (according to the story which everyone knew by heart in Ezekiel's day) because he told her to her face of her unfaithfulness with Tammuz and Allala, with Tabulu and Ishullanu, with her father's gardener and even with lions and stallions. Is it any wonder that the young and beautiful priestesses were merely sacred courtesans? No doubt this unchastity was general in most of the heathen temples. In the temples of Bel phallic emblems were as common as they are now in China. It is evident from this how open and careless was the speech of Ezekiel's contemporaries concerning many things which are to-day kept hidden and secret, even by bad men. Indeed, it speaks well for the Hebrew captives that the prophet is able to

of one mother: **3** And ^bthey committed whoredoms in Egypt; they committed whoredoms in ^ctheir youth: there were their breasts pressed, and there they bruised the teats of their virginity. **4** And the names of them were Aholah the elder, and Aholibah her sister: and ^dthey were mine, and

^b Lev. 17. 7; Josh. 24. 14; chap. 20. 8. — ^c Chap. 16. 22. — ^d Chap. 16. 8, 20. — ^e That is, *Her tent*, or, *tabernacle*.

arouse their disgust by such a picture; for even Aholibah was not much worse than the great Babylonian goddess Ish-tar. It was only in Israel that the worship and imitation of such deities were so fiercely condemned. In the most ancient Jewish law the chastity of the wife was jealously guarded (Gen. xxxviii, 24; Deut. xxii, 22; compare Lev. xx, 10; Ezek. xviii, 11). In no other ancient nation could the marriage relationship have been thus used as typical of the union and communion of God with his people (Hos. ii, 19; Jer. iii, 14, etc.).

3. They committed whoredoms in Egypt—It is plain from this that Ezekiel knew that Israel had broken faith with the one God in Goshen. Baethgen has convincingly proved that Kuenen's idea of an original Hebrew polytheism has not the slightest foundation. He shows that when the prophets were battling for monotheism they were not striving for a new thing, but for the ancient imperishable treasure which the nation did not prize and revere enough. Moses and the prophets, as little as Jesus, wished to proclaim a new God. They only revealed another phase of the character and will of the "Ancient of Days." "As far back as Israelitish history can be followed into the past the legitimate worship of Israel was the worship of the one God, and the worship of other gods was regarded as an apostasy." (See Baethgen, *Der Gott Israels und die Götter der Heiden*, 1888.)

4. Aholah . . . and Aholibah—Rather, *Oholah . . . and Oholibah*. These sisters have symbolic names, meaning "her tent" and "my tent in her"; probably signifying that Samaria dwelt apart, in a sanctuary of her own devising, while Jehovah dwelt with Judah. This special privilege would magnify the guilt

they bare sons and daughters. Thus were their names; Samaria is ¹Aholah, and Jerusalem ²Aholibah. **5** And Aholah played the harlot when she was mine; and she doted on her lovers, on ^cthe Assyrians *her* neighbors, **6** Which were clothed with blue, captains and rulers, all of them desirable

² That is, *My tabernacle in her*, 1 Kings 8. 29. — ^e 2 Kings 15 19; 16. 7; 17. 3; Hos. 8. 9.

of Oholibah's apostasy. It is possible, however, that the reference may only be to the worship on high places common to both divisions of the kingdom. (Compare chap. xvi, where Jerusalem is represented as a harlot having two sisters, Samaria and Sodom.) For the sake of the allegory Ezekiel pictures both of these sisters as wives of the same husband, though he well knew this was contrary to the law (Lev. xviii, 18).

5. And Aholah played the harlot—The wife deserts her husband and joins herself to the handsomely uniformed Assyrians. Nahum represents Nineveh as the grand courtesan of the nations. Her palaces and glorious gardens and, above all, the military prowess which for six centuries dominated the whole earth made her brave to look upon. "In war the Assyrians astonished the people by the richness of the colors of their costumes, the flashing of their arms, and the multitude of horses and chariots, which has never been surpassed by any other people."—Delatre. The military grandeur of these young horsemen dazzles her eyes and she accepts them and "all their idols" (verse 7) instead of her true Lord. This evidently refers to Jerusalem's political as well as her religious affiliation with Assyria. (Compare Hos. v, 13; vii, 11; 2 Kings xxiii, 11; xvii, 4.) **Her neighbors** (also verse 12)—The nations that had formerly seemed far away (verse 40) came very near to Jerusalem after Jehu began to pay tribute to Shalmaneser (Black Obelisk). It is probable, however, that this Hebrew term may mean "warriors" (Smend) or "high dignitaries" (Toy).

6. Captains and rulers—Rather, *prefects and governors*, Toy. (See Neh. iv, 14; v, 15).

young men, horsemen riding upon horses. **7** Thus she ³committed her whoredoms with them, with all them *that were* ⁴the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself. **8** Neither left she her whoredoms *brought* ⁵from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. **9** Wherefore I have delivered her into the hand of her lovers, into the hand of the ⁶Assyrians, upon whom she doted. **10** These ⁷discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became ⁸famous among women; for

³ Heb. *bestowed her whoredoms upon them.*—
⁴ Heb. *the choice of the children of Asshur.*—
⁵ Verse 3.—⁶ 2 Kings 17. 3-6, 23; 18. 9-11.
⁷ Chap. 16. 37, 41.—⁸ Heb. *a name.*—¹ Jer. 3. 8.

7-10. This vile creature is not even true to her Assyrian paramour, but continues the adultery with Egypt begun in her youth. It was because her Assyrian lovers discovered her intrigues with Egypt that they tore off her beautiful garments and left her stricken and destitute. **Famous** [literally, *a name*] **among women**—See notes xvi, 37. It is especially emphasized that it shall be those for whom she has forsaken her loving husband who shall oppress her and make her a byword. The language and comparisons were intended to shock the hearers and compel them to acknowledge that the most indecent actions of the most shameless prostitutes were not as bad as the treatment of Jehovah by Samaria and Judah.

11. Aholibah . . . was more corrupt—Judah, though with greater privileges, was even worse than her sister Samaria (xvi, 47, 51; Jer. iii, 8, 11). She also doted upon the young Assyrian cavalrymen (verse 12) and defiled herself with them (verse 13), and as soon as she saw the wall pictures representing the Babylonian military officers, so passionate did she become that she could not even wait for them to come and offer their illicit affection, but hastened messengers to them calling them to her “bed of love” (verses 14-17). The wall decorations mentioned are very common in the ruins of Chal-

they had executed judgment upon her. **11** And ⁹when her sister Aholibah saw *this*, ¹⁰she was more corrupt in her inordinate love than she, and in her whoredoms ¹¹more than her sister in her whoredoms. **12** She doted upon the ¹²Assyrians *her* neighbors, ¹³captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. **13** Then I saw that she was defiled, *that they took both one way*, **14** And *that* she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, **15** Girded with girdles upon their loins, exceeding in dyed attire

⁹ Jer. 3. 11; chap. 16. 47, 51.—¹⁰ Heb. *she corrupted her inordinate love more than, etc.*—
¹¹ Heb. *more than the whoredoms of her sister.*
¹² Kings 16. 7, 10; Chron. 28. 16-23; chap. 16. 28.—¹³ Verses 6, 23.

dean palaces and temples. The pictures are often carved in brick and then enameled in bright colors. So naturalistic is the description in these verses (14-16) that Layard took them for the motto of his *Nineveh and its Remains*. The Assyrians and Babylonians much resembled each other in the gorgeousness of their dress and other decorations. The robes of the king were richly embroidered, covered often with exquisite designs of genii and symbolic animals set with precious stones. Among the spoils and tribute inscribed on the monuments colored garments of blue and purple are frequently mentioned. The very word used by Ezekiel—*takiltu* (verse 6)—often occurs in these lists (Evetts).

14. And that—Rather, *And yet*. Verse 13 should close with a period. This verse opens to view Judah's affiliations with Babylon. Jerusalem early saw that Babylon was to become a great power and courted its favor even while it was yet a vassal of Assyria (Isa. xxxix).

15. Girdles—It was a peculiarity of the Chaldeans, as shown by the monuments, that they used as a girdle the *azar*, or large shawl, which other Eastern people used as a waistcloth, confining their flowing robes with this instead of a simple belt (*Jewish Quarterly Review*, iv, 29)—so true, to the smallest detail, is this prophet's description.

upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: **16** ^a And ^a as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. **17** And the ^b Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and ^c her mind was ¹⁰ alienated from them. **18** So she discovered her whoredoms, and discovered her nakedness: then ^d my mind was alienated from her, like as my mind was alienated from her sister. **19** Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, ^e where-in she had played the harlot in the land

of Egypt. **20** For she doted upon their paramours, ^f whose flesh is as the flesh of asses, and whose issue is like the issue of horses. **21** Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 Therefore, O Aholibah, thus saith the Lord God; ^g Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side; **23** The Babylonians, and all the Chaldeans, ^h Pekod, and Shoa, and Koa, and all the Assyrians with them: ⁱ all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon

^a 2 Kings 24. 1; chap. 16. 29. — ^b Heb. *at the sight of her eyes*. — ^c Heb. *children of Babel*. — ^d Verses 22, 28. — ^e Heb. *loosed, or, disjointed*.

^f Jer. 6. 8. — ^g Verse 3. — ^h Chap. 16. 28. — ⁱ Chap. 16. 37; verse 23; Isa. 10. 5, 6; Rev. 17. 16. — ^j Jer. 50. 21. — ^k Verse 12.

Exceeding in dyed attire—Rather, *with dyed turbans pendent*. The monuments often represent the headdress richly dyed red and hanging down behind. **Princes** ("great lords," verse 23)—Rather, *knights* (1 Kings ix, 20). Orelli well suggests that in chapter xvi the misbehavior of the false wife is emphasized, while in this chapter the fascination of the foreign world powers is in the foreground.

17. Her mind was alienated from them—This occurred after her passion was satisfied (compare 2 Sam. xiii, 15), and she began to feel the weight of the heavy hand of her Babylonian lovers and to long for release; but it was too late to return without bitter repentance to her true husband, for his mind had also become alienated from her (verse 18).

19. Yet she multiplied her whoredoms—She was not true to her new Babylonian paramour, nor did she return to her rightful husband, but ever courted other foreign alliances, especially with Egypt. (See xvi, 32; Isa. xxx and xxxi.) **Calling to remembrance the days of her youth**—See notes v, 3. It is only natural that during the centuries which Israel spent in Egypt she should have been impressed with the rich and splendid ritual. A new light has been thrown upon the worship of the golden calf in the wilderness by the discovery of an Egyptian text which

states that a silver calf of six hundred pounds weight was yearly offered to the great god of Pithom—the city which the Israelites built (Exod. i, 11), and which was situated on the edge of the land of Goshen, where they lived.

20. Compare notes xvi, 26, and see Jer. v, 8. The coarsest and most fleshly abominations just suited her taste.

21. Calledst to remembrance—Rather, *soughtest after, renewed*. **In bruising, etc.**—Rather, *when they of Egypt did bruise thy teats, for to press the breasts of thy youth*. (See verse 3.)

FOR ALL THIS WILDNESS OF LUST A FIERCE PUNISHMENT SHALL BE EXACTED. THESE TITLED WARRIORS IN BLUE UNIFORMS SHALL TURN AGAINST HER WITH THEIR WEAPONS AND THE HORSES WHICH SHE HAD SO ADMIRER (verses 12, 23, 24), AND ALL HER OTHER LOVERS, MADD WITH JEALOUSY AND DISGUST, SHALL JOIN WITH THEM IN MISTREATING HER, 22–26.

23. Pekod, and Shoa, and Koa—These are supposed to be abbreviated names of various tribes among the Chaldeans or which lived neighbor to them. Pekod is very like the Pu-ku-du of the monuments (see also Jer. i, 21), while Shoa and Koa have been identified with the Kutu and the Sutu which are often mentioned together in the cuneiform inscriptions (Schrader, Orelli).

horses. **24** And they shall come against thee with ^vchariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. **25** And I will set ^wmy jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. **26** ^xThey shall also strip thee out of thy clothes, and take away thy ¹¹fair jewels. **27** Thus ^ywill I make thy lewdness to cease from thee, and ^zthy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. **28** For thus saith the Lord God; Behold, I will deliver thee into the hand of *them* ^awhom thou

hatest, into the hand of *them* ^bfrom whom thy mind is alienated: **29** And they shall deal with thee hatefully, and shall take away all thy labor, and ^cshall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. **30** I will do these *things* unto thee, because thou hast ^dgone a whoring after the heathen, and because thou art polluted with their idols. **31** Thou hast walked in the way of thy sister; therefore will I give her ^ecup into thine hand. **32** Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: ^fthou shalt be laughed to scorn and had in derision; it containeth much. **33** Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. **34** Thou shalt ^geven drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts:

^v Jer. 47. 23; Nah. 2. 3, 4. — ^w Exod. 34. 14; Deut. 29. 20; Zeph. 1. 18. — ^x Chap. 16. 39. — ^y Heb. *instruments of thy decking*. — ^z Chap. 16. 41; 22. 15.

^a Verses 3, 19. — ^b Chap. 16. 37. — ^c Verse 17. — ^d Chap. 16. 39; verse 26. — ^e Chap. 6. 9. — ^f Jer. 25. 15, etc. — ^g Chap. 22. 4, 5. — ^h Psa. 75. 8; Isa. 51. 17.

24. Chariots, wagons, and wheels, and . . . people—R. V., “weapons, chariots, and wagons, and . . . peoples.” Delitzsch gives an Assyrian word, meaning “multitude,” which is very like the unknown Hebrew word translated “chariots” in A. V.

25. I will set my jealousy against thee—See note v, 13. **They shall take away thy nose and thine ears**—So Babylonian captives were often mutilated (for example, Zedekiah, Jer. lii, 11). It was also the practice among some ancient peoples to mutilate the adulteress. **Thy remnant . . . thy residue**—The same word in both cases. The picture of the adulteress gives way for a moment to the picture of Jerusalem in flames and her inhabitants falling by the sword (compare v-vii).

26. Note xvi, 39.

27-29. This unfaithfulness, begun in Egypt and continued ever since, shall finally cease (note xxii, 15), but not until her old lovers “in hatred” shall take away all her *wealth* (labor) and leave her destitute, her nakedness publicly *revealed* (discovered).

30. I will do these things unto thee

—The Septuagint places a period after “discovered” (verse 29), and reads, “Thy lewdness and thy whoredoms have done this unto thee.” (Compare Jer. iv, 18.) In many places in this prophecy Jehovah considers as his own actions the deeds which he permits even bad men to perform. He makes even the wrath of men to praise him. Unknowingly and unwillingly the Assyrians and Egyptians become his agents in punishing and purifying his disobedient people (note xx, 25).

31, 32. Her cup—See Jer. xxv, 15; Matt. xx, 22; xxvi, 39. Every inhabitant of Jerusalem would admit that Samaria's cup of sin and folly and punishment was *deep and large* (verse 32). **It containeth much**—Or, *thou shalt be had in derision to the uttermost*.

33. See Isa. li, 17-23.

34. Thou shalt break the sherds—Or, “gaw the sherds” (R. V.). In her madness and pain the drunken woman lacerates her lips with the broken cup and plucks off (*mutilates*, or *tears*, verse 25) her own breasts. See Jer. xxv, 15-18.) This verse is sometimes omitted in the critical versions of the text because of its ambiguity.

for I have spoken *it*, saith the Lord God. **35** Therefore thus saith the Lord God; Because thou ^o hast forgotten me, and ¹ cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 The Lord said moreover unto me; Son of man, wilt thou ^k ¹² judge Aholah and Aholibah? yea, ¹ declare unto them their abominations; **37** That they have committed adultery, and ^o blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, ^o whom they bare unto me, to pass for them through the fire, to devour them. **38** Moreover this they have done unto me: they have defiled my sanctuary in the same day, and ^o have profaned my sabbaths. **39** For when they had slain their children to

their idols, then they came the same day into my sanctuary to profane it; and lo, ^o thus have they done in the midst of mine house. **40** And furthermore, that ye have sent for men ¹³ to come from far, ^o unto whom a messenger *was* sent; and lo, they came: for whom thou didst ¹ wash thyself, ^o paintedst thy eyes, and deckedst thyself with ornaments, **41** And satest upon a ¹⁴ stately ¹ bed, and a table prepared before it, ^o whereupon thou hast set mine incense and mine oil. **42** And a voice of a multitude being at ease *was* with her: and with the men ¹⁵ of the common sort *were* brought ¹⁶ Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. **43** Then said I unto *her* that *was* old in adulteries,

^o Jer. 2. 32; 3. 21; 13. 25; chap. 22. 12. — ¹ 1 Kings 14. 9; Neh. 9. 26. — ^k Chap. 20. 4; 22. 2. — ¹² Or, *plead for*. — ¹ Isa. 58. 1. — ^m Chap. 16. 38; verse 45. — ⁿ Chap. 16. 20, 21, 36, 45; 20. 26, 31. — ^o Chap. 22. 8. — ^p 2 Kings 21. 4. — ¹³ Heb. *coming*.

^q Isa. 57. 9. — ^r Ruth 3. 3. — ^s 2 Kings 9. 30; Jer. 4. 30. — ^t Heb. *honorable*. — ¹ Esth. 1. 6; Isa. 57. 7; Amos 2. 8; 6. 4. — ^u Prov. 7. 17; chap. 16. 18, 19; Hos. 2. 8. — ¹⁵ Heb. *of the multitude of men*. — ¹⁶ Or, *drunkards*.

36. Here begins a new description of the wickedness of the two sisters who have committed adultery by idol worship (verse 37); whose hands are stained with the blood of their own children (verse 37); who are sabbath breakers and profane (verse 38), yet, notwithstanding all this, hope for beauty and happiness (verse 41). **Wilt thou judge**—See xx, 4.

37. To pass for them through the fire—On Molech worship see note xvi, 20, 21. The Baal worship was only a little less horrible. (See Vigouroux, "Les Prêtres de Baal," *Revue Biblique*, 1896.)

39. The same day—This was an especial insult to Jehovah. The sacrilegious irreverence of these pretended worshipers of Jehovah is seen in the fact that they do not even repent of such practices, but unblushingly enter the holy place. This proved that they neither obeyed nor feared the Lord of the house (viii, 17; 2 Kings xxi, 4; Jer. xxxii, 34).

Jerusalem has become like the prostitutes of the heathen temple, who seek visitors from afar (see verse 16); who bathe themselves, and paint their eyes with *kohl* to make them look large and bright, who bedeck themselves with jewels (verse 40), and use the sacred incense and oil as attractions for their bed of lust (verse 41). The revelations of

Jerusalem life given elsewhere by Ezekiel and other prophets prove that this was not all metaphor, nor does it refer merely to political alliances. The prevalence of idolatry in Jerusalem, and even in the temple itself, proves the presence of these other shameless iniquities. No wonder the prophet calls the holy city a harlot, and speaks in words that cut to the quick against practices which strike at the roots of all social and family life (verses 40–44).

42. And a voice of a multitude being at ease was with her—The LXX. reads, *And with a loud noise did they sing therein. And with the men . . . Sabeans*—Heb. *with men . . . drunkards*. From the earliest days harlotry and drunkenness have been closely associated.

43. Moshah Ben Shesheth renders: "As I looked I thought: Can it be that a woman who is old and decrepit will commit adultery? Or is it not enough that she has grown old in whoredoms? No; therefore even these have come to commit them with her? (or, Will they not take away all her gains and herself as well?)." This shows how uncertain the Hebrew text is. The picture seems to be that of a woman worn out in sin, yet still attempting to carry on her old life. It of course refers to Jerusalem coquet-

Will they now commit ¹⁷ whoredoms with her, and she *with them*? **44** Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall ^v judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and ^w blood is in their hands. **46** For thus saith the Lord God; ^x I will bring up a company upon them, and will give them ¹⁸ to be removed and spoiled. **47** ^y And the company shall stone them with stones, and ¹⁹ dispatch them with their swords; ^z they shall slay their sons and their daughters, and burn up their houses with fire. **48** Thus ^a will I cause lewdness to cease out of the land, ^b that all

¹⁷ Heb. *her whoredoms*.—^v Chap. 16. 38.—^w Verse 37.—^x Chap. 16. 40.—¹⁸ Heb. *for a removing and spoil*.—^y Chap. 16. 41.—¹⁹ Or, *single them out*.—^z 2Chron. 38. 17, 19; chap. 24. 21.

ing with foreign alliances and foreign idolatries.

45. Righteous men; they shall judge them—As righteous men would execute lawful punishment upon such adulteresses, stoning them with stones (Lev. xx, 10; Deut. xxii, 22, 24), so a company of God's executioners shall come upon Jerusalem and Samaria and they shall be removed (literally, *tossed to and fro*), spoiled, stoned, destroyed with fire and sword (v, 2; vi, 4-10; xvi, 40, 41). The result shall be a world-wide warning against idolatry and its complete extermination in Israel (verses 48, 49). The influence of this chapter is seen throughout all Jewish literature. Take, for example, this pathetic extract from the Hebrew *Divan* of R. Judah Halévy:

O cup of woe! Give pause! Give breathing space!
My veins and soul are full of bitterness.
I think on Aholah—I drink thy cup;
On Aholibah—then I drain its dregs.
O Zion, "perfect beauty," grace and love
Of old thou bindest on thee—yea, the souls

Of sages, too, are bound up in thy life,
These gladden in thy weal, these wail thy woe,

These weep thy ruin. Still from captive pit

Toward thee they yearn, and toward thy sacred gates

Each from his place they bow them down in prayer.

women may be taught not to do after your lewdness. **49** And they shall recompense your lewdness upon you, and ye shall ^c bear the sins of your idols: ^d and ye shall know that I *am* the Lord God.

CHAPTER XXIV.

A GAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying, **2** Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem ^e this same day. **3** ^f And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; ^g Set on a pot, set it on, and also pour water into it: **4** Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill it with the choice

^a Chap. 22. 15; verse 27.—^b Deut. 13. 11; [■] Pet. 2. 6.—^c Verse 35.—^d Chap. 20. 38, 42, 44; 25. 5.—^e 2 Kings 25. 1; Jer. 39. 1; 52. 4.—^f Chap. 17. 12.—^g See Jer. 1. 13; chap. 11. 3.

CHAPTER XXIV.

PARABLE OF THE RUSTED POT, 1-14.

Jeremiah had called Jerusalem a "seething pot," and counseled submission to Babylon. But the Egyptian party had retorted that even if the city were a caldron it was a safer place than the Babylonian fires outside. Ezekiel had examined this reply (xi, 3-11), declaring that the prophecy concerning Judah's captivity must be fulfilled, and therefore the iron walls could protect none but the dead. Three years passed, and on the very day (verses 1, 2; Jer. xxxix, 1; 2 Kings xxv, 12) in which Nebuchadnezzar begins his long prophesied siege of the city Ezekiel again takes up the familiar parable of "the pot" (verse 3). The day of the month is emphasized because it proves Ezekiel's prophetic knowledge of what was happening at a distance. Critics who do not believe in true prophetic foreknowledge are compelled to say, with Toy, "The date was added later by the prophet."

4. Every good piece . . . the choice bones—The nobles and princes of the people. (See xi, 3.)

bones. **5** Take the choice of the flock, and ¹burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord God; Woe to ⁴the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no ⁶lot fall upon it. **7** For her blood is in the midst of her; she set it upon the top of a rock; ⁷she poured it not upon the ground, to cover it with dust; **8** That it might cause fury to come up to take vengeance; ⁸I have set her blood upon the top of a rock, that it should not be covered. **9** Therefore thus saith the Lord God; ⁹Woe to the bloody city! I will even make the pile for fire great. **10** Heap on wood, kindle the fire, consume the flesh, and spice

it well, and let the bones be burned. **11** Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* ¹¹the filthiness of it may be molten in it, *that* the scum of it may be consumed. **12** She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall* be in the fire. **13** In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, ¹³till I have caused my fury to rest upon thee. **14** ¹⁴I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, ¹⁴neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

¹ Or, *heap*.—^d Chap. 22. 3; 23. 37; verse 9.—
^e See 2 Sam. 8. 2; Joel 3. 3; Obad. 11; Nah. 3. 10.
^f Lev. 17. 13; Deut. 12. 16, 24.

^g Matt. 7. 2.—^b Verse 6; Nah. 3. 1; Hab. 2. 12.
ⁱ Chap. 22. 15.—^k Chap. 5. 13; 8. 18; 16. 42.—
^l 1 Sam. 15. 28.—^m Chap. 5. 11.

5. Burn also the bones—R. V., “pile also the bones under it.” Great critics, like Smend and Cornill, read “wood” instead of “bones,” but this is opposed to all the versions. Bones were sometimes used as fuel in case of extremity. The prophet has pictured the land as being desolated by fire and covered with the bones of the slain. Did he mean to suggest that the bones of their own kinsmen slain in the defense of the city should be fuel which would make the Jerusalem pot boil? At any rate the use of bones vividly suggests a state of siege.

6. Scum—Rather, *rust* (as also verses 11, 12). **Therein**—Rather, *thereon*. Usually the rust is removed from a pot before using it, but here it is to remain as the symbol of Jerusalem’s iniquity (Qimchi). **Let no lot fall upon it**—Qimchi explains that the pieces are so small that not a single limb can be recognized, nor lots cast upon them to assign them any special destination; or that the pot itself is corrupted and eaten with veridigris, and therefore the meat is unclean and no part of it fit to be eaten; or that the inhabitants are to be snatched out of the city indiscriminately; or no lot is to be taken (2 Sam. viii, 2), for all alike must perish. Modern expositors select from these explanations according to taste.

7. Top of a rock—The blood of her

idol sacrifices was not hidden, but was offered in plain view on the “naked rock;” so shall her own blood be poured out (verse 8).

9. Woe to the bloody city—See also verse 6; xxii, 3; xxiii, 3. Jerusalem “the holy” now deserves the same name as Nineveh! (Nah. iii, 1.)

10. Consume the flesh, and spice it well—R. V., “boil well the flesh, and make thick the broth.”

The pot (Jerusalem) is empty (seemingly depopulated), yet the fire burns till even its filthiness and rust is consumed, 11–13.

12. Wearied herself with lies—R. V., “with toil”; margin, “wearied me with toil.” Plumptre, “it [the caldron] is worn out with labors.” The meaning evidently is that all the previous efforts to cleanse Jerusalem have failed. Even the hottest fire seems unable to cleanse its foulness, and its destruction is the logical sequence.

13. In thy filthiness is lewdness—Or, R. V., margin, “For thy filthy lewdness.” (See xvi, 27.) This includes not only the act, but the evil purpose. **Caused . . . to rest**—Rather, *satisfied*. (See v, 13; xvi, 42.)

14. Shall they judge—See xxiii, 49; LXX., *will I judge*. (See notes xx, 25; xxiii, 30.)

15 Also the word of the LORD came unto me, saying, **16** Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither

² Heb. *go*.—³ Heb. *Be silent*.—ⁿ Jer. 16. 5-7.
—^o See Lev. 10. 6, 21. 10.—^p 2 Sam. 15. 30.

THE DEATH OF EZEKIEL'S WIFE AND ITS PROPHETIC LESSONS, 15-27.

There is nothing in literature more pathetic than these few brief words of personal history in the midst of this flaming prophecy. They show us the strength, the nobility of the man, and of this unnamed one who proved her right to be the life companion of a prophet when Jehovah himself called her to be not merely a prophetess but a prophecy. She was so dear to him that Jehovah could use her to symbolize Jerusalem: "The pomp of your strength, the desire of your eyes, the longing of your soul (verse 21); the joy of their glory, and that whereunto they lift up their soul" (verse 25).

He loved her, this grave and silent man, with all the intensity of his lonely heart and superb imagination and royal faith. Others were "briers" and "thorns" and "scorpions" to sting; she was the balm of Babylon to heal. She was all he had. He was an exile, without home or country. He was a prophet, blinded at times with visions of glory and again dumb with unutterable anguish because of the revelations of woe against his countrymen and native land. There was only one soul on the Chebar who understood him and sympathized with him in his great task. Men called him "hard of forehead and face," but his wife knew him. When Jehovah said, "I take away the desire of thine eyes with a stroke," Ezekiel knew well who that was. It was indeed a "stroke," as the word says; yet so noble and so brave was he that his lips uttered not one word of complaint, though he in secret moaned and pined away (verse 25). What a revelation of the prophet's strength and his loyalty to God! (See Introduction, "IV. Ezekiel's Personal-ity and Work.")

shall thy tears ²run down. **17** ³Forbear to cry, ⁴make no mourning for the dead, ^obind the tire of thine head upon thee, and ^pput on thy shoes upon thy feet, and ^qcover not *thy* ⁴lips, and

^a Mic. 3. 7.—⁴ Heb. *upper lip*; and so verse 22; Lev. 13. 45.

... His lips and jaw
Grand made as Sinai's law.
They could enunciate and refrain
From vibratory after-pain,
And his brow's height was sovereign.
—Mrs. Browning.

It may be noticed that the death of Ezekiel's wife marks a distinct change in the character of his prophecies. Previous to this they have been cries of woe against his countrymen, they now become prophecies against the enemies of his country and speak of Israel's triumph and of a new life for God's people. This change could not mark simply the influence of this death upon the prophet, it must also mark a change in the temper of his audience. From this time forward every discourse seems addressed, not to scornful and rebellious, but to sympathetic and repentant hearers. The death of the "desire of his eyes" was not in vain!

16. The desire of thine eyes—A recently discovered cuneiform text speaks of a loved one as "the darling of mine eye." Father Scheil has published a love letter of Abraham's day, in which the prayer twice occurs, "May Shamash and Marduk allow thee, for my sake, to live forever." (See also author's *Ancient Egypt*, p. 132.) The Hebrews, however, excelled all nations in their home love. The marriage poem of Joseph Ezobi (fourteenth century) well represents the ancient feeling, closing:

Rejoice with her, thy graceful tender
dove:
God bless you twain, with love as angels
love.

17. Forbear to cry—R. V., "sigh, but not aloud." There could be no funeral dirge, as is so common in all oriental countries, nor were even the universal outward expressions of sorrow in dress permitted to him, nor the funeral feast, the "bread of men." (See Jer. xvi, 5, 7.) He could only

eat not the bread of men. **18** So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 And the people said unto me, ^rWilt thou not tell us what these *things are* to us, that thou doest *so*? **20** Then I answered them, The word of the LORD came unto me, saying, **21** Speak unto the house of Israel, Thus saith the LORD God; Behold, ^aI will profane my sanctuary, the excellency of your strength, ^tthe desire of your eyes, and ^sthat which your soul pitieth; ^uand your sons and your daughters whom ye have left shall fall by the sword. **22** And ye shall do as I have done: ^vye shall not cover *your* lips, nor eat the bread of men. **23** And your *tires shall be* upon your heads, and your shoes upon your feet: ^wye shall not mourn nor weep; but ^xye shall pine away for your

iniquities, and mourn one toward another. **24** Thus ^yEzekiel is unto you a sign: according to all that he hath done shall ye do: ^zand when this cometh, ^aye shall know that I *am* the Lord God. **25** Also, thou son of man, *shall it not be* in the day when I take from them ^btheir strength, the joy of their glory, the desire of their eyes, and ^cthat whereupon they set their minds, their sons and their daughters, **26** *That* ^ehe that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears? **27** ^dIn that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and ^ethou shalt be a sign unto them: and they shall know that I *am* the LORD.

THE CHAPTER XXV.
THE word of the LORD came again

^r Chap. 12. 9; 37. 18.—^s Jer. 7. 14; chap. 7. 20-22.
^t Psa. 27. 4.—^u Heb. *the pity of your soul*.
^v Chap. 23. 47.—^w Jer. 16. 6, 7; verse 17.
^x Job 27. 15; Psa. 78. 64.—^y Lev. 26. 39; chap. 33. 10.

^y Isa. 20. 3; chap. 4. 3; 12. 6, 11.—^z Jer. 17. 15; John 13. 19; 14. 29.—^a Chap. 6. 7; 25. 5.
^b Verse 21.—^c Heb. *the lifting up of their soul*.
^d Chap. 33. 21, 22.—^e Chap. 8. 26, 27; 29. 21; 33. 22.—^f Verse 24.

“groan and be still” (Targum). For funeral customs see note xxvii, 30, 31.

18. In the morning—“The next morning.”

21. I will profane my sanctuary—The prophet's wife symbolizes Jehovah's sanctuary, and what the desire of his eyes was to Ezekiel that the temple was to Jehovah and to Israel. No thought of woman in ancient or modern literature is more noble than this. All of these expressions show not only what the temple was to the Israelites, but what his wife was to Ezekiel. Among no other ancient people was the home so sacred that such comparisons could have been properly made. As to the light which this chapter throws upon the character of Ezekiel see introduction to chapter and general Introduction, “Ezekiel's Personality.”

23. Ye shall not mourn nor weep—Does this mean that the people shall be stunned and speechless over the destruction of Jerusalem as was Ezekiel over the loss of his wife, or that they are forbidden to complain at this blow which comes from God? **Mourn**—Rather, *moan*.

24. Is unto you a sign—Or, *wonder*. The word sign is different from the word usually so rendered. **Shall ye**—See note xii, 11.

25. That whereupon they set their minds—Heb., *the lifting up of their soul*.

27. Thou shalt speak, and be no more dumb—This intimates that from this date to the time of the coming of the messenger announcing the fall of Jerusalem some three years later, Ezekiel uttered no spoken prophecies, but remained in the depths of unutterable sorrow (verses 16, 17, 26; xxxiii, 21, 22).

BOOK II.

CHAPTERS XXV-XXXII.

Threatenings Concerning the Enemies of God's People.

CHAPTER XXV.

AGAINST AMMON, MOAB, EDM, PHILISTIA.

Here begins a section of Ezekiel's prophecy in which judgments are pronounced against the enemies of God's people, intermixed with expressions of compassion and hope for Israel, which finally grow into a series of jubilant prophecies of the restoration and eternal peace of the holy remnant. It is sig-

unto me, saying, **2** Son of man, ^aset thy face ^bagainst the Ammonites, and prophesy against them; **3** And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; ^cBecause thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; **4** Behold, therefore I will deliver thee to the ^dmen of the east for

a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. **5** And I will make ^eRabbah ^fa stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I *am* the LORD. **6** For thus saith the Lord God; Because thou ^ghast clapped ^hthine ⁱhands, and stamped with the ^jfeet, and ^krejoiced in ^lheart with all thy despite against

^a Chap. 6. 2; 35. 2.—^b Jer. 49. 1, etc.; chap. 21. 28; Amos 1. 13; Zeph. 2. 9.—^c Prov. 17. 5; chap. 26. 2.—^d Heb. *children*.—^e Chap. 21. 20.—^f Isa. 17. 2; 32. 14; Zeph. 2. 14, 15.

^g Chap. 24. 24; 26. 6; 35. 9.—^h Job 27. 23; Lam. 2. 15; Zeph. 2. 15.—ⁱ Heb. *hand*.—^j Heb. *foot*.—^k Chap. 36. 5; Zeph. 2. 8, 10.—^l Heb. *soul*.

nificant that this change in the prophecy should immediately follow the death of the prophet's wife. (See note introductory to chapter xxiv.) Seven heathen nations come within the scope of Ezekiel's condemnation: Ammon, Moab, Edom, Philistia, Tyre, Zidon, and Egypt. Why was not Babylon included in this list? Probably because Ezekiel regarded Nebuchadnezzar as at this time God's minister of judgment against the other world powers.

2. Prophecy against them—Or, *upon*, that is, *concerning them*. The same Hebrew particle is used when no threat is being pronounced. **The Ammonites**—These were the hereditary enemies of Israel, and very cruel in war. (See xxi, 28–32; 1 Sam. xi; 2 Sam. x, 1, 11, 14; 2 Kings xxiv, 2; Psa. lxxxiii, 7; Jer. xxvii, 3; xl, 14; xlix, 1; Lam. ii, 15, 16; Zeph. ii, 5, 11; Neh. iv, 13.) These Beni Ammon, “sons of Ammon” (verse 5), were quite probably the descendants of the Katabani of South Arabia, who call themselves in a very ancient inscription *walad Amm*, “children of Amm.” They are closely connected with the Moabites, not only in many biblical passages, but in a very old Minæan text (South Arabia) in which the female slaves of a temple are said to have been brought from Egypt, Moab, Ammon, etc. (Glaser). In biblical times they seem to have possessed a settled residence east of the Jordan, from which they declared the Israelites had driven them (Judg. xi, 13); but their ancestors were doubtless of a wandering disposition, probably being included with the Edomites and

Moabites in the general term *Menti*, or “shepherds,” who appear on the Egyptian monuments as inhabitants of the Sinaitic peninsula fifteen hundred years or more before Abraham's time. “They are strange looking men, with hooked noses, rounded at the point, wide nostrils, and full lips. The beard is long and the whiskers cover all the lower part of the cheek. The type is Jewish rather than Bedouin, and recalls the profiles of the tribute bearers of Jehu on the Assyrian black obelisk.”—Sayce, *Races of the Old Testament*.

4. Men of the east—Heb., *children of the east*. The wandering tribes which were always near neighbors of Ammon and Israel (Judg. vi, 3, 33; vii, 12; viii, 11; Job i, 3). **Palaces**—R. V., “encampments.”

5. Rabbah a stable for camels—Rabbah “the great.” “Stable” may be rendered “habitation” or “pasture land.” This doubtless occurred during Nebuchadnezzar's invasion, and although afterward rebuilt it never reached its former glory. Remains of houses and temples still mark the site of this once populous city, but not an inhabitant remains. The ruins are now used as a pasture for sheep and camels. Lord Lindsay writes, “The valley stinks with dead camels, one of which was rolling in the stream; and although we saw none among the ruins they were absolutely covered in every direction with their dung.” (For this and many other testimonies see *Pulpit Commentary*.)

6. Despite—*Contempt*. (Compare Wyclif's translation of Rom. ix, 21: “oo vessel into onour, anothis into dispyte.”)

the land of Israel; **7** Behold, therefore I will 'stretch out mine hand upon thee, and will deliver thee for ⁵a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 Thus saith the Lord God; Because that ¹Moab and ¹Seir do say, Behold, the house of Judah is like unto all the heathen; ■ Therefore,

¹ Chap. 35. 3.—⁵ Or, *meat*.—¹ Isa. 15 and 16; Jer. 48. 1, etc.; Amos 2. 1.—¹ Chap. 35. 2, 5, 12.

7. Heathen—R. V., "nations." **People**—R. V., "peoples." **Thou shalt know**—The aim of Jehovah in the destruction of the capital of Ammon was the same as in the destruction of Jerusalem (xxii, 22; xxiv, 13).

8. Moab—Beyond the brief biblical references (as Gen. xix, 30; 2 Kings i, 1; iii, 4, 5; xiii, 20) and the well-known Mesha inscription (ninth century B. C.) which the Moabite king set up as a *monument of salvation* in praise of his god Ashtor-Chemosh for his help in defeating the "son" (successor) of Omri, little is known of this great nation. Their literature and royal monuments may any day be discovered, as it was by the merest chance that the above-mentioned monument came to light. We already know that they greatly resembled the Hebrews, not only in language, but in their method of literary composition and in their national and religious spirit. Some one has justly said that if the name for Jehovah were substituted for Chemosh the Mesha inscription would read like an extract from the Book of Kings. Their orthography, however, and chief deity ally them to the Minæans (South Arabians), while they are always closely associated with the Ammonites (verse 2). They, too, were always bitter enemies of Israel, of haughty spirit (Isa. xv, xvi; Zeph. ii, 8-10), and very inhuman (Amos ii, 1). **And Seir**—Omitted by LXX. "Mount Seir" is elsewhere joined to Edom (xxxv, 15). At this time it may have been connected politically with Moab, as at other times both Moab and Ammon seem to have turned against the hardy

behold, I will open the ⁶side of Moab from the cities, from his cities *which are on his frontiers*, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, **10** ^mUnto the men of the east ⁷with the Ammonites, and will give them in possession, that the Ammonites ⁿmay not be remembered among the nations. **11** And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

⁶ Heb. *shoulder of Moab*.—^m Verse 4.—⁷ Or, *against the children of Ammon*.—ⁿ Chap. 21. 32.

inhabitants of the hill country (2 Chron. xx, 23).

9. The side—Heb., *the shoulder*; that is, the frontier plateau or mesa (Heb., *meshar*), which had always been Moab's best defense. **From the cities**—Davidson reads, "at the cities;" Smend and Cornill, "that the cities be no more, even his," etc. **Which are on his frontiers**—Rather, *in every quarter*. **Beth-jeshimoth, Baal-meon, and Kiriathaim**—It is curious that two of these cities which were "the glory of the country" should appear in the Mesha inscription (ninth century B. C.) where the king says, "I built Baal-meon and made therein the ditches; I built Kirjathaim;" and again, "I built Beth-medeba and Beth-diblathaim and Beth-baal-meon." (Compare Josh. xiii, 17; Num. xxxii, 37.) Beth (house), Baal (Lord), and Kir or Gir (the old homeland of the Arameans between Elam and Babylon) are constantly found in compound Moabitish names. The ruins of these three cities are on the northeast border of the Dead Sea (Num. xxxii, 37, 38; xxxiii, 49; Josh. xii, 3; xiii, 19, 20; Jer. xlvi, 22, 23), in the *Belka* (compare Balak, Num. xxii), a region famous in ancient and modern times as a pasture land. A Bedouin proverb says, "There is no land like the Belka."

10. Unto the men of the east—R. V., margin, "Together with the children of Ammon, unto the children of the east." The meaning must be that both Moabites and Ammonites would fall before these fierce nomadic hordes. They

12 Thus saith the Lord God; "Because that Edom hath dealt against the house of Judah^s by taking vengeance, and hath greatly offended, and revenged himself upon them; **13** Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and⁹ they of Dedan shall fall by the sword. **14** And^p I will lay my vengeance upon Edom by the hand of my people Israel: and they

⁸ 2 Chron. 28. 17; Psa. 137. 7; Jer. 49. 7, 8, etc.; chap. 35. 2, etc.; Amos 1. 11; Obad. 10, etc.—⁹ Heb. by revenging revengement.—^p Or, they shall fall by the sword unto Dedan.

would finish the destruction which Nebuchadnezzar commenced.

12. Edom—The Edomites (Assyrian, *Udumu*) were a Semitic race closely related to the Hebrews, whose law required them to be loved as a "brother" and given special temple privileges (Deut. xxiii, 7, 8). The name, according to Sayce, means "red skins," which would separate them from the fairer Hebrews and Amorites. They had conquered a strip of country about Mount Seir (Deut. ii, 22), and were a very powerful nation until conquered by Ramman-Nirari (806-797 B. C.). They, like their brothers, the Israelites, had adopted the "language of Canaan," and though their libraries have not yet been discovered, some scholars think traces of their literature may be seen in the lists of Edomite princes (Gen. xxxvi), and perhaps also in Job and the Proverbs of Lemuel. Notwithstanding their close relationship, Edom and Israel were frequently at war (2 Kings viii, 20; xiv, 7, 22; xvi, 6; 2 Chron. xxviii, 17). These sons of Esau had "hatred of old" (xxxv, 5) for the sons of Jacob, and exulted with great joy when Jerusalem was destroyed by the Chaldeans, perhaps assisting in the city's overthrow (Joel iii, 19; Psa. cxxxvii, 7; Amos i, 11; Obad. 11). During the Maccabean war they continued hostile to the Jews. "Ultimately, like Moab and Ammon, the name of Edom disappears from history, all the three peoples being known by the general name of Arabs—children of the East—as Ezekiel had prophesied."—Davidson.

shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God; "Because^r the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it¹⁰ for the old hatred; **16** Therefore thus saith the Lord God; Behold, "I will stretch out mine hand upon the Philistines, and I will cut off the^t Cherethim, "and destroy the rem-

^p See Isa. 11. 14; Jer. 49. 2.—^q Jer. 25. 20; 47. 1, etc.; Joel 3. 4, etc.; Amos 1. 6.—^r 2 Chron. 28. 18.—¹⁰ Or, with perpetual hatred.—^s Zeph. 2. 4, etc.—^t 1 Sam. 30. 14.—^u Jer. 47. 4.

13. Teman; and they of Dedan, etc.—Rather, *from Teman unto Dedan shall they fall*. Teman and Dedan were respectively the north and south frontier districts of Edom. The inhabitants of this region were celebrated for their wisdom (Jer. xlix, 7; Obad. 8, 9). The most eloquent speaker in Job is Eliphaz the Temanite (Job ii, 11; iv, 1). So they are called in Baruch (iii, 22, 23), "authors of fables, the searchers out of understanding." This district was situated in the caravan route from Egypt to Babylon, and in some recently discovered inscriptions (old Aramaic) may be seen "marked traces of Egyptian civilization" (Neubaur, *Studia Biblica*, vol. i). Dr. Euting dates these inscriptions in the time of Ezekiel. Certainly these were civilized districts at a very early day, for Gudea, some 3,000 years B. C., brought alabaster from Tidanu (Dedan), and Gimil-Sin, 2,000 years B. C., built a wall against Tidnim. The ancient Minæans brought their female temple slaves from Gaza, Moab, Ammon, Kedar, Dedan, etc. (Hommel, *Ancient Hebrew Tradition*). These Minæan inscriptions have only recently been discovered, and it is still disputed whether the kingdom followed that of Saba (Sheba), or whether it preceded it (2000-1000 B. C.), although the latter view seems preferable.

15, 16. The Philistines, . . . the **Cherethim**—Whether the Philistines were Aryans or Semites is not settled. George Adam Smith describes them as a Semitic people with non-Semitic habits, language, and institutions. An Egyptian traveler, 1000 B. C., declared

nant of the ¹¹seacoast. **17** And I will ^vexecute great ¹²vengeance upon them with furious rebukes; ^wand they shall know that I am the LORD, when I shall lay my vengeance upon them.

¹¹ Or, *haven of the sea*. — ^v Chap. 5. 15. —
¹² Heb. *vengeances*.

that he found a colony of Philistines at the foot of Mount Carmel which traced its descent from the Zuk(k)ara, a warlike tribe of Asia Minor (Pap. Golénischeff). The original home of the Philistines, however, was not Asia Minor nor the Egyptian Delta (Sayce) nor Phœnicia (Müller), but almost certainly Crete. The features of the inhabitants of Philistia, as portrayed on the Egyptian monuments by Ramses II (1350 B.C.), have a Hittite cast and differ very greatly from those pictured by later Pharaohs, which probably indicates that this warlike people had entered the country and seized the "seacoast cities"—Gaza, Askelon, Ashdod, Ekron, Gath—which they ever afterward held, though it may possibly only point to an abnormal admixture of racial types in the nation. The Cretes were a mixed race, and the writer has noticed that the modern inhabitants of Philistia show this same peculiarity in a marked degree. Certain it is that only a little previous to the Exodus the Philistines began to figure prominently in the war records of Egypt (Egyptian, *Purasati*; Assyrian, *Pulista* or *Pilista*). In the latter part of the fifteenth century B. C., as is proved by the Tel-el-Amarna letters, the Philistine cities were in complete subjection to Egypt. They had rather a high degree of civilization. Clear cases of commerce with Cyprus were found at Tel-el-Hesi (Lachish). After the Exodus the Philistines (allying themselves with the Anakim) had many severe struggles with the Hebrews, with varying fortunes, as is proved by the story of David and Goliath, Shamgar, Samson, etc. Sometimes it seemed as if the Hebrews were destined to be nothing more than the abject slaves of this people. (See Judg. v, 8; 1 Sam. xiii, 19.) After Israel had successfully revolted Philistia, no doubt, allied herself

CHAPTER XXVI.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying, **2** Son of man, ^abecause that Tyrus hath said against Jerusalem,

^w Psa. 9. 16. — ^a Isa. 23; Jer. 25. 22; 47. 4; Amos 1. 9; Zech. 9. 2.

with her enemies for revenge (verse 15). So great did the Philistines become that the land of Canaan and Israel is known by their name even to this day (Palestine). Philistia was always a stronghold of idolatry, and Gaza continued to boast of idol temples long after Christianity had dominated the rest of Palestine. The writer still saw indications of the survival of the old heathen worship as late as 1890. The Cherethims or Cherethites was probably another name of the Philistines, referring to their Cretan origin (Zeph. ii, 5). Arthur J. Evans has proved that the Philistines on the Egyptian monuments wear Cretan dress and carry Cretan vases.

17. They shall know that I am the Lord—The Philistines were led up from Caphtor to Palestine by the same One who led Israel thitherward from Egypt (see Amos ix, 7), and they are now punished for the same reason—to bring them to a knowledge of the true God (vi, 7). Alas! Philistia refused to learn the lesson to which Israel hearkened.

AGAINST TYRE AND SIDON, CHAPS. xxvi—xxviii.

CHAPTER XXVI.

1. First day of the month—The number of the month has dropped out. Was it the fifth? (Jer. lii, 6, 12.)

2. Tyrus—Tyre was the chief city of Phœnicia, which was the leading naval power—the Great Britain—of the ancient world. It was but a small country, smaller even than Palestine, but its fame filled the whole earth. Phœnician credit and currency extended "from the coasts of Britain to those of Northwest India and probably to Madagascar . . . This trade tapped river basins as far apart as those of the Indus, the Euphrates, probably the Zambesi, the Nile, the Rhone, the Guadalquivir"

^b Aha, she is broken *that was* the gates of the people; she is turned unto me; I shall be replenished, *now* she is laid waste: **3** Therefore thus saith the Lord God; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. **4** And

^b Chap. 25, 8; 36, 2.

they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and ^c make her like the top of a rock. **5** It shall be a *place* for the spreading of nets ^d in the midst of the sea: for I have spoken *it*, saith the Lord God: and it shall become a spoil to the

^c Verse 14.—^d Chap. 27, 32.

(Smith, *Isaiah*, i, p. 390). In the eleventh century B. C. an Egyptian official was sent to Phœnicia for cedar wood (Pap. Golénischeff), as were Solomon's agents one hundred years later. Tradition ascribes the invention of navigation to the Tyrians. Sennacherib (700 B. C.) boasts that he had builded at Nineveh, by Phœnician carpenters, "artful, great ships, according to their home manner," and ordered as their sailors prisoners of war, Tyrians, Sidonians, etc. It was during Ezekiel's lifetime (600 B. C.) that a Phœnician sea captain circumnavigated Africa (*Herodotus*, iv, 42). For fifteen hundred years Phœnicia was the merchant of all nations. Her vast wealth made the mightiest kings of Egypt and Babylon look toward her as a possible prize, but because of her strategic position, unequaled navy, and shrewd diplomacy she was enabled to maintain for many centuries her practical independence. In the fourteenth century B. C. Abimelki prostrates himself before the Pharaoh and calls Tyre the "handmaid of Egypt;" but the allegiance of Tyre to Egypt was entirely selfish and Egyptian power in Phœnicia was not great. Again and again in the ninth and eighth centuries B. C. the Assyrian king boasts: "I marched up to the great sea of the West. I cleansed my weapons in the great sea. I put tribute upon Damascus, Tyre, Sidon," etc. But the frequency of these campaigns indicates how superficial were the conquests. On a tablet from Sinjerli, Baal, king of Tyre, is represented as kneeling before Esarhaddon with a ring through his lips attached to a cord in the hands of the great king; but the inscriptions do not even name Tyre as a vassal state, and certainly the picture does not represent the ordinary rela-

tions of the king of Tyre with the king of Assyria (*McCurdy*, ii, p. 345). Phœnicia did not depend for victory upon her soldiers, but upon her gold, and rather than have her commerce interrupted she could well afford to give tribute. She made, of course, political alliances with the states lying between her and her enemies. During the prosperous reigns of David and Solomon Phœnicia was a warm friend to Israel; but after the division of the kingdom she lost interest in her weak neighbor and "sold" her to the Greeks or the Edomites as her own advantages dictated (Amos i, 9; Joel iii, 6). Previous to Assurbanipal (668-626 B. C.) the Assyrians seem to have been content with gifts from the chief cities of Phœnicia, but his successors urged campaign after campaign in the vain attempt to completely subjugate their small but doughty adversary. Nebuchadnezzar was determined to do this, but failed to get from Tyre the treasure that he had anticipated (see xxix, 18). **She is broken that was the gates of the people**—Literally, *gate of the peoples*. Jerusalem was the gateway opening from Egypt to Babylon and Phœnicia, and she had evidently been getting some of the trade of which Tyre wished the monopoly. **She is turned**—Rather, *it*. The gate of traffic now opens more freely toward Phœnicia since her rival is disposed of.

3. As the sea causeth his waves to come up—This figure would be particularly vivid and frightful to the inhabitants of an island city. (See xxviii, 2.)

4. Top of a rock—Or, *naked rock*. (See xxiv, 7, 8.)

5. A place for the spreading of nets (also verse 14)—The prophecy is that the merchant city of the world, the London of ancient times, shall lose its position and population and sink to

nations. **6** And her daughters which are in the field shall be slain by the sword; ^aand they shall know that I am the LORD.

7 For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, 'a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. **8** He shall slay with the sword thy daughters in the field: and he shall ^amake a fort against thee, and ¹cast a mount against thee, and lift up the buckler against thee. **9** And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. **10** By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, ²as men enter into a city wherein is made a breach. **11** With the hoofs of his

horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. **12** And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy ³thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. **13** ^bAnd I will cause the noise of ¹thy songs to cease; and the sound of thy harps shall be no more heard. **14** And ^aI will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus; Shall not the isles 'shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? **16** Then all the ^mprinces of the sea shall ^acome down from their thrones, and lay away their

^a Chap. 25. 5.—¹ Ezra 7. 12; Dan. 2. 37.—^s Chap. 21. 22; 2 Sam. 20. 15.—¹ Or, pour out the engine of shot.—² Heb. according to the enterings of a city broken up.—³ Heb. houses of thy

desire.—^b Isa. 14. 11; 24. 8; Jer. 7. 34; 16. 9; 25. 10.—¹ Isa. 23. 16; chap. 28. 13; Rev. 18. 22.—^k Verses 4, 5.—¹ Jer. 49. 21; verse 18; chap. 27. 28; 31. 16.—^m Isa. 23. 8.—ⁿ Jonah 3. 6.

the insignificance of a fishing village. When spoken, these words seemed as absurd as Macaulay's suggestion concerning the forgotten ruins of London bridge; but they have been literally fulfilled.

6. Her daughters which are in the field.—Her subject or allied cities. (See Josh. xvii, 11, where "towns" is literally "daughters.")

7. I will bring upon Tyrus Nebuchadrezzar.—See Dan. ii, 37, and Introduction to Daniel, III, 3.

8-14. The description is startlingly vivid, the outlying villages ("daughters") suffer first, then the well-known "fort" and "mount" are erected, and under cover of "the buckler" (a barricade of wickerwork covered with skins) the "engines of war" (R. V., "battering engines") come into position and the axes (literally, *swords*) begin their deadly work. A breach is made in the wall, and then comes the charge of the cavalry and chariot force, the dust fills the air, and the fleeing people fall under the hoofs of the horses and the stroke of the swords. Even the temple of Baal is invaded and his sacred pillars

(unfortunately translated "garrisons") are cast to the ground. (Compare 2 Kings x, 26.) The city is sacked, and the riches of her temples, her pleasant palaces, and bazaars become the spoil of her conqueror. The city is destroyed, never to be built again, and the music for which she was famous (Isa. xxiii, 16) sinks into a groan. Now it is certain that a complete destruction of the city such as verses 12-14 contemplate was not wrought by Nebuchadnezzar, for after this campaign Tyre was able to sustain a very protracted siege under Alexander the Great (see also Ezek. xxix, 17-21); but it seems most probable that the prophet's description of the Nebuchadnezzar campaign melts into the more awful destruction, which he has formerly said would be wrought by "many nations," which should dash up against the proud city "as I bring up the sea, wave after wave" (verse 3). This fusion of various events is not unusual in prophecy. (Compare particularly Matt. xxiv; Mark xiii.)

15, 16. At the sound of the falling walls and the cries of the wounded the seacoasts (isles, verses 15, 18) tremble

robes, and put off their broidered garments: they shall clothe themselves with ⁴tremblings; ⁵they shall sit upon the ground, and ⁶shall tremble at every moment, and ⁷be astonished at thee.

17 And they shall take up a ¹lamentation for thee, and say to thee, How art thou destroyed, *that wast inhabited* ²of seafaring men, the renowned city, which wast ³strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! **18** Now shall ⁴the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. **19** For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; **20** When I shall bring thee down

⁴ Heb. *tremblings*. — ⁵ Job 2. 13. — ⁶ Chap. 32. 10. — ⁷ Chap. 27. 35. — ⁸ Chap. 27. 32; Rev. 18. 9. — ⁹ Heb. *of the seas*. — ¹⁰ Isa. 23. 4. — ¹¹ Verse 15.

and shake, while the merchant princes of the sea (Isa. xxiii, 8) put away their royal robes and sit in the dust and clothe themselves with "tremblings" and act as mourners at this national funeral.

17. Of seafaring men—Literally, *from the seas*. Cause [rather, *caused*] their terror—That is, the fear of "the seas." All that haunt it—Rather, *all her inhabitants*. (Compare xxv, 4.) Her transient visitors and her miscellaneous population of various nationalities (xxvii, 8–11) were held in awe by a strong hand.

18. Troubled—They mourn her downfall, either because she had not been oppressive in her commercial policy (Plumptre) or, more probably, because they feared a similar fate.

19. When I shall bring up the deep upon thee—The ruins of the best parts of ancient Tyre are now under water.

20. When—Rather, *then*. In places—Probably, *like places*. Sinking beneath the sea they drop at the same time into "the nether parts of the earth," the underworld, where are the people of old time and all the ruined cities of the past. This picture of the dead in Sheol (the pit) is elaborated, xxxii, 18, etc. (Compare Isa. xiv, 9; Ps. lxxviii, 4–7.) I shall set [rather,

with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory ¹in the land of the living; **21** ²I will make thee ³a terror, and thou shalt be no more: ⁴though thou be sought for, yet shalt thou never be found again, saith the Lord God.

CHAPTER XXVII.

THE word of the LORD came again unto me, saying, **2** Now, thou son of man, ¹take up a lamentation for Tyrus; **3** And say unto Tyrus, ⁴O thou that art situate at the entry of the sea, *which art* ⁵a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said,

¹ Chap. 32. 18, 24. — ² Chap. 32. 23, 26, 27, 32. — ³ Chap. 27. 36; 28. 19. — ⁴ Heb. *terrors*. — ⁵ Ps. 37. 36. — ⁶ Chap. 19. 1; 26. 17; 28. 12; 32. 2. — ⁷ Chap. 28. 2. — ⁸ Isa. 23. 8.

will set] glory in the land of the living

—A very difficult phrase. Various readings are suggested, but in any case a contrast appears between the glorious life here and the shadow life in Sheol.

21. Terror—Literally, *destruction*. I will entirely destroy thee (xxvii, 36; xxviii, 19).

CHAPTER XXVII.

2. A lamentation—Rather, *dirge*. (See also xix, 1; xxvi, 17; xxviii, 12; xxxii, 2.) So full of lifelike detail is this "dirge" that Dr. Plumptre can say, "Ezekiel, we must believe, had at some time or other in his life trod the sinful streets of the great city and noted the mingled crowd of many nations, in many costumes that he met there, just as we infer from Dante's vivid descriptions of the dockyards of Venice (*Inferno*, xxi, 7–15) that he had visited that city."

3. At the entry—Literally, *entries*. Tyre was built on an island having a double harbor. **A merchant**—See note xxvi, 2. **I am of perfect beauty**—This was the verdict of all antiquity. Travelers tried in vain to describe this princess of the seas. (Compare Nonnus, *Dionysiaca*, xl, 311, etc.) "Greatly Dionysus rejoiced when he saw the city which the ocean god had bound with

⁴ *I am* ¹ of perfect beauty. **4** Thy borders *are* in the ² midst of the seas, thy builders have perfected thy beauty. **5** They have ³ made all thy ship boards of fir trees of ^e Senir; they have taken cedars from Lebanon to make masts for thee. **■** Of the oaks of Bashan

^d Chap. 28. 12. — ¹ Heb. *perfect of beauty*. — ² Heb. *heart*. — ³ Heb. *built*. — ^e Deut. 3. 9.

have they made thine oars; ⁴ the company of the Ashurites have made thy benches of ivory, brought out of 'the isles of Chittim. **7** Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; ⁵ blue and purple from the isles

⁴ Or, *they have made thy hatches of ivory well trodden*; Heb. *the daughter*. — ⁵ Jer. 2. 10. — ⁶ Or, *purple and scarlet*.

the liquid girdle of the waves. In shape she was like the crescent moon. As he looked it seemed a double wonder, since Tyre lies in the sea and is bound by the waves and yet belongs to the land. She seemed like a maiden floating motionless, half submerged in the waters." A letter written in the fourteenth century B. C. reads, "Behold the palace of the city of Tyre: there is no palace of any other governor like unto it." (For further description of Tyre see notes xxvi, 2; xxviii, 2, 12. Compare *Scholar Gypsy*, Arnold.)

4. Thy borders—Cornill reads, by a little change, *the anchorage*. **Thy builders have perfected thy beauty**—Here begins a most beautiful picture of Tyre as a ship. Compare a very ancient description of a ship, written in Akkadian, which comes from Babylon:

Its helm is of cedar (?) wood,
Its serpentlike oar has a handle of gold,
Its mast is pointed with turquoise,
Its side is of cedar from its forest,
Its awning is the palm (?) wood of Delvan,
etc. —Sayce, *Hibbert Lectures*.

Compare also *Iliad*, ii, 484–770, and *Horace*, Lib. I, Ode xiv.

5. Fir trees [or, *cypress*] of Senir—Senir, or Shenir, was the Amorite name for Mount Hermon (Deut. iii, 9). Assyrian, *Shaniru*. **Cedars from Lebanon to make masts**—Literally, *a mast*. The Egyptians and Hebrews, as well as the Phœnicians, depended upon Lebanon for their best timber. (See note xxvi, 2; compare 1 Kings v, 10; vii, 2.) The cedar was ordinarily used for houses, and fir trees for ships. Only the largest ideal ship—such as the prophet pictures Tyre to be—would need a cedar for a mast.

6. The company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim—

R. V., "they have made thy benches [deck] of ivory inlaid in boxwood [larch], from the isles of Kittim." Kittim, or Chittim, is generally connected with Kition in Cyprus and supposed to mean in a general sense "Cyprians." (Compare Num. xxiv, 24.) Hommel, however, connects the word with the well-known Kheta, or Hittites, though specially applied to Cilicia or Cyprus; Jensen, with a Phœnician word, *Kutti*, referring to a people dwelling west of Cyprus; "perhaps the Greeks of Europe in Greece as well as in the regions west of it, perhaps all the other inhabitants of Italy included." The isles of Chittim "certainly had a broad meaning in later times, being used much as 'the Indies' in the time of Elizabeth" (Dan. xi, 30). Phœnicia enjoyed a great reputation for its work in ivory (1 Kings xxii, 39; Psa. xlv, 8). The "oaks of Bashan" were always celebrated (Isa. ii, 13; Zech. xi, 2).

7. Fine linen—R. V., "Of fine linen with brodered work from Egypt was thy sail, that it might be to thee for an ensign" (or, "cabin," Davidson). An ancient sail of this kind, made of separate pieces tied together, and hauling up like a Venetian blind, can now be seen in the Liverpool museum (*Wilkinson*, ii, 213 N.). Cecil Torr (*Ancient Ships*, 1894) gives pictures of ancient Phœnician ships, 700 B. C., with one mast and one yard carrying a square sail. This sail is formed of many pieces as also in an Athenian ship, 600 B. C. He shows that the sails of this era were generally of linen, though sometimes of the fiber of papyrus or of flax. They were often colored, vermilion being generally the badge of an admiral or monarch. In an Egyptian sail 600 B. C. several differ-

of Elishah was that which covered thee. **8** The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, *that* were in thee, were thy pilots. **9** The ancients of Gebal and the wise men thereof were in thee

^s 1 Kings 5. 18; Psa. 83. 7.

ent colors are used. These ships had animals carved on the prows for figure-heads and quite generally a huge eye "to see her way" says Torr; but more probably to guard her from the evil eye of the demons of the deep. On **brodered work** see xvi, 10. **Blue and purple**, etc.—R. V., "blue and purple from the isles of Elishah was thine awning." This awning (literally, *covering*) may have been a cabin the sides and roof of which were composed of colored linen (Davidson). In the most ancient descriptions of a ship (see note verse 4) there is mention of a cabin. **The isles of Elishah** must have some close connection with the son of Javan (Gen. x, 4). Movers identifies Elishah with Carthage because of Elissa, its founder. Dillmann locates it in South Italy. Sayce (Hastings's *Dictionary of the Bible*, 1898), because of a Tel-el-Amarna letter from the king of Alasia (Egyptian, *Alsa*), locates it closer to the Mediterranean coast, possibly Cyprus. But this was not the usual name for Cyprus, and Thothmes III includes Alsa among his Syrian conquests. It seems better to say, as the dye was common in many parts of the Mediterranean, that this is probably a term referring to the isles of Greece or some one of its colonies. This dye, which cannot now be obtained, cost one hundred *denarii* (over twenty dollars) a pound in the last days of the Roman republic.

8. Zidon and Arvad—For Zidon see xxviii, 21. Arvad (Gen. x, 18; 1 Chron. i, 16) is often mentioned in the Tel-el-Amarna tablets. It was the most northern Phœnician port, very populous, and with magnificent artificially constructed harbors and a living spring which secured the inhabitants a water supply in case of invasion or siege. The "ships of the land of Arvad" are celebrated in the Assyrian

thy ⁶ calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. **10** They of Persia and of Lud and of ^h Phut were in thine army, thy men of war: they hanging the shield and helmet in thee;

⁶ Or, *stoppers of chinks*; Heb. *strengtheners*.
—^h Jer. 46. 9; chap. 30. 5; 38. 5.

texts. It is evident that at this time both Zidon and Arvad were dependents of Tyre. **Mariners**—R. V., "rowers." For the need of wise pilots see note xxvi, 2.

9. Gebal (*Gu-ub-li*)—or, *Byblos* (Psa. lxxxiii, 7; Josh. xiii, 5; 1 Kings v, 18)—A celebrated city lying a little to the south of Arvad but north of Tyre and Sidon, constantly mentioned in the campaigns of the Assyrian kings from the ninth to the seventh centuries B. C. It is also supposed to be prominent in the Tel-el-Amarna letters, cir. 1400 B. C., under the form Gubla—though this may refer to another coast city, Gabula (Petrie, *History*, ii, p. 314). It was celebrated throughout the whole world for its worship of the goddess Ishtar (Ashteroth). The prophet represents the wisest men and officers (**ancients**, that is, *elders*) of this distinguished city serving on the great ship Tyre in inferior positions. **All the ships of the sea . . . were in thee**—The bold figure of Tyre as a ship gives place to a more realistic description of the harbor and city, especially of the city bazaars. **Occupy thy merchandise**—*Carry on thy trade*. —Kautzsch.

10. Persia . . . Lud . . . Phut—The Persians appear for the first time in Ezekiel's century as a national power (Toy). (See notes Dan. v, 28.) They were probably near relatives of the Medes, with whom they had a close alliance, and were at this time the enemies of Assyria. Toy, because of the parallel list (xxx, 5), changes Persia (Paras) to Cush. Lud originally came from Egypt (Gen. x, 13), and was her warm ally (Jer. xlvi, 9) and suffered in her downfall (Ezek. xxx, 5), though Gen. x, 22, points to a Semitic origin. A prehistoric migration into the Nile Delta might account for this divergence of statement. Jensen believes the people referred to are not the

they set forth thy comeliness. **11** The men of Arvad with thine army *were* upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls

ⁱ Verse 3.

Lydians (Assyrian, *Lu-ud-di*) as has been commonly assumed, but some nomadic tribe of the Syrian desert living between Aram and Uz on one side and Babylonia on the other (*Sunday School Times*, February 11, 1899). George Adam Smith and many others believe them to have been Libyans (as LXX.). Put, or Phut, was of Hamitic origin and a close relative of the Ethiopians, Egyptians, and Canaanites (Phœnicians, Gen. x, 6). The nation appears in many places as a close ally of Egypt (xxx, 5; Jer. xlv, 9; Nah. iii, 9). It also appears in the army of Gog (xxxviii, 5). Scholars have generally identified these people with various African nations, as the Nubians or Libyans. A text of Nebuchadnezzar states that in his thirty-seventh year in a campaign against Egypt he defeated "the soldiers of the city of Pudhu-yâvan, a distant land which is within the sea," from which Sayce draws the conclusion that "Phut of the Ionians" may have been Kyrene, or Pelusium, or some other settlement of the Greek mercenaries in Egypt. However, the names of towns migrate rapidly, and the use of the "yâvan" as a descriptive term may indicate that there was an original Phut which was not "Phut of the Ionians." Edward Glaser believes that he has found a Phut (*Putā*) in Southwest Arabia (*Acad.*, xl, 76), at which place, close to the base of the Gala Mountains, Mr. W. Bent has found an ancient harbor resembling closely that which is pictured on the Egyptian monuments as that of Punt, the land of incense. (See note verse 21.) Naville, however, is sure that Punt was on the African coast of the Red Sea (*Deir el Bahari*, iii, 1898). It is at any rate plain that Tyre formed her army largely of mercenaries, and it is very natural that she should choose allies of Egypt in her defense against the aggressions of Assyria. **Hanged the shield and helmet in thee**—So the walls

round about; they have made 'thy beauty perfect. **12** 'Tarshish was thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

^k Gen. 10. 4; 2 Chron. 20. 36.

were adorned (See verse 11 and Sol. Song iv, 4).

11. Arvad—See verse 8. **The Gammadim**—R. V., margin, "valorous men." No land or city of Gammad is known. Perhaps, as has been suggested, this was a technical term for the select corps of the Tyrian army—like the "Immortals" of the Persians or the "Old Guard" of Napoleon.

12. Tarshish was thy merchant—Josephus identifies Tarshish with Tarsus in Cilicia, and this view is still held by reputable Greek scholars, one of whom recently pointed out that from Ramses III to Ibrahim Pasha the Egyptian rulers sought timber for their navies in the Taurus, which would naturally explain why these great vessels were called "ships of Tarshish" (*B. S. A.*, xvi, 300). Le Page Renouf has argued that Tarshish could not be philologically connected with Tartessus, but must have been a general name for Phœnicia, "the ships of Tarshish" always meaning in Scripture simply Phœnician ships. He quotes Psa. xlviii, 7; Isa. xxiii, where Tyre is called the "daughter of Tarshish," and other biblical passages to sustain this conjecture (*B. S. A.*, xvi, 138). Conder thinks it possible that there were several localities named Tarshish, one on the Asia Minor coast and another in Arabia, but thinks that Solomon's trade with Tarshish (1 Kings xxii, 48) certainly could not refer to a Spanish port, since Carthage introduced Phœnician trade to Spain, and Carthage was not founded until several centuries after Solomon. He points out that trade with some point in Asia Minor in gold, silver, copper, and bronze (which supposes the existence of tin) is mentioned in the Tel-el-Amarna tablets about 1400 B. C. (*The Bible and the East*, 1896, p. 163). Semitic scholars are, however, almost unanimous in identifying Tarshish with Tartessus in Spain, which point was celebrated in

13 ¹Javan, Tubal, and Meshech, they were thy merchants: they traded ^mthe persons of men and vessels of brass in thy ⁷market. **14** They of the house of ^aTogarmah traded in thy fairs

¹ Gen. 10. 2. — ^m Rev. 18. 13. — ⁷ Or, *merchandise*.

with horses and horsemen and mules. **15** The men of ^aDedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present, horns of ivory and

^a Gen. 10. 3; chap. 38. 6. — ^a Gen. 10. 7.

ancient times for the productions mentioned in this verse. A "ship of Tarshish" does not mean that the ship or its timbers came from Tarshish, but that it traded with Tarshish (compare our East Indian, Australian clipper, American liner), and finally, since Tarshish was the extreme western limit of Mediterranean travel, all great merchantmen, whatever seas they sailed, came to be known as "ships of Tarshish" (verse 25; 1 Kings xxii, 48; Isa. ii, 16). See Sayce, *High. Crit.*, 138; Brown, *Hebrew and English Lexicon*; Gesenius, last edition; *Classical Review*, 1895, p. 265. **Traded in thy fairs**—Rather, *traded for thy wares, or, brought as thy wares*. Davidson says: "The representation is that all things brought to Tyre were hers; the nations offered them to her as tribute (verse 15). Spain was famous for the metals mentioned. (Compare for silver Jer. x, 9.) Probably Tarshish served as an *entrepôt* for such products found farther north, as in the Cassiterides (Scilly Islands) and Cornwall." For extended proof of ancient commerce see Introduction to Daniel, III, 2.

13. Javan, Tubal, and Meshech—Javan, brother of Tarshish (Gen. x, 2), is the well-known name for Ionian or Greek. The Tel-el-Amarna tablets, 1400 B. C., mention a Yivâna who had been sent on a mission to Tyre by the Egyptian king. Cyprus was called the "island of the Ionians" by the Assyrians, and Sayce thinks Cyprus is meant when Javan is referred to by Ezekiel (*Races*, p. 46. For extent and character of the early Greek commerce see Introduction to Daniel, III, 2.) It is possible, however, that at this period the name had a wider application, being perhaps a racial term, which was beginning to be specifically used of the Greeks of the mainland. Tubal and Meshech are generally mentioned together in the Scriptures (xxxii, 26;

xxxviii, 2; xxxix, 1), and appear in the Assyrian inscriptions as *Tabali*, *Tubla*, and *Muska*. They were famous as archers and were probably located in the interior of Asia Minor on the coast of the Black Sea. Professor Smith says: "Beyond Yavan were the coasts of Elisha, that was perhaps Sicily, and Tarshish, the great Phœnician colony in Spain. To all of these ships traded from Tyre and Sidon and Acccho and Joppa. Their outward cargoes were Syrian wheat, oil, balm, with oriental wares, and they brought back cloth, purple and scarlet, silver, iron, tin, lead, and brass. Sometimes they carried west Hebrew slaves (Amos i, 9; Joel iv, 6) and outlaws (Jonah i, 3), fore-runners of the great Dispersion" (*Historical Geography*, p. 136).

14. Togarmah—Most scholars locate it in Armenia, which was noted in the ancient world for its horses and mules. The Armenians are said to call themselves "the house of the Thorgom" (Orelli). Delitzsch, however, thought it to refer to Cappadocia—which was called by Armenian writers, Gamir. It furnished soldiers for the army of Gog (xxxviii, 6), and was almost certainly an Indo-European race, closely related to the *Gimirre*, or Kimmerians, a tribe well known to the Assyrians (Gen. x, 2).

15. Dedan—This Dedan is perhaps different from the one mentioned in connection with Edom. (See note xxv, 13). Here Dedan appears not with Edom, but with the "isles," or "coasts," and it is, perhaps, better to read, with the Greek version, "Rhoda." A famous colony of the Phœnicians existed at Rhodes. The people named seem to have brought to Tyre for a present (literally, *for payment, or tribute*) elephant tusks and ebony, which they doubtless had obtained from Ethiopia or India.

ebony. **16** Syria *was* thy merchant by reason of the multitude of ^sthe wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and ^aagate. **17** Judah, and the land of Israel, they *were* thy merchants: they traded in thy mar-

^s Heb. *thy works*. — ^a Heb. *chrysoprase*. — p1 Kings 5. 9, 11; Ezra 3. 7; Acts 12. 20.

16. Syria—Heb., *Aram*. Many expositors follow the Peshito, "Edom;" but there is no good reason for leaving the Hebrew. *Aram-Naharim* was the ancient name for a very wide region, embracing at least western Mesopotamia and northern Syria, and is constantly mentioned in the Assyrian texts. The Aramæans are now known to have been the controlling element in Syria and Arabia as well as Mesopotamia, though the Assyrians did not call the populations west of the Euphrates Aramæans, but Hittites or Amorites. Certainly the products named were widely scattered. **Emeralds** (or, *carbuncles*), **coral** (perhaps, *pearls*), and **agate** (or, *ruby*), would naturally be Edomite (compare Job xxviii, 16, 19); the **purple**, and **brodered work** might be the wrought garments for which Babylon was famous (xxiii, 6; Josh. vii, 21), while the **fine linen** might be the Syrian byssus. The Syrians probably learned how to make this fine gauze from the Greeks. The Greeks called it *καρπασος* (Esth. i, 6), and probably from its manufacture one town in Cyprus was called Karpaseia. (Compare Hastings's *Dictionary of the Bible*, vol. i.)

17. Minnith, and Pannag—The Minnith mentioned here is probably not the Amorite town mentioned in Judg. xi, 33 (*vs.* Bertholet, etc.), but may be the thing after which the town was named. (Compare note verse 16.) What it was no one knows. The Syrian translates "millet;" LXX., "ointment," while many scholars would suggest "spices," because these are prominent in other lists of the productions of the land of Canaan. (Compare Gen. xliii, 11.) It is possible that it was the technical name for a species of wheat—which was the greatest necessity supplied by Judah to

ket ^ewheat of ^aMinnith, and Pannag, and honey, and oil, and ¹⁰balm. **18** Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. **19** Dan also and Javan ¹¹going-to and fro occupied in thy

^a Judg. 11. 33. — ^r Jer. 8. 22. — ¹⁰ Or, *rosin*. — ¹¹ Or, *traded with spun work in thy fairs*.

Tyre (1 Kings v, 9–11; Acts xii, 20). As R. V. suggests (margin), following the Mishna, pannag may be a species of confection, or Cornill may be right in reading *donag* (wax), but nothing is certain. The prophets did not like their countrymen to imitate the habits of the Canaanites (Old Heb., "traders") in leaving the quiet simple life of agriculture for the more speculative, luxurious, and often dissolute career of the "traveling men" who were engaged in trade.

18. Damascus—This city, the wonder of the ancient world, still remains great because of its three highways—running to Egypt, Arabia, and Persia. It has been from the dawn of history the capital and chief city of Syria, and celebrated because "of the multitude of all kinds of riches" (R. V.). Schrader gives several texts in which the **wine of Helbon** is mentioned. Nebuchadnezzar brought his wine from the "country of Helbon" (*Hi-il-bu-nu*), and Strabo mentions that this was the favorite wine of the Persian kings. The locality has been identified with Halbûn, very near Damascus, a place still celebrated for the finest vineyards in Syria.

19. Dan . . . and Javan . . . fairs—R. V. reads, "Vedan and Javan traded with yarn for thy wares." For Javan see note verse 13. Kautzsch renders "Wedan and Javan of Uzal [Gen. x, 27] furnished thy wares." Uzal would be identified with Sanâ in Arabia. There are iron mines in central Arabia (Doughty), and the steel of Sanâ is still held in high repute; but according to this interpretation the "Javan" seems out of place. MacPherson (Hastings's *Dictionary of the Bible*, 1898) identifies this with the Dedan of verse 15, which he believes to be the same mentioned

fairs: bright iron, cassia, and calamus, were in thy market. **20** *Dedan was thy merchant in ¹²precious cloths for chariots. **21** Arabia, and all the princes of ¹Kedar, ¹³they occupied with thee in lambs, and rams, and goats: in these were they thy mer-

* Gen. 25. 3.—¹² Heb. *cloths of freedom*.—[†] Gen. 25. 13; Isa. 60. 7.—¹³ Heb. *they were the merchants of thy hand*.

xxv, 13; but this makes this place too conspicuous among the countries bringing tribute to Tyre. The text is very difficult, but Halévy seems to have offered the best suggestion. He changes one letter and identifies Dan with Rodan (*Revue Semitique*, April, 1894. Compare note verse 15). This would join Rhodes and Cyprus (verse 13) or Rhodes and the Greeks of Asia Minor as traders with Tyre. **Bright iron**—R. V., margin, "wrought iron." Rhodes was famous from ancient times for its artificers, its ships, and its arms. At this very period the isles of Greece were capturing from Phœnicia the commerce of the world. (See Introduction to Daniel, III, 2.) Halévy believes the words translated **bright . . . cassia, and calamus** are technical terms for iron in the triple form of cakes (pig iron), flexible plates, and bars (*Journal Asiatique* and *Revue Semitique*).

20. Dedan—See verse 15 and xxv, 13. **Precious cloths for chariots**—R. V., "for riding;" saddlecloths. (See R. V., Judg. v, 10.)

21. Arabia—It is only recently that Arabia has been explored and its inscriptions examined. The result shows us why this country occupied such an important place in the ancient world. Two great kingdoms have been revealed in South Arabia: one, that of Saba (Sheba), reaching back to Solomon's time, while the Minæan probably precedes it by many centuries (Glaser, Hommel). The inscriptions prove that this people had rather a high civilization, lived in walled towns, built magnificent temples, carried on agriculture, mining, and manufactures, had an elaborate code of civil law, honored women, who could even rule as queens, cultivated the fine arts, and enjoyed an ex-

chants. **22** The merchants of "Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. **23** *Haran, and Canneh, and Eden, the merchants of "Sheba, Asshur, and Chilmad, were

* Gen. 10. 7; 1 Kings 10. 1, 2; Psa. 72. 10, 15; Isa. 60. 6.—[†] Gen. 11. 31; 2 Kings 19. 12.—[‡] Gen. 25. 3.

tended commerce. Incense was the chief export and the basis of the nation's wealth. Mr. Bent has discovered that it is still produced at Dhofar at the rate of nine thousand hundredweight annually and myrrh also in large quantities (*Nineteenth Century*, October, 1895). Gold was another leading export, the mines being located in central Arabia. (Compare verse 22.) **Kedar**—a nomadic tribe in northern Arabia (Psa. cxx, 5; Sol. Song i, 5) famous for its flocks, yet possessing "villages" (Isa. xlii, 11.) In Assyrian inscriptions this tribe is located between Babylon and the Gulf of Akaba. (Compare Jer. ii, 10; Isa. lx, 7; Jer. xlix, 28.) It may have been the king of these "Arabs" that Cambyses had to conciliate before crossing the desert. The term "Arab" in the Assyrian, as in the Bible writings, had a limited application and did not refer to the entire Sinaitic peninsula (*Herodotus*, iii, 5).

22. Sheba—See note on "Arabia," verse 21; Gen. x, 7, 28; 1 Kings x, 2, 10; Isa. lx, 6; Job vi, 19; Jer. vi, 20; Psa. lxxii, 10, 15. In their inscriptions the Sabæans distinguished themselves from the nomadic Arabs. **Raamah**—The tribe is named in Gen. x, 7. Glaser thinks it was located on the Persian Gulf (at Regma); Cornill by a slight change instead of the **merchants** of reads "Havilah" (Gen. ii, 11), which Glaser identifies with a district in central and Northeast Arabia. **Precious stones**—Such as onyx, jasper, rubies, agate, and carnelians. (See also 1 Kings x, 2.)

23. Haran, etc.—Was this a swift glance at far-away districts: Haran (Gen. xi, 31; xxiv, 10; xxix, 4) standing for Mesopotamia; Canneh (Calneh or Calno, Gen. x, 10; Amos, vi, 2; Isa.

thy merchants. **24** These *were* thy merchants in ¹⁴all sorts of *things*, in blue ¹⁵clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. **25** *The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious 'in the midst of the seas.

26 Thy rowers have brought thee into great waters: ²the east wind hath broken thee in the ¹⁶midst of the seas.

27 Thy ^ariches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men

¹⁴ Or, *excellent things*.—¹⁵ Heb. *foldings*.—^a Psa. 48. 7; Isa. 2. 16; 23. 14.—^y Verse 4.—^z Psa. 48. 7.—¹⁶ Heb. *heart*.—^a Prov. 11. 4; verse 34; Rev. 18. 9, etc.—¹⁷ Or, *even with all*.

x, 9), located near Eridu (Eden); Babylonia and Asshur for Assyria? Or were these localities lying near Arabia; Eden being the modern Aden, and Asshur referring, as often in the Old Testament, to the wilderness of Shur; the other places being so far not identified? (Hommel.) Further light is needed. Mez reads, "Haran and the Edenites, Asshur and all the Medes were thy merchants" (Polychrome Bible). **The merchants of Sheba—LXX., they were thy dealers.**

24. All sorts of things—Rather, *fabrics of beauty*. R. V., "choice wares." **Blue clothes**—R. V., "wrappings [bales] of blue." (Compare xxiii, 12.) The description is so vivid as to give the impression that Ezekiel had seen the merchants of Sheba unloading their camels and bringing out their treasures as they arrived at Tyre (Plumptre). Davidson translates **chests** by "treasures," and shows that the term corresponding to **rich apparel** is used by the Assyrians of fabrics woven of different colored materials. In this case the "cords twined and durable" (bound with cords, and made of cedar) would be one of the articles of commerce. (See xvi, 10; xxiii, 6; Esth. i, 6; Josh. vii, 21.) Toy translates "strangely bound skeins."

25. Ships of Tarshish—See note verse 12. **Did sing of thee**—Several versions have "served thee." R. V.,

of war, that *are* in thee, ¹⁷and in all thy company which *is* in the midst of thee, shall fall into the ¹⁸midst of the seas in the day of thy ruin. **28** The ¹⁹suburbs °shall shake at the sound of the cry of thy pilots. **29** And °all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; **30** And shall cause their voice to be heard against thee, and shall cry bitterly, and shall ^dcast up dust upon their heads, they ^eshall wallow themselves in the ashes: **31** And they shall 'make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep

¹⁸ Heb. *heart*.—¹⁹ Or, *waves*.—^b Chap. 26. 15, 18.—^c Rev. 18. 17, etc.—^d Job 2. 12; Rev. 18. 19.—^e Esth. 4. 1, 3; Jer. 6. 26.—^f Jer. 16. 6; 47. 5; Mic. 1. 16.

"were thy caravans." **Glorious—LXX., heavy.** The ship Tyre was laden to the water's edge with treasure.

26, 27. The heavily laden ship is broken by the Euroclydon (Psa. lxxviii, 7; Acts xxvii, 14) "in the heart of the seas" (R. V.), and her crew, her passengers, and all her wares (not "fairs") sink into the sea. **In all thy company**—Omit "in" (LXX.). **Occupiers of thy merchandise**—R. V., margin, "exchangers."

28. The suburbs—Or adjoining coast lands. R. V., margin, "waves."

29–31. All those who have charge of other ships (nations) shall "hiss" in dismay (Davidson, compare 1 Kings ix, 8) and lament over (not "against") her, regretting their loss of trade, and perhaps fearing for themselves a like destruction. For the signs of mourning see vii, 18; Josh. vii, 6; Job ii, 12; Jer. vi, 26; xxv, 34. Professor Morris Jastrow, Jr., has shown that the custom of putting earth or dust upon the head is a very ancient custom among the Semites and is the survival of an act which originally formed part of the burial rites. He reproduces one of the oldest monuments of Babylon in which the corpses of the enemy are seen lying exposed to the vultures, the greatest misfortune that could befall a dead person (compare Appendix, chap. xxxii), while the dead soldiers of the victorious army are arranged in symmetrical rows

for thee with bitterness of heart and bitter wailing. **32** And in their wailing they shall ^etake up a lamentation for thee, and lament over thee, saying, ^oWhat city is like Tyrus, like the destroyed in the midst of the sea? **33** When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. **34** In the time when ^kthou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall. **35** All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. **36** The

merchants among the people shall hiss at thee; ^othou shalt be ²⁰a terror, and ²¹never shalt be any more.

CHAPTER XXVIII.

THE word of the LORD came again unto me, saying, **2** Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is ^alifted up, and ^othou hast said, ^oI am a god, I sit in the seat of God, ^oin the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: **3** Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: **4** With thy wisdom and with thine understanding thou hast gotten thee riches, and hast

^a Chap. 26. 17; verse 2. — ^b Rev. 18. 18. — ^c Rev. 18. 19. — ^d Chap. 26. 19. — ^e Verse 27. — ^f Chap. 26. 15, 26. — ^g Jer. 18. 16. — ^h Chap. 26. 21. — ⁱ Heb. terrors.

²¹ Heb. shalt not be for ever. — ^a Prov. 16. 18; Isa. 2. 12; 1 Tim. 3. 6. — ^b Verse 9. — ^c Acts 12. 22, 23; 2 Thess. 2. 4. — ^d Chap. 27. 3, 4. — ^e Heb. heart. — ^f Isa. 31. 3. — ^g Zech. 9. 2.

beneath a funeral mound of earth. Those who were building the mound (the mourning comrades or relatives) had thrown off all their clothing, excepting a loin girdle of sackcloth, and carried upon their heads their baskets of earth. This custom led in after ages to the tearing or tearing off the garments of the mourners and the placing dust or earth upon their heads. The ashes so often mentioned were probably from the funeral expiatory sacrifice (*Journal of the American Oriental Society*, vol. xx, 1899).

34. In the time when, etc.—R. V., margin, "Now thou art broken."

35. Isles—Rather, as usual, coast.

36. People—Literally, peoples. Shall hiss—Toy translates *are shocked*. Terror—Literally, terrors (xxvi, 21).

CHAPTER XXVIII.

2. Tyrus—Tyre (*rock*), now at the height of its glory, having been already in existence over two thousand years. This island fortress was very proud and very beautiful, and seemed an impregnable Gibraltar. Its lack of drinking water was originally its greatest weakness, as is seen from a record of an Egyptian traveler in the fourteenth century B. C. and from a Tel-el-Amarna tablet, where Abi-milki, the governor,

appeals for help to the Pharaoh, saying that Zimrida the Sidonian had cut off his supplies of wood and water. But evidently this defect had been remedied before the Nebuchadnezzar campaign, which Josephus says lasted thirteen years (*Antiquities of the Jews*, x, 11). The inscriptions mentioned above prove that even then Tyre was celebrated for her vast wealth, as in Isaiah's time she was the city "that giveth crowns" (Isa. xxiii, 8). For history and commerce of Tyre see Jeremiah's *Tyrrus*, Movers's *Phœnicia*, and notes xxvi, 2; xxvii. **I am a god**—So boasted the king of Babylon (Isa. xiv, 13, 14; Dan. iv, 30). The inscriptions prove this statement of the prophet to be a literal truth. (Compare self-deification of the Roman emperors, Acts xii, 21-23.)

3. Wiser than Daniel—Is this an acknowledgment that Eth-baal, "prince" or "king" of Tyre (verses 2, 12), was wiser than Daniel, the wisest and best Hebrew (compare xiv, 14), or is it merely a continuation of the boasting which must now be rebuked? No doubt the latter; for although the Israelites recognized the superiority of Tyrian wisdom in some directions, it was only the Hebrew seer from whom no secret could be hid. (Compare Dan. ii, 21, 28; iv, 9; v, 11, etc.) This

gotten gold and silver into thine treasures: **5** ² By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: **6** Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; **7** Behold, therefore I will bring strangers upon thee, ³ the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. **8** They shall bring thee down to the pit, and thou shalt die the deaths of *them that are slain* in the midst of the seas. **9** Wilt thou yet ⁴ say before him that slayeth thee, I am God? but thou *shalt be* a man, and no God, in the hand of him that

slayeth thee. **10** Thou shalt die the deaths of ⁵ the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 Moreover the word of the Lord came unto me, saying, **12** Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; ⁶ Thou sealest up the sum, full of wisdom, and perfect in beauty. **13** Thou hast been in ⁷ Eden the garden of God; every precious stone *was* thy covering, the ⁸ sardius, topaz, and the diamond, the ⁹ beryl, the onyx, and the jasper, the sapphire, the ¹⁰ emerald, and the carbuncle, and gold: the workmanship of ¹¹ thy tabrets and of thy pipes was prepared in thee in the day that

² Heb. *By the greatness of thy wisdom.* — ³ Psa. 62. 10; Zech. 9. 3. — ⁴ Chap. 30. 11; 31. 12; 32. 12. — ⁵ Verse 2. — ⁶ Or, *woundeth.* — ⁷ Chap. 31. 18; 32. 19, 21, 25, 27.

¹ Chap. 27. 2. — ² Chap. 27. 3; verse 3. — ³ Chap. 31. 8, 9; Gen. 2. 8. — ⁴ Or, *ruby.* — ⁵ Or, *chrysolite.* — ⁶ Or, *chrysoprase.* — ⁷ Chap. 26. 13.

verse does not prove necessarily that the king of Tyre at this date recognized Daniel as the typical Hebrew sage (König, *Einleitung*, p. 385), but it does prove that Ezekiel and his hearers did do this. (See note xiv, 14.)

7. The terrible of the nations—This is a strong name for the Chaldean army, which shall destroy the beautiful works produced by Tyrian wisdom and prove that the prince is not God, but man (xxx, 11; xxxii, 12; Hab. i, 6-10). She is intrenched "in the heart of the seas" (verse 8), but that which she supposes to be her greatest protection shall be her grave.

9, 10. Thou shalt be a man—Literally, *thou art man* (as verse 2). **The deaths of the uncircumcised**—Here, as Dr. Plumptre says, we reach the climax of Hebrew scorn. As the uncircumcised were to the Israelites (1 Sam. xvii, 26; xxxi, 4), so should the king of Tyre, unhonored, unwept, with no outward marks of reverence, be among the great ones of the past who dwell in Hades (xxx, 18; xxxii, 24). If Herodotus is right in saying that the ancient Phœnicians practiced circumcision, it adds a double sting to these words.

12. Thou sealest up the sum—This is a very difficult phrase. It may be rendered, "Thou wast the seal ring of symmetry and the perfection of beauty;"

or, "Thou wast the sealer of symmetry" (Davidson), i. e., impressed symmetry upon all things; or, "Thou settest the seal to thy completeness [perfection]" (Plumptre), i. e., the prince thinks himself to have attained the consummation of all beauty and wisdom. His signet ring represents the measure and power of the world. (Compare Orelli.)

13. The king of Tyre seems to dwell in a paradise equal to that in which Adam was placed, and to wear jewels equal to those upon the breast of the high priest (Exod. xxviii). Toy makes the list of precious stones as follows: "ruby, topaz, and jasper, *tarshish* stone, onyx, and beryl, sapphire, carbuncle, and emerald." **Tabrets . . . pipes**—Possibly, *settings, ouches*, referring to the good workmanship of the jewels mentioned above. Perrot and Chipiez think the word translated "tabrets" and "pipes" to be technical terms for the wheels (drums) on which the lapidaries polished their stones and the drills with which they pierced them. Many jewels finely cut have been discovered in Phœnicia, among these a sardonyx seal ring of Abibal, the father of Hiram, king of Tyre (*Phœnicia and Cyprus*, i, 231, 241). If the A. V. and R. V. are correct these are the jeweled musical instruments used at the king's coronation in the day when he

thou wast created. **14** Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. **15** Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. **16** By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O

covering cherub, from the midst of the stones of fire. **17** Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. **18** Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that be-

¶ See Exod. 25. 20; verse 16. — Chap. 20. 40.

† Verse 14. — Verses 2, 5.

was created king (xxvi, 13; Isa. v, 12; Dan. iii, 5).

14. The anointed cherub—The prince stood in Eden as divinely appointed guard and protector of the treasures of the garden, and as the highest possible form of life (i, 10, and note x, 1-16; Gen. iii, 24; Exod. xxv, 20). Some scholars read, "the far covering cherub." The Polychrome Bible, followed by Bertholet, reads (as LXX.), "with the cherub." **The holy mountain**—The Tyrian Olympus, the throne of deity filled with treasures which all nations have thought of as close to the primeval home of the race. (See Isa. xiv, 13, 14; compare Warren's *Paradise Found*.) The Tyrian ruler seems to stand on the navel of the world and to occupy the highest seat of the gods. There was no mountain in the Hebrew paradise, but Ezekiel, "in addressing himself to the heathen, speaks in a way which they can understand" (Orelli). Mount Zion and the sacred mountains in every religion were only symbolical of the universal "Mount of El," so the altar of Ezekiel's ideal temple was called by the Babylonian name, *Aralu*, "mountain of countries" (xliii, 15, 16), as a symbol in miniature of the terrestrial Arula, "Mount Zion" (*Jeremias*, p. 122). **Stones of fire**—"Precious stones"—Brown's *Hebrew and English Lexicon*. These were supposed by the Babylonians and others to be in abundance on the Mount of the Gods. It must be remembered also that every jewel among the Egyptians, and presumably among the Babylonians, had a

symbolic meaning. For example, the Egyptians called the sapphire and lapis lazuli *Dor-neken*, "Preserving from danger," and one burial inscription reads, "I kept myself far from quartz and always chose the emerald" (Brugsch, *Steinschrift und Bibelwort*, pp. 324, 329). Even these magical protecting jewels could not save the Tyrian prince.

16. Will cast . . . will destroy—Rather, *have cast . . . have destroyed*. So in verses 17 and 18 the verbs are in the past tense. These words were spoken from the standpoint of prophecy fulfilled. Some scholars amend so as to read, "and the cherub hath destroyed thee."

17. Corrupted—Rather, *put to naught* (Kautzsch), or *stified* (Mitchel) (Amos i, 11). That is, his wisdom has been lost or lessened because of the glory which made him vain. Ezekiel only inveighed against the intellectual conceit, the æsthetic culture, and the commercial greatness of the Tyrian prince, because of his irreligious spirit and sacrilegious assumption (*vs.* Bertholet). Yet ancient Judaism was opposed to the mercantile spirit. On the influence of successful commerce on the religious life see *Expositor's Bible*.

18. Defiled—Rather, *profaned*. **Sanctuaries**—Perhaps, *sanctity*, with Cornill, Toy, etc. **A fire from the midst of thee**—Only by internal treachery could Alexander the Great capture the city. Tyre, by her own iniquities, had kindled the flame which would consume her. (Compare xix, 14.)

hold thee. **19** All they that know thee among the people shall be astonished at thee: 'thou shalt be 'a terror, and never shalt thou be any more.

20 Again the word of the LORD came unto me, saying, **21** Son of man, "set thy face 'against Zidon, and prophesy against it, **22** And say, Thus saith the Lord God; "Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and 'they shall know that I am the LORD, when I shall have executed judgments in her, and shall be 'sanctified in her. **23** 'For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

24 And there shall be no more 'a pricking brier unto the house of Israel,

* Chap. 26. 21; 27. 36. — ' Heb. *terrors*. —
" Chap. 6. 2; 25. 2; 29. 2. — v Isa. 23. 4, 12; Jer. 25.
22; 27. 3; chap. 32. 30. — w Exod. 14. 4, 17; chap.
39. 13. — x Psa. 9. 16. — y Chap. 20. 41; 36. 23;
verse 25. — z Chap. 38. 22.

19. A terror—Compare xxvi, 21.

21. Zidon—Or, *Sidon*. The oldest, and for many millenniums the leading Phœnician city. A document written cir. 1400 B. C. proves, however, that even at that early date Tyre had dared to lift her hand, though as yet ineffectually, even with Egypt's assistance, against the mother city. So high did Zidon stand above all the other cities of the coast that Sidonian is the general name for Phœnician in the early Old Testament history (Judg. xviii, 7, 28; Deut. iii, 9; 1 Kings xvi, 31). In David and Solomon's day, and even earlier (from 1100 B. C.), Tyre appears as the greater city, and although Sennacherib sought in every way to strengthen Sidon as a rival to Tyre, which he wished to subjugate (701 B. C.), it was so completely destroyed by Esarhaddon (678 B. C.) that it disappears entirely even from the list of towns tributary to Assyria, giving place to the new city of Esarhaddonburg, erected on or near its site (*McCurdy*, ii, 341). At the time this prophecy was written it had evidently recovered sufficiently to deserve a passing notice (xxvii, 8; Joel iii, 4; Jer. xxv, 22; xxvii, 3; Zech. ix, 2).

22. Be glorified . . . be sanctified—

nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. **25** Thus saith the Lord God; When I shall have "gathered the house of Israel from the people among whom they are scattered, and shall be "sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. **26** And they shall "dwell "safely therein, and shall "build houses, and "plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that "despise them round about them; and they shall know that I am the Lord their God.

CHAPTER XXIX.

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me,

* Num. 33. 55; Josh. 23. 13. — b Isa. 11. 12; chap. 11. 17; 20. 41; 34. 13; 37. 21. — c Verse 22. — d Jer. 23. 6; chap. 38. 28. — e Or, *with confidence*. — f Isa. 65. 21; Amos 9. 14. — g Jer. 31. 5. — h Or, *spoil*.

Jehovah is glorified and sanctified when his divine power and holiness are acknowledged by a righteous nation or manifested in a nation's destruction because of its sins (xxxviii, 16; xxxix, 13).

23. Be judged—R. V., "fall." (See on "pestilence and blood," v, 12; xiv, 19.)

24. A pricking brier—Rather, *fretting thorn* (ii, 6; Lev. xiii, 51; compare Num. xxxiii, 55).

25. People—Literally, *peoples*. **Shall be sanctified**—Literally, *have shown myself holy*. (See also verse 22.) **My servant Jacob**—Used for Israel (xx, 5; xxviii, 25; xxxvii, 25).

26. Shall build houses—Very like xxxvi, 28; Jer. xxiii, 6. These chastisements of the heathen, following Israel's chastisement and to be followed by the restoration of repentant Israel, will make Jehovah known as the true God throughout the earth.

AGAINST EGYPT, CHAPS. xxix-xxxii.

CHAPTER XXIX.

In the tenth year—See note i, 3. This is the year 589 B. C., when Jerusalem, though besieged, is trusting for help to "the broken reed," Hophra,

saying, ■ Son of man, *set thy face against Pharaoh king of Egypt, and prophesy against him, and *against all Egypt: 3 Speak, and say, Thus saith the Lord God; ° Behold, I am against thee, Pharaoh king of Egypt, the great ° dragon that lieth in the midst of his rivers, ° which hath said, My river is mine own, and I have made it for myself. 4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. 5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; ° thou shalt not be brought together, nor gathered: ° I have given thee for meat to the beasts

a Chap. 28. 21.—b Isa. 19. 1; Jer. 25. 19; 46. 2, 25.—c Jer. 44. 30; chap. 28. 22; verse 10.—d Psa. 74. 13, 14; Isa. 27. 1; 51. 9; chap. 32. 2.—e See chap. 28. 2.—f Isa. 37. 29; chap. 38. 4.—g Heb. *face of the field*.

who as Pharaoh impersonates Egypt (verse 6; xvii, 11–18; Isa. xxxvi; Jer. xlv, 30).

3. **Great dragon**—In the Chinese *Book of Changes* the dragon is the symbol of the sage and the king (Edkins, *Ancient Symbolism*, p. 9). The dragon of the rivers (or, Nile canals, Exod. vii, 17–24) must be the crocodile, which, even to this day is called Pharaoh by the fellaheen. (Compare Job xli, 13; Isa. xxvii, 1.) **My river is mine own, and I have made it**—The canals of Egypt are still called “rivers” by the Egyptians. A great canal between the Mediterranean and the Red Sea had been projected from ancient times and had been almost completed a generation earlier than this. (See author’s *Ancient Egypt*, p. 86.) This verse may refer to some such great enterprise of Hophra’s, or it may refer to the whole network of irrigating streams considered as a unit. Herodotus, writing of this same king, says (ii, 169) that he “believed there was not a god who could cast him down from his eminence,” so firmly was he established in his kingdom.

4. **I will put hooks in thy jaws**—So the crocodile was sometimes caught (*Herodotus*, ii, 70). The fish which

of the field and to the fowls of the heaven. ■ And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. 7 ° When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. ■ And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it. 10 Behold, therefore I am against thee, and against thy rivers, ° and I will make the land of Egypt utterly waste and desolate,

* Jer. 8. 2; 16. 4; 25. 33.—b Jer. 7. 33; 34. 20.—c 2 Kings 18. 21; Isa. 36. 6.—d Jer. 37. 5, 7, 11; chap. 17. 17.—e chap. 14. 17; 32. 11–13.—f Chap. 30. 12.—g Heb. *wastes of waste*.

stick to his scales represent the Egyptian population and dependencies—such as Gaza and Jerusalem and other towns which had foolishly trusted to the Pharaoh for help against the Assyrians.

5. **Thou shalt not be brought together**—The decayed and broken carcass should not have an honored burial, but should be left to the jackals and vultures (xxxix, 17).

7. **Took, etc.**—All verbs in present tense. **By thy**—Rather, *with thee*. **Shoulder**—LXX., *hand* (Isa. xxvi, 6). **To be at a stand**—Rather, R. V., margin, “to shake.” (Compare xxi, 6.) The thing which they grasp for help tears the hand which clasps it, and when they try to lean upon it it breaks and makes their hips to totter (Kautzsch).

8. **I will bring a sword**—It is Jehovah’s sword, even though Nebuchadnezzar holds it.

10. **From the tower of Syene**—Rather, as margin of A. V., “from Migdol to Syene” (*Sunnu*). Migdol (xxx, 6; Exod. xiv, 2; Num. xxxiii, 7; Jer. xlv, 1; xlvii, 14) was near to the ancient Pelusium (*Tel Farama*), and was the great frontier city and recognized north boundary of Egypt

³ from the tower of ⁴ Syene even unto the border of Ethiopia. **11** No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. **12** And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

³ Or, from *Migdol to Syene*, Exod. 14. 2; Jer. 44. 1. — ⁴ Chap. 30. 6. — ⁴ Heb. *Seveneh*. — ⁵ Chap. 32. 13.

in the time of Ezekiel and Herodotus. This fort (Magdolon) guarded the point where the great Syrian highways crossed the canal of Sesostriis—the shortest route to Syria. (See F. Ll. Griffith, *Qantarah*, pp. 100–103.) Syene (Assouan) was the southernmost town of Upper Egypt, lying on the border of Nubia. The expression took in all Egypt, just as “from Dan to Beersheba” meant all Palestine. (See Maspero, *Recueil de Travaux en Phil. et Arch.*, 1892.)

11. Neither shall it be inhabited forty years—This prophecy was never literally fulfilled. It is a poetic description of the results of a campaign which laid waste the country and interrupted the traffic. (Compare iv, 6; xxxii, 13.) The forty years is a symbolic number. (See introduction to chapter xl, and general Introduction, VIII.) No one doubts that Egypt was in trouble at this very time. The brave General Nes-Hor tells us on his funeral statue how the “Aamu [Asiatics] and all the wretched Northerners from the land of Sati [Mesopotamia] wasted and plundered” the country as far as Nubia, ravaging the temple at Elephantine, etc. The fact that Nes-Hor claims to have driven back the invaders before they plundered Nubia proves that they had at least reached Syene. (See note verse 10.) It is more probable that the Aamu, being satisfied with their booty, or being overcome with the heat, returned of their own accord. The Egyptians claimed victories under such circumstances (Wiedemann, *Zeits. für Aeg. Sprach*, 1878;

13 Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: **14** And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. **15** It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the na-

¹ Chap. 30. 7, 25. — ⁴ Isa. 19. 23; Jer. 46. 26. — ⁵ Or, *birth*. — ⁶ Heb. *low*. — ⁷ Chap. 17. 6, 14.

Maspero and Brugsch, *Zeits.*, 1884; *Expositor*, x; Tiele, *Geschichte*; Kuenen, *Onderzoek*).

12. I will scatter the Egyptians among the nations—Every oriental conqueror took back with him strings of captives and gave them as slaves to his soldiers and allies; but certainly there was no wholesale deportation of the people, as in the case of Israel and Judah. (Compare xii, 15.)

14. I will bring again the captivity—That is, after the necessary and complete period of chastisement symbolically represented by forty years has passed, the captives shall be brought back again to their own land. It is a curious thing that a cylinder of Cyrus, now in the British Museum, declares that he permitted his captives of “all lands” to return from Babylon to their own homes. **Pathros**—The Pharaohs from earliest times wore a double crown, as rulers of “two lands.” Pathros (Assyrian, *Paturissu*), the “land of the south” (Isa. xi, 11), was Upper Egypt. **Habitation**—R. V., “birth.”

15. The basest of the kingdoms—Compare xvii, 14. Egypt never recovered from the conquest of Nebuchadnezzar. She was easily conquered by the Persians, fell a prey to the Greeks, was tossed about by the Romans, and has never, even to this day, had an independent native ruler on the throne. Never again should Egypt be “the confidence of the house of Israel” (verse 16; compare Isa. xxx, 2, 3; xxxvi, 4, 6; 2 Kings xxiii, 35; xvii, 4).

tions. **16** And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying, **18** Son of man, "Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every

shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: **19** Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her prey; and it shall be the wages for his army. **20** I have given him the land of Egypt for his labor where-with he served against it, because they wrought for me, saith the Lord God.

* Isa. 30. 2, 3; 36. 4, 6. —† Heb. 10. 3, 17. —
 * Jer. 27. 6; chap. 26. 7, 8.

* Heb. *spoil her spoil, and prey her prey* —
 * Or, for his hire. — Jer. 25. 9.

16. Bringeth their iniquity to remembrance—When Israel looked to Pharaoh instead of to Jehovah for help, it made the national wickedness more conspicuous than the national danger, and instead of helping, as he otherwise would have done, Jehovah chastised. (Compare xxi, 23, 24.)

17-20. This is the latest of Ezekiel's prophecies (572-570 B. C.), and must have been inserted here in order to be in close connection with the original prophecy concerning Nebuchadnezzar's siege of Tyre and invasion of Egypt. The revelation from Jehovah comes on New Year's Day, when the Babylonians were celebrating the glory of Bel. (See New Year's Hymns, *Hobbert Lectures*, Sayce, p. 81.) If this is an acknowledgment, without a word of protest or explanation, that the prophecy had failed in fulfillment, as many critics claim, then indeed we might say with truth of Ezekiel, "a greater than Jonas is here." (See Jonah iv.) The fact of both passages being published "proves that in Ezekiel's thought there was no inconsistency between the prophecy and the result" (Gautier). But it is now proved by a little fragment of Nebuchadnezzar's annals, the only one so far discovered, that in the thirty-seventh year of his reign, which is the date required, he did invade Egypt and carry off rich booty, and by an Egyptian monument it is also proved that very near this same time, 568 B. C., certain Asiatics did fight against Egypt and plundered the country, even to Syene and Elephantine. (See note verse 11 and our

Introduction, "V. Alleged Historical Mistakes.") That he did not get the "wages" he expected from the capture of Tyre may be due either to the fact that the royal treasures were shipped away before the capture of the city (Jerome), or that for some reason he did not pillage the city, if indeed the city did not capitulate in order to be spared the very destruction which had been prophesied. (See verses 10, 11; xxvi; xxviii, 17-19.) It must indeed be remembered that the prophet saw in a vision not only the immediate but the remote future, and that even in the predictions of that prophet who was greater than Moses or Ezekiel these are sometimes fused into one picture. The prophets dealt with principles, and saw the real and necessary outcome of small sins and seemingly slight defects as their contemporaries could not and as we do not. Ezekiel saw that this was the beginning of the end with both Tyre and Egypt; thereafter they were servants of Babylon. (See Matt. xxiv.) Even Toy acknowledges that "the prophetic picture of its future is substantially correct." **Every shoulder was peeled**—Rubbed bare. Ancient authors state that Nebuchadnezzar attempted to reach the island city by filling up the strait between it and the mainland. Alexander the Great did the same thing in his siege of Tyre. Even to this day it is almost impossible to get orientals to use wheelbarrows, and if they are forced to use them they will carry them on their heads. The "peeled shoulders"

21 In that day *will I cause the horn of the house of Israel to bud forth, and I will give thee *the opening of the mouth in the midst of them; and they shall know that I am the LORD.

CHAPTER XXX.

THE word of the LORD came again unto me, saying, **2** Son of man, prophesy and say, Thus saith the Lord God; ^aHowl ye, Woe worth the day!

* Psa. 132. 17. — * Chap. 24. 27; Psa. 51. 15; Luke 21. 15; Col. 4. 3, 4. — ^a Isa. 13. 6. — ^b Chap. 7. 12; Joel 2. 1; Zeph. 1. 7.

and "heads made bald" must be a graphic detail alluding to the navy work of carrying loads of stones and earth for the above enterprise (Skinner), or else to the rasping of the soldiers' armor during the long siege. Arabic poets refer to the baldness of soldiers caused by their headpieces (Davidson). **For his labor wherewith he served against it**—R. V., "as his recompense for which he served." **They wrought for me**—Compare Jer. xxv, 9. All unknowingly these Babylonian soldiers had been doing Jehovah's will.

21. The horn of the house of Israel to bud—R. V., "an horn to bud forth unto the house of Israel." The horn is the symbol of power (Psa. cxxxii, 17; Lam. ii, 3). Israel's power, which had seemed utterly broken, is to spring up again, and when the people shall see this verification of prophecy they will be glad to have Ezekiel again open his mouth and teach. (Compare xxiv, 27.)

CHAPTER XXX.

2. Woe worth the day—That is, *Woe be to the day*. This is not satire; it is real lamentation. There is no nation or people without a heavenly Father's love and watch care. Just as Jehovah brought up Israel out of the land of Egypt, so did he bring up "the Philistines from Caphtor, and the Syrians from Kir" (Amos ix, 7; see also Psa. lxxvii).

3. The day of the Lord is near—The day when accounts shall be settled and punishment or reward meted out to the nations; a day of darkness to the

3 For ^bthe day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen. **4** And the sword shall come upon Egypt, and great ¹pain shall be in Ethiopia, when the slain shall fall in Egypt, and they ^cshall take away her multitude, and ^dher foundations shall be broken down. **5** Ethiopia, and ²Libya, and Lydia, and ^eall the mingled people, and Chub, and the ³men of the land that is in league, shall fall with them by the

¹ Or, *fear*. — ^c Chap. 29. 19. — ^d Jer. 50. 15. — ² Heb. *Phut*, chap. 27. 10. — ^e Jer. 25. 20, 24. — ³ Heb. *children*.

wicked and rebellious, a day of triumph to the righteous (vii, 7; Amos v, 8; Jer. xxvii). One of these times of divine settlement seemed near, and was near. (Compare Isa. ii, iii, xiii; Joel ii, 1, 12.)

4. Multitude—See xxix, 19. **Her foundations shall be broken down**—The national power of Egypt was as strong as her temple walls, but both should feel the shock of invasion.

5. Ethiopia, and Libya, and Lydia—R. V., "Ethiopia [or, Cush], and Put, and Lud." (See notes xxvii, 10; compare xxxviii, 5.) LXX. reads "Persia" for Ethiopia, but Ethiopia about this time had especial prominence in the world's annals. The Assyrian monarch conquered Tirhakah of Egypt (about 671 B. C.), and called him on a stele of Senjerli "king of Ethiopia" (*Kuss*), and represented him on the tablet as a little negro with curly hair (*B. and O. Record*, July, 1891). **Mingled people**—It is not known to what people this refers (compare Jer. xxv, 24), if indeed it does not refer to the mercenaries and allies in Hophra's army. **Chub**—R. V., "Cub." Naville compares with the Egyptian *Keneb*, the name for the Ethiopians and negroes; Brugsch with *Qeb*, *Qabt* (Coptos); Smend reads *Lub*, with LXX., that is, "Libyans" (compare Nah. iii, 9; 2 Chron. xvi, 8), which is the most probable, with present knowledge. **Men of the land that is in league**—Literally, *the children of the land of the covenant*, but probably not referring here to the Israelites. Toy reads "Cherethites." (Compare xxv, 16.) One version reads "Cretans." (Compare the *khah-iri*, O. T.

sword. **6** Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: ⁴ from the tower of Syene shall they fall in it by the sword, saith the Lord God. **7** ⁵ And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. **8** And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be ⁵ destroyed. **9** In that day ⁶ shall messengers go forth from me in ships to make the careless Ethiopians afraid, and ⁷ great pain shall come upon them, as in the day of Egypt: for lo, it cometh. **10** Thus saith the Lord God; ⁸ I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. **11** He and his people with him, the terrible of the nations, shall be brought

to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. **12** And ⁹ I will make the rivers ⁶ dry, and ¹⁰ sell the land into the hand of the wicked: and I will make the land waste, and ¹¹ all that is therein, by the hand of strangers: I the LORD have spoken it. **13** Thus saith the Lord God; I will also ¹² destroy the idols, and I will cause ¹³ their images to cease out of Noph; ¹⁴ and there shall be no more a prince of the land of Egypt: ¹⁵ and I will put a fear in the land of Egypt. **14** And I will make ¹⁶ Pathros desolate, and will set fire in ¹⁷ Zoan, and will execute judgments in No. **15** And I will pour my fury upon ¹⁸ Sin, the strength of Egypt; and ¹⁹ I will cut off the multitude of No. **16** And I will ²⁰ set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have

⁴ Or, from Migdol to Syene. — ¹ Chap. 29. 10. — ⁵ Chap. 29. 12. — ⁶ Heb. broken. — ⁷ Isa. 18. 1, 2. — ⁸ 1 Thess. 5. 3. — ⁹ Chap. 29. 19. — ¹⁰ Chap. 28. 7. — ¹¹ Isa. 19. 5, 6. — ¹² Heb. drought. — ¹³ Isa. 19. 4.

¹⁴ Heb. the fullness thereof. — ¹⁵ Isa. 19. 4; Jer. 43. 12; 46. 25; Zech. 13. 2. — ¹⁶ Zech. 10. 11. — ¹⁷ Isa. 19. 16. — ¹⁸ Chap. 29. 14. — ¹⁹ Psa. 78. 12, 43. — ²⁰ Or, Tanis. — ²¹ Nah. 3. 8-10. — ²² Or, Pelusium. — ²³ Jer. 46. 25. — ²⁴ Verse 8.

"confederates," mentioned in the Tel-el-Amarna tablets.)

6. From the tower of Syene—Heb., from Migdol to Syene. (See note xxix, 10.)

9. From me in ships—LXX. and Peshito, *in haste*; R. V., "from before me in ships." (Compare Isa. xviii, 2.) **As in the day**—Omit "as." The Ethiopians fear that Nebuchadnezzar will not stop at Syene, but will press on into their country (notes xxix, 10, 11).

10, 11. Compare xxviii, xxix.

12. Rivers dry—The Nile canals (note xxix, 3; compare Isa. xix, 5, 6).

13. Images—Heb., *no-gods*. By the omission of one syllable the LXX. reads, "great ones."

Noph—LXX., *Memphis*, as Hos. ix, 6; "Moph" (Assyrian, *Mi-im-pi*). Memphis, the splendid capital of the ancient empire, is to-day no more than a dust heap connected with the most magnificent cemetery on earth.

14. Pathros—See note on xxix, 14. **Zoan** (Num. xiii, 22; Isa. xix, 11)—*Tanis* (modern *San*). This city commanded the northern highway to Syria, and was a royal city (probably the Raamses of the Bible, Exod. i, 11; com-

pare Psa. lxxviii, 43) filled with monuments which even yet remain covered with inscriptions in which the kings call themselves "givers of all stability" . . . "reducing every foreign land to nonexistence" (*Egyptian Exploration Fund, Second and Fourth Memoirs*). **No**—No *Amon* (Nah. iii, 8) was Thebes (Jer. xlvi, 25). Hundreds of the mighty pillars of Thebes can be seen to-day lying in ruins, as if smitten by the fist of the Almighty. Professor R. S. Poole justly says that "nowhere else in Egypt has the solid masonry of the temples been thus destroyed."

15. Sin—Supposed to be Pelusium. The Egyptian name for Pelusium has not yet been found, but the meaning of Sin in Hebrew corresponds exactly to that of Pelusium in Greek. This city guarded the northern entrance into Egypt. To-day its site is marked by yellow sand and a poisonous swamp. **Multitude of No**—In Heb. (almost) *Amon No*. (Compare verse 14.)

16. Distresses daily—R. V., "adversaries in the daytime." It should become so feeble that there would be no need of a conspiracy or night surprise.

distresses daily. **17** The young men of ¹⁰ Aven and of ¹¹ Pi-beseth shall fall by the sword: and these cities shall go into captivity. **18** * At Tehaphnehes also the day shall be ¹² darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. **19** Thus * will I execute judgments in Egypt: and they shall know that I am the LORD.

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, say-

¹⁰ Or, *Heliopolis*.—¹¹ Or, *Pubastum*.—* Jer. 2. 16.—¹² Or, *restrained*.

17. Aven and of Pi-beseth—The Greek, Latin, and Coptic correctly translate “on [Heliopolis] and Bubastis.” Heliopolis (“city of the sun,” Jer. xliii, 18) was one of the most renowned and holy cities of ancient Egypt. There the king “washed his face” before the sun-god centuries before Joseph married the daughter of the priest (Gen. xli, 45). The spot is still called “sun fountain,” but even the ruins of this celebrated city have disappeared, with the single exception of one lonely obelisk. Pi-beseth (Egyptian, *Pi-beset*, “house of Beset”) was undoubtedly Bubastis (now *Tel Bast*). There is probably a word play here between *Beseth* and the familiar *Bo-sheth* (shame) which was the Hebrew nickname for Baal (Jer. xi, 18; 2 Sam. xi, 21). The worship of Bast greatly resembled that of Baal. The city was the “key to the Delta,” protecting as it did the road used by all Syrian invaders. It was a magnificent city, one of the eight selected for mention by Pomponius Mela among twenty thousand said to have existed in the days of King Amasis—who was a contemporary of Ezekiel. The great temple which Herodotus described at length is now a mere heap of bricks. Naville has thoroughly explored the ruins. (See *Egyptian Exploration Fund, Eighth Memoir*.)

18. Tehaphnehes—LXX., *Tapne* (Daphnae). Modern name, *Tel Deppen-nuch*. This was another fortress which had guarded the great highway into

ing, **21** Son of man, I have * broken the arm of Pharaoh king of Egypt; and lo, * it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. **22** Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will * break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. **23** ^b And I will scatter the Egyptians among the nations, and will disperse them through the countries. **24** And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's

* Psa. 149. 7; Rom. 2. 5.—* Jer. 48. 25.—* Jer. 46. 11.—^a Psa. 37. 17.—^b Verse 26; chap. 29. 12.

Syria from Solomon's day or earlier. In Ezekiel's era it was occupied largely by Greek mercenaries. It was naturally to this frontier city that Jeremiah and other Hebrews fled (Jer. xliii, 5-11). Nebuchadnezzar's invasion of Egypt may have been largely due to Egypt's favorable reception of these refugees. Dr. Petrie has found the old Greek camp and fort, and uncovered the brickwork where Nebuchadnezzar spread his royal pavilion (*Egyptian Exploration Fund, Fourth Memoir*). The largest building in the ruins is still called by the Arabs “the palace of the Jew's daughter.” **The yokes of Egypt**—LXX. and Vulgate translate *scepters*. If yokes is the correct reading, it cannot mean that the yokes that bind Egypt are broken (compare xxxiv, 27), but the yokes which Egypt has heretofore placed upon others. (For the symbolic “darkness” see verse 3; xxxii, 7; Amos v, 29; Joel ii, 2; iii, 15.)

21. I have broken the arm of Pharaoh—The loss by Hophra of his dependencies, because of the failure of his attempt to resist the Chaldeans (Jer. xxxiv, 21; xxxvii, 5) is compared to a fractured arm. (See xxxi, 17.) This loss of power will never be regained. He will not even have time to apply healing medicines and to put a splint (roller) upon it before Jehovah, in the person of Nebuchadnezzar, shall be upon him to break the other arm also (verse 22).

24. I will strengthen the arms of the king of Babylon—Nebuchadnezzar

arms, and he shall groan before him with the groanings of a deadly wounded man. **25** But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and ^c they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. **26** ^a And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

CHAPTER XXXI.

AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying, **2** Son of man, speak unto Pharaoh king of Egypt, and to his multitude; ^a Whom art thou like in thy greatness? **3** ^b Behold, the Assyrian *was* a cedar in Lebanon ¹ with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. **4** ^c The waters ² made him great, the deep ³ set him up on high with her rivers running round about his plants, and sent out her ⁴ little rivers unto all the trees of

the field. **5** Therefore ^a his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ⁵ when he shot forth. **6** All the ^c fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. **7** Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. **8** The cedars in the ¹ garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; not any tree in the garden of God was like unto him in his beauty. **9** I have made him fair by the multitude of his branches; so that all the trees of Eden, that *were* in the garden of God, envied him.

10 Therefore thus saith the Lord God; ^a Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and ^b his heart is lifted up in his height; **11** I have therefore delivered him into the hand of the mighty one of the heathen; ⁶ he shall surely ¹ deal with

^c Psa. 9. 16. — ^d Verse 23; chap. 29. 12. — ^a Verse 18. — ^b Dan. 4. 10. — ¹ Heb. *fair of branches*. — ^c Jer. 51. 38. — ² Or, *nourished*. — ³ Or, *brought him up*. — ⁴ Or, *conduits*. — ^d Dan.

4. 11. — ⁵ Or, *when it sent them forth*. — ^a Chap. 17. 23; Dan. 4. 12. — ¹ Gen. 2. 8; 13. 10; chap. 28. 13. — ^b Matt. 23. 12. — ^c Dan. 5. 20. — ⁶ Heb. *in doing he shall do unto him*. — ^d James 2. 13.

is unknowingly working out the will of Jehovah, and it is because of Jehovah's help that he shall see the Pharaoh groaning and dying at his feet, while his people are carried away captive into far countries by the victor (verses 23, 26; notes xxix, 11, 12, and xxviii, 22).

CHAPTER XXXI.

1. Eleventh year, in the third month — According to our reckoning this would be June, 586; about two months before the fall of Jerusalem.

3. The Assyrian — The Hebrew text and all versions read as A. V.; in which case Egypt would be compared to Assyria, a country as great as itself, yet now crushed by Nebuchadnezzar. One species of cedar was, however, called *Tasshur*, and if this is referred to here we could translate, "Behold, there was a cedar on Lebanon." **Shroud** — This refers to the thick foliage. The word is usually rendered forest. **Thick**

boughs — Rather, as R. V., margin, "clouds;" also in verses 10, 14.

4. R. V., "The waters nourished him, the deep made him to grow: her rivers ran round about her plantation; and she sent out her channels," etc. This could be said more naturally of Egypt than of any other country. (See note verse 3.) The Nile and its canal created Egypt and made it great.

6. Compare Dan. iv, 12. This was as true of Egypt as of Assyria. The beasts and fowls (all the people of the earth) looked to it for protection.

8, 9. This was the greatest of all trees, its twigs being greater than fir trees (or, *cypress*; compare xxvii, 5), and its great branches reaching farther than the chestnut (or, "plane," LXX.; Gen. xxx, 37). For **garden of God** and **Eden** see xxviii, 13.

11. I have therefore delivered — R. V., "I will even deliver." **Heathen** — R. V., "nations." Because of unholy

him: I have driven him out for his wickedness. **12** And strangers, "the terrible of the nations, have cut him off, and have left him: 'upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. **13** ^m Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: **14** To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ⁷ stand up in their height, all that drink water: for "they are all delivered unto death, "to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. **15** Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the

great waters were stayed: and I caused Lebanon "to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to "shake at the sound of his fall, when I "cast him down to hell with them that descend into the pit: and "all the trees of Eden, the choice and best of Lebanon, all that drink water, "shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto *them that be slain with the sword*; and *they that were his arm, that dwelt under his shadow in the midst of the heathen*.

18 "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: "thou shalt lie in the midst of the uncircumcised with *them that be slain by the sword*. This is Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXII.
AND it came to pass in the twelfth

^k Chap. 28. 7. — ^l Chap. 32. 5; 35. 8. — ^m Isa. 13. 6; chap. 32. 4. — ⁿ Or, *stand upon themselves for their height*. — ^o Psa. 82. 7. — ^p Chap. 32. 18.

^q Heb. *to be black*. — ^r Chap. 26. 15. — ^s Isa. 14. 15. — ^t Isa. 14. 8. — ^u Chap. 32. 31. — ^v Lam. 4. 20. — ^w Verse 2; chap. 32. 19. — ^x Chap. 28. 10; 32. 19, 21, 24, etc.

pride Egypt will fall before Nebuchadnezzar, as he in turn, for the same reason, must hereafter fall (Dan. iv).

12. Compare verse 6; xxviii, 7; xxx, 11. The people who once humbly dwelt under its branches have now left the shadowless trunk and broken limbs or else walk over them without honor or fear (verse 13).

14. Neither their trees — Rather, R. V., "nor that their mighty ones." All of these majestic trees **that drink water**—these proud kingdoms of men—are soon to fall to the earth and drop into "Sheol." (Compare xxxii, 17–32.) Their princes have claimed to be divine (xxviii, 2, 9; xxix, 3) and their kingdoms have seemed divine creations, gardens of Eden, but they shall die like men and go down to the realms of dust.

15. The grave—The proper word (as also for "hell" in verses 16 and 17) is Sheol, the place of the dead. (See note xxxii, 18.) A pall of darkness is spread over the canals, the river, and the sea. All nature, that had rejoiced at its birth and coronation (verse 4), takes

part in the funeral of this dead kingdom. (Compare xxxii, 10.)

16. The living nations mourn because they fear a like destruction (note xxvi, 15, 16), while the dead monarchies, which once comforted themselves in earthly paradises, now in the cold, shadowy, monotonous existence of Sheol "comfort themselves" that they can welcome another kingdom to their midst. (Compare xxxii, 17, etc.; Isa. xiv, 4, etc.). **Eden . . . Lebanon**—The trees of Lebanon were so majestic that they could be called Edenic.

17. They that were his arm—See note xxx, 21.

18. This is Pharaoh—The great prince, who was so great that he could be compared to no other, shall yet sink into the common pit with all the uncircumcised peoples (xxviii, 10) whom the Egyptians scorned. This is Pharaoh!

CHAPTER XXXII.

1. Twelfth year—This is March, 584 B. C., a little more than a year and a half after Jerusalem's ruin had been

year, in the twelfth month, in the first day of the month, *that* the word of the LORD came unto me, saying, **2** Son of man, ^atake up a lamentation for Pharaoh king of Egypt, and say unto him, ^bThou art like a young lion of the nations, ^cand thou art as a ^dwhale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and ^efouledst their rivers. **3** Thus saith the Lord God; I will therefore ^fspread out my net over thee with a company of many people; and they shall bring thee up in my net. **4** Then ^gwill I leave thee upon the land, I will cast thee forth upon the open field, and ^hwill cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. **5** And I will lay thy flesh ⁱupon the mountains, and fill the valleys with thy height. **6** I will also water with thy blood ^jthe land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee. **7** And

^a Chap. 27. 2: verse 16. — ^b Chap. 19. 8, 6: 38. 13. — ^c Chap. 29. 3. — ^d Or, *dragon*. — ^e Chap. 34. 18. — ^f Chap. 12. 13; 17. 20: Hos. 7. 12. — ^g Chap. 29. 5. — ^h Chap. 31. 13. — ⁱ Chap. 31. 12. — ^j Or, *the land of thy swimming*. — ^k Or, *extinguish*.

accomplished. The fall of the holy city has caused him to hear the sound of the falling empires which were her destruction.

2. R. V., "Thou wast likened unto a young lion . . . yet art thou as a dragon." Pharaoh had thought himself to be the king of beasts, able to roam for prey in far-off countries; but he was in reality only a crocodile, confined to his own Nile stream. This was peculiarly cutting, since the Pharaoh loved to call himself "ruler of all lands," and yet often in his inscriptions likened himself to a crocodile. (See also note xxix, 3.) **Camest forth with thy rivers** — R. V., "breakest forth." The Hebrew can almost mean *didst spurt out* [spray] *with thy nostrils* (Job xli, 19, 20). In either case the expression refers to the vain struggles of the monster, which can indeed foul his own stream, but which cannot harm those who are upon the shore.

3. They shall bring me up in my net — LXX., *I will*, etc. Jehovah will capture the great monster in a net as if he were a harmless bird. (Com-

when I shall ¹put thee out, ²I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. **8** All the ³bright lights of heaven will I make ⁴dark over thee, and set darkness upon thy land, saith the Lord God. **9** I will also ⁵vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. **10** Yea, I will make many people ⁶amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and ⁷they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ⁸For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. **12** By the swords of the mighty will I cause thy multitude to fall, ⁹the terrible of the nations, all of them: and ¹⁰they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

¹ Isa. 13. 10: Joel 2. 31; 3. 15: Amos 8. 9: Matt. 24. 29: Rev. 6. 12, 13. — ² Heb. *lights of the light in heaven*. — ³ Heb. *them dark*. — ⁴ Heb. *provoke to anger, or, grief*. — ⁵ Chap. 27. 35. — ⁶ Chap. 26. 16. — ⁷ Jer. 46. 25: chap. 30. 4. — ⁸ Chap. 28. 7. — ⁹ Chap. 29. 19.

pare xxix, 4.) For **people** read, as usual, *peoples*.

4, 5. Compare xxix, 5; xxxi, 12, 13. The vultures and jackals feed on the carcass, the foulness of which fills the whole land. For **A. V. height** the Peshito reads "worms."

6. Water with thy blood — Rashi and Qimchi explain, the Delta will be inundated, even as high as the hills, not with fertilizing waters, but with the blood of the inhabitants. There are certain hieroglyphic texts which speak of invaders deluging the land like the Nile at its overflow.

7, 8. Instead of dark read "black." **Put thee out** — That is, *extinguish*. This imagery of calamity and sorrow is very common among all oriental nations. (See especially Joel ii, 10, 13; iii, 15; Amos viii, 9.)

9, 10. Compare xxvi, 16; xxvii, 35.

11-15. It is now plainly stated that Nebuchadnezzar and the terrible Chaldeans shall work this destruction. (Compare xxviii, 7; xxix, 11, 19.) The waters shall now be "clear"

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. **14** Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. **15** When I shall make the land of Egypt desolate, and the country shall be ⁷ destitute of that whereof it was full, when I shall smite all them that dwell therein, ⁹ then shall they know that I *am* the LORD. **16** This is the ¹ lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God.

17 It came to pass also in the twelfth year, in the fifteenth day of the month,

^p Chap. 29. 11.—⁷ Heb. *desolate from the fullness thereof*.—⁹ Exod. 7. 5; 14. 4, 18; Psa. 9. 16; chap. 6. 7.—¹ Verse 2; 2 Sam. 1. 17; ■ Chron. 35. 25; chap. 26. 17.

(R. V.), and smooth as oil, no longer fouled (R. V., "troubled") by the struggling crocodile (verse 2), for all life shall be destroyed; then shall the Egyptians know who Jehovah is. (Compare xxx, 26.)

16. Davidson translates literally: *It is a lamentation, and they shall chant it; the daughters of the nation shall chant it; over Egypt and over all her multitude shall they chant it.* (Compare Jer. ix, 17.)

17. The prophet closed his last prophecy by bringing into vivid relief the funeral cortege of the dead Egyptian empire, in which the princesses, who represent the surrounding nations which yet live, appear chanting the funeral dirge. In his prophecy-poem, which seems to have been uttered a fortnight later, the prophet sees the entire procession, mourning women and all, engulfed in Sheol. (Compare Isa. xiv, and for Sheol see Appendix to chapter.) Their sins have found them out and judgment has overtaken them.

18. The pit—A synonym for Sheol (Psa. xxx, 3; lxxxviii, 3, 4, etc.).

19. Pass in—*Surpass in* (Kautzsch). Egypt, who has been brightest among the nations, must now fall to the level of the shadowy inhabitants of Sheol.

20. She is delivered to the sword—

that the word of the LORD came unto me, saying, **18** Son of man, wail for the multitude of Egypt, and ¹ cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. **19** ¹ Whom dost thou pass in beauty? ² go down, and be thou laid with the uncircumcised. **20** They shall fall in the midst of *them that are slain* by the sword: ³ she is delivered to the sword: draw her and all her multitudes. **21** ¹ The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are ² gone down, they lie uncircumcised, slain by the sword. **22** ¹ Asshur is there and all her company: his graves *are* about him: all of them slain, fallen by the

¹ Chap. 26. 20; 31. 14.—¹ Chap. 31. 2, 13.—² Verses 21, 24, etc.; chap. 28. 10.—³ Or, *the sword is laid*.—¹ Isa. 1. 31; 14. 9, 10; verse 27.—² Verses 19, 25, etc.—³ Verses 24, 26, 28, 30.

Rather, *the sword is appointed. Draw her*—R. V., "draw her away;" that is, *into the pit.*

21. The strong among the mighty—*The strong mighty ones* (Davidson). The residents of Sheol greet these incoming nations—who in life considered themselves infinitely their superiors—with belittling comments. They have not entered Sheol with dignity, after the sacred rites of a religious burial, but have been hurried thither from the battlefield where their bones may yet be left uncovered. (Compare xxxi, 18.) The entire passage compels a sharp distinction between those who were buried in state with their weapons about them (verse 27), and those who, like the uncircumcised barbarians, lay buried where they fell, without the funeral rites which prepared them for a favorable entrance into Sheol. (See Appendix.)

22–31. The prophet, in a style which Dante has imitated, now catalogues the nations whom he sees in the underworld. This has well been called "one of the most weird passages in literature." He sees Assyria, whose graveyards Nebuchadnezzar had filled with dead. Once these strong warriors had "caused terrors," but now they lie with their allies "in the uttermost parts of the pit" (verse 23). He sees Elam also,

sword: **23** ^v Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which ¹caused ⁹terror in the land of the living. **24** There is ^aElam and all her multitude round about her grave; all of them slain, fallen by the sword, which are ^ogone down uncircumcised into the nether parts of the earth, ^cwhich caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. **25** They have ^dset her a bed in the midst of the slain with all her multitude: her graves are round about him: ^eall of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be slain*. **26** There is ^fMeshech, Tubal, and all her multitude: her graves are round about him: all of them ^guncircumcised, slain by the sword, though they caused their terror in the land of the living. **27** ^hAnd they shall not lie with the mighty *that are fallen* of the uncircumcised, which are gone down to hell ⁱwith their weapons of war:

and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living. **28** Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are slain* with the sword. **29** There is ^jEdom, her kings, and all her princes, which with their might are ^klaid by *them that were slain* by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. **30** ^lThere be the princes of the north, all of them, and all the ^mZidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be slain* by the sword, and bear their shame with them that go down to the pit. **31** Pharaoh shall see them, and shall be ⁿcomforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God. **32** For I have caused ^omy terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are slain* with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

^v Isa. 14. 15. — ^z Chap. 26. 17, 21; verses 24-27, 32.
⁹ Or, *dismaying*. — ^a Jer. 49. 34, etc. — ^b Verse 21.
^c Verse 23. — ^d Rev. 2. 22. — ^e Acts 7. 51. —
^f Gen. 10. 2; chap. 27. 13; 38. 2. — ^g Verses 19, 20, etc.

^h Verse 21; Isa. 14. 18, 19. — ⁱ Heb. *with weapons of their war*. — ^j Chap. 25. 12, etc. —
^k Heb. *given, or, put*. — ^l Chap. 38. 6, 15; 39. 2.
^m Chap. 23. 21. — ⁿ Chap. 31. 16. — ^o Job 31. 23; 2 Cor. 5. 11; Heb. 10. 31.

the nation which bordered on Assyria, Media, and Persia, the long-time enemy of Babylon (Isa. xxi, 2; xxii, 6; Jer. xxv, 25; xlix, 34, 39), who in the most ancient texts is called the "hostile Elamite," "the evil one," now fallen by the stroke of Nebuchadnezzar and occupying a place of shame with the "uncircumcised" in some base part of Sheol (verses 24, 25). He sees Meshech and Tubal (see notes xxvii, 13) with all their multitudes who fell upon the field of battle, but with their bones unburied and dishonored—their heads not lying upon their swords as the "mighty ones" loved to lie (compare verse 21; Vergil, *Aeneid*, vi, 233; *Herodotus*, i, 62, and other references in the *Pulpit Commentary*)—now gone down into hell (literally, *Sheol*), "because they caused terror" while in the land of the living (verses 26, 27). So also shall Pharaoh fall and lie dishonored with the half-

civilized hordes of Meshech and Tubal, whom he despises (verse 28). There are the princes of Edom also (notes xxv, 12) who "for all their might" now lie helpless (verse 29); and also the underchiefs of the north (Damasus, Hamath, etc.), with the Sidonians, ashamed "for all the terror which they caused by their might" (R. V., margin, verse 30). The only comfort that can come to Pharaoh as he drops with all his army into the comfortless abode is the fact that his predecessors and rivals suffer a like calamity (verse 31; compare xxxi, 16). Again it is emphasized that it was because "he put his terror in the land of the living [verse 32, LXX.] that Pharaoh is now dishonored in the land of the dead." Such is the general meaning of this passage, the text of which is in considerable disorder, as may be seen by comparing the usual reading of verse 27 with that of

the Polychrome text, "And they lie not down with the fallen warriors of old who went down to Sheol with their weapons of war, with their swords under their heads, and their shields on their bones because the terror of their might was in the land of the living." As the *Expositor's Bible* justly says, it should not be overlooked that the picture is in the highest degree poetical, and cannot be taken as an exact statement of what the Hebrews believed about the state after death.

APPENDIX ON THE BABYLONIAN AND HEBREW UNDERWORLD.

The underworld of the Babylonians was pictured as a cold, dark, cheerless place—"the land whence none return, a land of corruption, a city of darkness and dust, a house of chaos, the hostile land." The cemeteries and the underworld were very closely connected in ancient imagery and thought. There was indeed—at least some Assyriologists think so—one spot in the future world, "a field of the blessed," where there was water and health-giving food and cure for disease, whose inhabitants were "bright as the heavens," holding communion with the gods; but only great heroes or special divine favorites could ever hope to enter. Mankind in general must sink down into a shadowy, ghostlike, feeble existence, where "their nourishment is dust and their food clay." For yet others, whose bodies had been mutilated or for whom the funeral rites had been omitted, there was prepared a yet deeper depth of horror and torture by the lord of the underworld, who is called "the Destroyer" (compare Rev. ix, 11), "the Devourer," "the Terrifier," "the Pitiless One." One inscription reads:

He who was killed in battle,
Thou seest it, I have seen it;
His father and his mother hold his head,
His wife stands at his side—
Whose corpse, however, lies upon the field,
Thou seest it, I have seen it—
Whoso does not rest in the earth
His soul has no one to care for it.

What is thrown upon the streets he eats.

This explains the terrible threat of Ezekiel, that these Babylonians should die without being paid funeral honors. The heaviest curse upon an enemy that the cuneiform inscriptions reveal is this:

That his body may be cast aside,
No grave be his lot.

(See notes xxvii, 29-36.) This also explains why the Assyrian and Babylonian kings mutilated the bodies and scattered the pieces "like thorns and thistles," beyond all hope of future recovery. So Assurbanipal, when the king of Lydia broke his oath, cried out, "May his corpse be thrown before his enemies; may he have no burial;" and Sennacherib dug up the bones of the ancestors of one of his most hated enemies and scattered them far and wide. But even if one escaped this future torture, the world of the dead was a hopeless, comfortless abode of gloom, full of monsters and presided over by cruel lion-headed deities.

The day is but a sigh, a stream of tears
the night,
Crying fills the months, and bitter woe
the year.

A very pathetic appeal found in one of these cuneiform funeral texts shows the anxiety of a deceased sister to be remembered by her brother in annual gifts and songs:

My only brother, let me not perish.
On the day of Tammuz, play for me on
the flute of lapis lazuli;
Together with the lyre of pearl, play for me.
Together let the professional dirge singers, male and female, play for me,
That the dead may arise and inhale the incense of offerings.

The Old Testament writers also conceive of Sheol, the subterranean world of the dead, as a place of silence, dust, and darkness. The very word Sheol (*Su-alu*) means "hollow," and *zalmat*, the Assyrian word for darkness, is exactly reproduced in the Hebrew *zalmoth*. (Compare Psa. xlix, 19; Job iii, 5; xii, 22; xvi, 16; xxiv, 17; xxxiii, 18.) The Hebrews do not picture the future world as full of dangers, as do all other ancient nations, but nevertheless it is

CHAPTER XXXIII.

A GAIN the word of the LORD came unto me, saying, **2** Son of man, speak to ^athe children of thy people, and say unto them, ^bWhen I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their ^cwatchman: **3** If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; **4** Then ^dwho-soever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, ^ehis blood shall be upon his own head. **5** He ^fheard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. **6** But if the watchman see the sword come,

^a Chap. 3. 11. — ^b Chap. 14. 17. — ^c Heb. *A land when I bring a sword upon her.* — ^d 2 Sam. 18. 24, 25; 2 Kings 9. 17; verse 7; Hos. 9. 8.

and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, ^ghe is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 ^hSo thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. **8** When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. **9** ⁱNevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast

² Heb. *he that hearing heareth.* — ^d Chap. 18. 13. — ^e Heb. 2. 1, 3. — ^f Verse 8. — ^g Chap. 3. 17, etc.; 2 Cor. 2. 15, 17. — ^h Gal. 6. 7, 8; Eph. 5. 6.

BOOK III.

CHAPTERS XXXIII-XXXIX.

The Book of Consolations.

CHAPTER XXXIII.

DUTIES OF A PROPHET (verses 1-6);
PRINCIPLES OF GOD'S MORAL GOVERNMENT (7-20); NEWS OF THE FALL OF JERUSALEM AND ITS EFFECT ON THE PROPHET'S CONGREGATION (21-33).

1-6. This command came the evening before the messenger arrived announcing the fall of Jerusalem (verses 21, 22). For two years Ezekiel had been unable to speak to the people, and had spent his time in writing prophecies against foreign nations, but now he is commanded to speak, which must have been certain proof to him that information of the city's fall was about to arrive. (See xxiv, 26.) He seeks now to prepare the people for this awful news. He points out that it was not lack of patriotism and sympathy, but a grave and urgent sense of duty, which had led him to blow the trumpet of warning. (Compare Hos. viii, 1; Hab. ii, 1; Jer. vi, 6; iv, 5.) The spirit of the people (verse 10, compare xxiv, 23) indicates that the rumor of this awful disaster had reached them even before the direct messenger to Ezekiel arrived.

7-9. Compare iii, 17-21. The out-

heavy with chill and painful negations. As Dr. Salmond has so well shown, the only important difference between the Hebrews' thought of the future and the thought of other nations is found in their conception of the potentialities of God. The future world might be full of gloom and unknown foes, but God was there, still merciful and gracious, as truly Lord of Sheol as of earth. He was omnipotent, and his wings could shelter and his arm could as easily protect there as here. It was the Hebrew's belief in a living omnipotent God that made him take it for granted that he would live on in the future and live on under the same divine protection which never failed him here. For this reason he cared nothing for charms and amulets or magical words to guard him from the perils of the long hard journey beyond the grave. For this reason he could confidentially write as the epitaph of his departed friend this hopeful word—so full of prophecy concerning his eternal well-being—"God took him" (Gen. v, 24). Jeremiah, *Die Babylonisch-Assyrischen Vorstellung, vom Leben nach dem Tode*, Leipzig, 1887; W. St. Chad. Boscawen, *Sheol and other Essays*; Salmond, *The Christian Doctrine of Immortality*, 1895; *Religion of Babylonia and Assyria*, Jastrow, 1898,

delivered thy soul. **10** Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? **11** Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? **12** Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. **13** When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remem-

bered; but for his iniquity that he hath committed, he shall die for it. **14** Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; **15** If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. **16** None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. **18** When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. **19** But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. **20** Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

¹ Chap. 24, 23.—² So Isa. 49, 14; chap. 37, 11.
—³ 2 Sam. 14, 14; chap. 18, 23, 32; 2 Pet. 3, 9.—
⁴ Chap. 18, 31.—⁵ Chap. 3, 20; 18, 24, 26, 27.—
⁶ 2 Chron. 7, 14.—⁷ Chap. 3, 20; 18, 24.—⁸ Chap.
3, 18, 19; 18, 27.—⁹ Heb. judgment and justice.

¹⁰ Chap. 18, 7.—¹¹ Exod. 22, 1, 4; Lev. 6, 2, 4, 5;
Num. 5, 6, 7; Luke 19, 8.—¹² Lev. 18, 5; chap. 20,
11, 13, 21.—¹³ Chap. 18, 22.—¹⁴ Verse 20; chap. 18,
25, 29.—¹⁵ Chap. 18, 23, 27.—¹⁶ Verse 17; chap. 18,
25, 29.

ward imagery vanishes in verse 7. It is of no Chaldean invader that the prophet had to give warning, but of each man's own special sin, which was bringing ruin upon himself and on his country (Plumptre).

10-20. Compare notes xviii, 23-32. The people have ceased to excuse themselves, and now "pine away" in utter despair because of their sins. Whereupon the prophet reaffirms for their comfort the principles of God's moral government, which he had previously announced in order to convict them of sin (xviii, 23-32). They have indeed sinned, but the way of life is still open. God does not punish arbitrarily. He wishes all men to repent and live, and they have power to do this. It is sin that brings death, and each man's destiny is determined by himself. Here is a splendid announcement of God's justice and of man's moral agency. Davidson has said that "this emancipation of the individual soul, whether from a doom inherited from a former generation or from one entailed on it by its own evil past, was

perhaps the greatest contribution made by Ezekiel to the religious life and thought of his time." The chief thought, which is intended to bring relief to the now hopeless people, is that the past is not irrevocable. There need be no doubt that Ezekiel intended these principles to awaken a national as well as an individual hope. The life of the nation, like that of the individual, is dependent upon its attitude toward righteousness. "Life," according to the prophet, did not mean mere existence; but contained a spiritual element. (See xx, 11, etc.) No nation or individual could really live who was not doing justly, loving mercy, and walking humbly with God. **Yet ye say** (verses 17, 20)—Not in the same spirit as xviii, 23, 29. They then said that their heredity and their connection with the nation, not their personal transgressions, were to blame for their captivity and other calamities, but now (verse 10) they acknowledge: "Our transgressions and our sins are upon us" (R. V.). The prophet seeks to show that in their despair they are now making the same evil charge

21 And it came to pass in the twelfth year ^{of our captivity}, in the tenth month, in the fifth day of the month, ^{that one that had escaped out of Jerusalem} came unto me, saying, ^a The city is smitten. **22** Now ^b the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; ^c and my mouth was opened, and I was no more dumb. **23** Then the word of the LORD came unto me, saying, **24** Son of man, ^d they that inhabit those ^e wastes of the land of Israel speak, saying, 'Abraham was one, and he inherited the land: ^f but we are many; the land is given us for inheritance. **25** Wherefore say unto them, Thus saith the Lord God; ^g Ye eat with the blood, and ^h lift up your eyes toward your idols, and ⁱ shed blood: and shall ye possess the land? **26** Ye stand upon your sword, ye work abomination, and ye ^j defile

every one his neighbor's wife: and shall ye possess the land? **27** Say thou thus unto them, Thus saith the Lord God; As I live, surely ^k they that are in the wastes shall fall by the sword, and him that is in the open field ^l will I give to the beasts ^m to be devoured, and they that be in the forts and ⁿ in the caves shall die of the pestilence. **28** ^o For I will lay the land ^p most desolate, and the ^q pomp of her strength shall cease; and ^r the mountains of Israel shall be desolate, that none shall pass through. **29** Then shall they know that I ^s am the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

30 Also, thou son of man, the children of thy people still are talking ^t against thee by the walls and in the doors of the houses, and ^u speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth

^v Chap. 1. 2.—^w Chap. 24. 26.—^x 2 Kings 25. 4.—^y Chap. 1. 3.—^z Chap. 24. 27.—^a Chap. 34. 2.—^b Verse 27; chap. 36. 4.—^c Isa. 51. 2; Acts 7. 5.—^d See Mic. 3. 11; Matt. 3. 9; John 8. 39.—^e Gen. 3. 4; Lev. 3. 17; 7. 26; 17. 10; 19. 26; Deut. 12. 16.—^f Chap. 18. 6.—^g Chap. 22. 6, 9.

^h Chap. 18. 6; 22. 11.—ⁱ Verse 24.—^j Chap. 39. 4.—^k Heb. *to devour him*.—^l Judg. 6. 2; 1 Sam. 13. 6.—^m Heb. *desolation and desolation*.—ⁿ Jer. 44. 2. 6, 22; chap. 36. 34, 35.—^o Chap. 7. 24; 24. 21; 30. 6, 7.—^p Chap. 6. 2, 3, 6.—^q Or, *of thee*.—^r Isa. 29. 13.

against Jehovah, by denying his power to lift them out of their sin and trouble, which they had previously made by denying that their trouble was the consequence of their sins.

21. In the twelfth year—The fall of the city took place in the fourth month of the eleventh year (Jer. xxxix, 2; lli, 6). It seems incredible that Ezekiel should not hear of this for eighteen months. It is probable that the manuscripts are right that read "eleventh year." The two numbers are very similar in Hebrew. **One that had escaped . . . came**—Who was the fugitive? Plumptre suggests that Baruch may have been sent by Jeremiah to bear these sad tidings to his brother prophet (compare Jer. xlv, 5), and Skinner thinks perhaps it was a captive "who had trudged the weary road to Babylon in chains under the escort of Nebuzaradan" (Jer. xxxix, 9).

22. Was upon me—R. V., "had been upon me." (Compare verse 2.)

23-29. The captives were utterly paralyzed by the confirmed account of the destruction of the holy city (xxiv,

23), and Ezekiel with redoubled influence, because of the fulfillment of his former prophecy, lifts up his voice once more in another word of warning and comfort. He recites the boast of the miserable lawless remnant of the population which had been left in the ruined cities of the land that they would take possession of the property of the captives (verse 24). He recounts their many sins, showing how they depended upon their swords, not upon law or justice, in their treatment of each other, and how they worked abominations and violated the most sacred family relations (verses 25, 26; compare xviii, 6, 11, 15; xx, 9; xxii, 6, 9; and Jer. xl-xliv), and he declares that a dishonored death shall come to them for their sins (verse 27; compare xxvii, 29-31), and the land shall be left uninhabited (verse 28) until the exiles go back again to possess it (xxxiv, 13).

30-33. The startling fulfillment of Ezekiel's last prophecy had aroused special interest in his every word. Everybody was now talking about him, but not against him (verse 30). They

from the LORD. **31** And 'they come unto thee' as the people cometh, and 'they sit before thee as my people, and they hear thy words, but they will not do them: 'for with their mouth 'they show much love, but 'their heart goeth after their covetousness. **32** And lo, thou art unto them as ¹⁰a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. **33** 'And when this cometh to pass, (lo, it will come,) then 'shall they know that a prophet hath been among them.

CHAPTER XXXIV.

AND the word of the LORD came unto me, saying, **2** Son of man, prophesy against the 'shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; ^bWoe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? **3** 'Ye eat the fat, and ye clothe you with the wool, ^d'ye kill them that are fed: but ye feed not the flock. **4** 'The diseased have ye not strengthened, neither have ye healed

that which was sick, neither have ye bound up *that which was broken*, neither have ye brought again that which was driven away, neither have ye 'sought that which was lost; but with 'force and with cruelty have ye ruled them. **5** 'And they were 'scattered, ¹because *there is no shepherd*: ^kand they became meat to all the beasts of the field, when they were scattered. ■ My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

7 Therefore, ye shepherds, hear the word of the LORD; ■ *As I live*, saith the Lord God, surely because my flock became a prey, and my flock ¹became meat to every beast of the field, because *there was no shepherd*, neither did my shepherds search for my flock, ^mbut the shepherds fed themselves, and fed not my flock; ■ Therefore, O ye shepherds, hear the word of the LORD; **10** Thus saith the Lord God; Behold, I *am* against the shepherds; and ^aI will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds

^t Chap. 14. 1; 20. 1, etc.—⁷ Heb. *according to the coming of the people*.—⁸ Or, *my people sit before thee*.—^u Chap. 8. 1.—^v Psa. 78. 36, 37; Isa. 29. 13.—⁹ Heb. *they make loves, or, jests*.—^w Matt. 13. 22.—¹⁰ Heb. *a song of loves*.—^x 1 Sam. 8. 20.—^y Chap. 2. 5.—^a Chap. 33. 24.—^b Jer. 23. 1; Zech. 11. 17.

^c Isa. 56. 11; Zech. 11. 16.—^d Chap. 33. 25, 26; Mic. 3. 1-3; Zech. 11. 5.—^e Verse 16; Zech. 11. 16.—^f Luke 15. 4.—^g 1 Pet. 5. 3.—^h Chap. 33. 21, 28.—ⁱ Kings 22. 17; Matt. 9. 36.—^j Or, *without a shepherd*, and so verse 8.—^k Isa. 56. 9; Jer. 12. 9; verse 8.—^l Verses 5, 6.—^m Verses 2, 10.—ⁿ Chap. 8. 13; Heb. 13. 17.

come in crowds "according to the coming of a people," and sit with seeming reverence (compare xx, 1-4) and speak words of love and appreciation, but "their heart goeth after their gain." (Compare verse 31 and 2 Tim. iv, 10.) They listen to the music of his words as he speaks of the new Israel, explains the principles of God's government and calls them to repent and cast out all idols from their hearts, that they may once again enjoy a true spiritual and national life and not everlastingly perish; but they listen as if it were merely a sweet song (compare Psa. cxxxvii, 3) without any appreciation of its profound truth and personal application to themselves (verse 32). Some day, when these judgments shall fall upon them, they shall know! (verse 33.) Adam Clarke says of the congregation who gathered to hear this now popular preacher, "They

admired the fine voice and correct delivery of the prophet; this was their religion; and this is the whole of the religion of thousands to the present day; for never were itching ears so multiplied as now." (Compare *Expositor's Bible*, pp. 293-303, and Whittier's poem, "Ezekiel.")

CHAPTER XXXIV.

REPROOF OF THE SELFISH SHEPHERDS WHO FOR GAIN HAVE PROPHESED SMOOTH THINGS AND BROUGHT RUIN UPON THE PEOPLE (verses 1-19); JEHOVAH IS THE "GOOD SHEPHERD," AND WILL NOT FORGET HIS FLOCK, BUT WILL MAKE WITH REPENTANT ISRAEL A "COVENANT OF PEACE" (20-31).

1-10. The shepherds of the people, instead of feeding the flock, were feeding upon the flock, eating the *fat* (LXX., *milk*), and living in ease and luxury,

* feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord God; Behold, I, *even* I, will both search my sheep, and seek them out. 12 ²As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in ³the cloudy and dark day. 13 And ¹I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14 ¹I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: ²there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. 15 I will feed my flock, and I will cause them to lie down, saith the Lord God. 16 ¹I will seek that which was lost, and bring again that which was driven away, and will bind up *that which* was broken, and will strengthen that which was sick: but I will destroy ²the fat and the strong; I will feed them ³with judgment. 17 And *as for* you, O my

flock, thus saith the Lord God; ²Behold, I judge between ³cattle and cattle, between the rams and the ⁴he goats. 18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the deep waters, but ye must foul the residue with your feet? 19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord God unto them; ²Behold, I, *even* I, will judge between the fat cattle and between the lean cattle. 21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; 22 Therefore will I save my flock, and they shall no more be a prey; and ¹I will judge between cattle and cattle. 23 And I will set up one ²Shepherd over them, and he shall feed them, ³*even* my servant David; he shall feed them, and he shall be their shepherd. 24 And ¹I the LORD will be their God, and my servant David ²a prince among them; I the LORD have spoken *it*. 25 And ¹I will make

* Verses 2, 8. — ² Heb. *According to the seeking.* — ¹ Chap. 30. 3; Joel 2. 2. — ⁴ Isa. 65. 9, 10; Jer. 23. 8; chap. 28. 25; 38. 24; 37. 21, 22. — ³ Ps. 23. 2. — ¹ Jer. 33. 12. — ² See verse 4; Isa. 40. 11; Mic. 4. 6; Matt. 18. 11; Mark 2. 17; Luke 5. 32. — ³ Isa. 10. 16; Amos 4. 1. — ⁴ Jer. 10. 24. — ⁵ Chap. 20. 37, 38; verses 20, 22; Zech. 10. 3; Matt. 25. 32, 33.

³ Heb. *small cattle of lambs and kids.* — ⁴ Heb. *great he goats.* — ⁵ Verse 17. — ⁶ Verse 17. — ⁷ Isa. 40. 11; Jer. 23. 4, 5; John 10. 11; Heb. 13. 20; 1 Pet. 2. 25; 5. 4. — ⁸ Jer. 30. 9; chap. 37. 24, 25; Hos. 5. 5. — ⁹ Verse 80; Exod. 29. 45; chap. 37. 27. — ¹⁰ Chap. 37. 22; Luke 1. 32, 33. — ¹¹ Chap. 37. 26.

while "my sheep" (verse 5, LXX.) were scattered and becoming a prey to wild beasts (surrounding nations). The shepherds of Israel—like the contemporary heathen kings who loved to call themselves "shepherds" in their inscriptions—have not cared for the sick or lame, but "with rigor have ye ruled over them" (verse 4, R. V.). The term shepherd is used often elsewhere in the Old Testament, generally with reference to civil rulers (1 Kings xxii, 17; Isa. xiii, 20; lvi, 11; Ps. lxxviii, 71; Jer. xxiii, 1-6). Particularly compare Jer. xxiii, 1-4, and *Teaching of the Apostles*, ix, p. 4.

11-16. Jehovah himself is the Good Shepherd (compare Ps. xxiii; Matt. ix, 36; John x, 1-16) who will feed his flock and make them lie down in good pastures, and will care tenderly for the sick

and those whose bones have been broken, and "will keep the fat and the strong" (verse 16, LXX.), and bring them all back to the home land in peace—excepting such as have fattened upon their brothers' calamity; these he will feed "in judgment."

17-22. The divine Shepherd will not permit the strong, proud **rams** and the fat **he goats** (the priests, the prophets, and the rulers) to drive away or take advantage of their weaker companions. They, too, are members of the flock, but they must be disciplined or restrained so that they shall not feed upon the pasture to the disadvantage of the weak. **Deep waters** (verse 18)—R. V., "clear waters."

23-31. The Messianic hope of the coming of **my servant David**—the ideal prince (compare xxxvii, 22, 24; Ps.

with them a covenant of peace, and ^c will cause the evil beasts to cease out of the land: and they ^r shall dwell safely in the wilderness, and sleep in the woods. **26** And I will make them and the places round about ^e my hill ^a a blessing; and I will ⁱ cause the shower to come down in his season; there shall be ^a showers of blessing. **27** And ^t the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have ^m broken the bands of their yoke, and delivered them out of the hand of those that ^a served themselves of them. **28** And they shall no more ^m be a prey to the heathen, neither shall the beast of the land devour them; but ^r they shall dwell safely, and none shall make *them* afraid. **29** And I will raise up for them a ^a plant ^s of renown, and they shall be no more ^s consumed with

hunger in the land, ^r neither bear the shame of the heathen any more. **30** Thus shall they know that ^a I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the LORD God. **31** And ye my ^r flock, the flock of my pasture, *are* men, and I *am* your God, saith the LORD God.

CHAPTER XXXV.

MOREOVER the word of the LORD came unto me, saying, **2** Son of man, ^a set thy face against ^b mount Seir, and ^c prophesy against it, **3** And say unto it, Thus saith the LORD God; Behold, O mount Seir, I *am* against thee, and ^d I will stretch out mine hand against thee, and I will make thee ⁱ most desolate. **4** ^e I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD. **5** ^f Because thou hast had a ^a perpetual hatred, and hast ^s shed the blood of the

^a Lev. 26. 6; Isa. 11. 6-9; 35. 9; Hos. 2. 13.—
^b Verse 23; Jer. 23. 6.—^c Isa. 55. 7; chap. 20. 40.—
^d Gen. 12. 2; Isa. 19. 24; Zech. 8. 13.—^e Lev. 26. 4.—
^f Psa. 68. 9; Mal. 3. 10.—^g Lev. 26. 4; Psa. 85. 12; Isa. 4. 2.—^h Lev. 26. 13; Jer. 2. 20.—
ⁱ Jer. 25. 14.—^j See verse 8, chap. 36. 4.—
^k Verse 25; Jer. 30. 10; 46. 27.—^l Isa. 11. 1; Jer. 23. 5.—^m Or, *for renown*.—ⁿ Heb. *taken away*.

^r Chap. 36. 3, 6, 15.—^s Verse 24; chap. 37. 27.—
^t Psa. 100. 3; John 10. 11.—^u Chap. 6. 2.—
^v Deut. 2. 5.—^w Jer. 49. 7, 8; chap. 25. 12; Amos 1. 11; Obad. 10, etc.—^x Chap. 6. 14.—^y Heb. *desolation and desolation*. So verse 7.—^z Verse 9.—^{aa} Chap. 25. 12; Obad. 10.—^{ab} Or, *hatred of old*, chap. 25. 12.—^{ac} Heb. *poured out the children*.

lxxviii, 70, 71; Isa. lvi, 3-8; 1 Kings ix, 9; xi, 4)—who shall shepherd the people and make them to dwell in safety in the wilderness (the uninhabited pasture country) and sleep even in the woods—the native home of wild beasts (verse 25; compare Lev. xxvi, 6)—closes each prophetic “vision” of the future. The second David of Ezekiel towers high above all the pictures of princes for whom former prophets had longed. This is Ezekiel’s “portrait of the Messiah” (compare Jer. xxx, 9, and Delitzsch, *Old Testament History of Redemption*): Jehovah will save his people (verse 22); be their God (verse 24; compare xxxvii, 27); make with them a new covenant of everlasting peace (compare Isa. xi; Jer. xxxi, 31; Hos. ii, 20); and pour blessed showers upon the new Israel who resides upon his holy hill (compare xx, 40; xlvii, 12). He will break their yoke (verse 27), deliver them from all enemies, at home and abroad (verse 28), “establish” for them a prosperous “plantation” (not plant) which shall be renowned for its fertility

throughout all lands (verse 29; compare xxxix, 13; Isa. lv, 13; Joel ii, 21-27; Psa. lxxvi, 6; lxxi, 16), and will be to them a good shepherd evermore (verse 31). LXX. omits *are men* in verse 31.

For apt remarks concerning duties of pastor to people compare Adam Clarke, *in loco*.

CHAPTER XXXV.

FATE OF EDMON, AND EXALTATION OF ISRAEL OVER THE HEATHEN BECAUSE OF THE NAME OF JEHOVAH.

The most conspicuous mountain chain is here taken to represent the entire land of Edom, just as it is so used, seemingly (1400 B. C.), in the “*land of Shiri*” of the Tel-el-Amarna tablets. For Edom see notes xxv, 12-14. As the lower classes of the Israelites who had been left in the holy land should not retain it for themselves (xxxiii, 24, etc.), so these nearby and hereditary enemies (verse 5) who had just assisted Nebuchadnezzar (Obad. 10-15) to “give over the children

children of Israel by the ⁴force of the sword in the time of their calamity, ⁵in the time *that their iniquity had an end*: **6** Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: ⁶sith thou hast not hated blood, even blood shall pursue thee. **7** Thus will I make mount Seir ⁵most desolate, and cut off from it ⁷him that passeth out and him that returneth. **8** ⁸And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. **9** ⁹I will make thee perpetual desolations, and thy cities shall not return: ¹⁰and ye shall know that I *am* the LORD. **10** Because thou hast said, These two nations and these two countries shall be mine, and we will ¹¹possess it; ¹²whereas ¹³the LORD was there: **11** Therefore, as I live, saith the Lord God, I will even do ¹⁴ac-

cording to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. **12** ¹⁵And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us ¹⁶to consume. **13** Thus ¹⁷with your mouth ye have ¹⁸boasted against me, and have multiplied your words against me: I have heard *them*. **14** Thus saith the Lord God; ¹⁹When the whole earth rejoiceth, I will make thee desolate. **15** ²⁰As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: ²¹thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

⁴ Heb. *hands*.—⁵ Psa. 137. 7; chap. 21. 25, 29; Dan. 9. 24; Obad. 11.—⁶ Psa. 109. 17.—⁷ Heb. *desolation and desolation*, verse 3.—⁸ Judg. 5. 6; chap. 29. 11.—⁹ Chap. 31. 12; 32. 6.—¹⁰ Jer. 49. 17, 18; verse 4; chap. 25. 13; Mal. 1. 3, 4.—¹¹ Chap. 6. 7; 7. 4, 9; 36. 11.

¹² Psa. 83. 4, 12; chap. 36. 5; Obad. 13.—¹³ Or, *though the LORD was there*.—¹⁴ Psa. 43. 1, 3; 132. 13, 14; chap. 48. 35.—¹⁵ Matt. 7. 2; James 2. 13.—¹⁶ Psa. 9. 16; chap. 6. 7.—¹⁷ Heb. *to devour*.—¹⁸ 1 Sam. 2. 3; Rev. 13. 6.—¹⁹ Heb. *magnified*.—²⁰ Isa. 65. 13, 14.—²¹ Obad. 12, 15.—²² Verses 3, 4.

of Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end" (verse 5, R. V.), would not be able, for all their boasting (verses 10, 12), to capture the country even in the absence of the best portion of the population. Judah had sinned, and her iniquity had reached its climax at the destruction of Jerusalem, which was the end of one national era; but there was to come a new era of national prosperity for the people of Jehovah (chap. xxxvi, etc.), while those who now rejoiced in her ruin, and thought themselves more powerful than the God of Mount Zion (verse 12), should be destroyed and their land left desolate. They should be given to the sword "prepared unto" (or, "appointed to") blood. (Compare xvi, 38.)

Sith (verse 6)—That is, *since*. They did not hate blood, but delighted in violence, "therefore blood shall pursue" them. Thus Mount Seir shall be made "an astonishment and a desolation" (verse 7), without even a passing traveler" (compare xxxiii, 28; Zech. vii, 14). [Compare Adam Clarke's apt illustration of the ancient queen who, having

killed a bloody tyrant, cast his head into a basin of blood, saying, "Thy thirst was blood, now drink thy fill."]

This desolation shall be perpetual, and the "cities shall not be inhabited" (verse 9, R. V.), because of her attempt to possess the good heritage of Israel and Judah, and to devour it "as a feast" (verse 12, Kautzsch), thinking that the God of the land as well as the people had been defeated or carried off into captivity (verse 10). Therefore Jehovah would lay upon the Edomites the very afflictions which they thought to impose upon Israel. And thus saith Jehovah: "I will make myself known among them [LXX., 'in thee'], when [or, 'according as'] I shall judge thee" (verse 11, R. V.). Compare xxxiii, 29, and the end of each threatening prophecy. The time was soon coming when the new Israel and the redeemed earth should rejoice (verse 14, compare xxxiv, 11-30; Isa. lv, etc.), but "Mount Seir and all Edom" (R. V.) should be desolate (verse 15; compare Isa. xxiv; lxiii, 1-6). Only thus could they be made to know the omnipotence of the one God and his tender love toward

CHAPTER XXXVI.

ALSO, thou son of man, prophesy unto the ^a mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: **■** Thus saith the Lord God; Because ^b the enemy hath said against you, Aha, ^c even the ancient high places ^d are ours in possession; **3** Therefore prophesy and say, Thus saith the Lord God; ^e Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, ^f and ^g ye are taken up in the lips of talkers, and *are* an infamy of the people; **4** Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills,

^a Chap. 6. 2. 3.—^b Chap. 25. 3; 28. 2.—^c Dent. 32. 13.—^d Chap. 35. 10.—^e Heb. *Because for because*.—^f Dent. 28. 37; 1 Kings 9. 7; Lam. 2. 15; Dan. 9. 16.—^g Or, *ye are made to come upon the*

those who trusted him. This is not, as the Polychrome Bible thinks, a picture of Jehovah as a “nonmoral” or revengeful autocrat, but it is the picture of a just Judge who inflicts legal penalties upon guilty nations for worthy ends. The literal fulfillment of this prophecy has often startled the modern traveler. “Idumea, once so rich in flocks, so strong in its fortresses and rock-hewn cities, so extensive in its commercial relations, so renowned for the architectural splendor of its palaces, is now a deserted and desolate wilderness. . . . No merchant would now dare to enter its borders; its highways are untrodden, its cities are all in ruins.”—J. L. Porter, quoted in the *Pulpit Commentary*.

GOD'S PROMISE TO RESURRECT THE DEAD NATION AND PUT WITHIN IT A NEW SPIRIT AND GIVE BACK TO IT ITS BEAUTIFUL LAND, CHAPS. XXXVI—XXXVII.

CHAPTER XXXVI.

1. Mountains of Israel—A common name for the land of Israel (xvii, 22; xxxiii, 28; xxxiv, 14, etc.). How different this prophecy from that contained in chap. vi! It is not only the prophet's spirit which has changed, but that of the people. (Compare notes xxiv, 15–27; xxxiii, 10–20.)

VOL. VIII.—13

to the ³ rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which ⁴ became **■** prey and ⁵ derision to the residue of the heathen that *are* round about; **5** Therefore thus saith the Lord God; ⁶ Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, ⁷ which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey. **■** Prophecy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have ⁸ borne the shame of the heathen:

tip of the tongue.—³ Or, *bottoms*, or, *dales*.—⁴ Chap. 34. 28.—⁵ Psal. 79. 4.—⁶ Dent. 4. 24; chap. 38. 19.—⁷ Chap. 35. 10, 12.—⁸ Psal. 123. 3, 4; chap. 34. 29; verse 15.

2. Aha, even the ancient high places—“Aha! and, The” (R. V.). Compare xxv, 3; xxvi, 2; xxxv, 10. The “high places” and “lasting hills” (Deut. xxxii, 13; xxxiii, 15) stood for the most sacred and best protected parts of the land.

3. Because—The Hebrew repeats this word to make it doubly emphatic. Jehovah's judgments are never arbitrary. (Compare “therefore,” verses 4–6.) **Heathen**—Rather, *nations*. **And are an infamy of the people**—R. V., “and the evil report of the people.”

5. Jealousy—See notes v, 12; xxiii, 25; compare xxxviii, 19. **Idumea**—Edom. (Compare xxxv, 15.) **Into their possession**—Rather, with R. V., “Unto themselves for a possession.” (Compare xxxv, 10, 15.) **With despiteful minds**—Or, *with contempt of soul*.

To cast it out for a prey—A very difficult phrase. Toy reads, “that they might possess it as a prey.” From a Hebrew standpoint the Holy Land would become a prey and a castaway if ever the Edomites took possession of it, but perhaps it would be better to make a slight change and read, “in order to plunder its produce” (Hitzig).

6, 7. He who is a jealous God (verse 5) affirms with uplifted hand (xx, 5, 6) that his people shall bear no longer this shame and reproach which has been

O. T.

7 Therefore thus saith the Lord God; I have¹ lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are^m at hand to come. ■ For behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown: 10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and^a the wastes shall be builded: 11 And^o I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings:^p and ye shall know that I *am* the Lord.

12 Yea, I will cause men to walk upon you, *even* my people Israel; ^qand they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth^r bereave them of men.

13 Thus saith the Lord God; Because they say unto you, "Thou *land* devour-

est up men, and hast bereaved thy nations; 14 Therefore thou shalt devour men no more, neither⁴ bereave thy nations any more, saith the Lord God. 15 "Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 Moreover the word of the Lord came unto me, saying, 17 Son of man, when the house of Israel dwelt in their own land, ^athey defiled it by their own way and by their doings: their way was before me as^v the uncleanness of a removed woman. 18 Wherefore I poured my fury upon them^w for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it: 19 And I^x scattered them among the heathen, and they were dispersed through the countries: ^yaccording to their way and according to their doings I judged them. 20 And when they entered unto the heathen, whither they went, they^z profaned my

¹ Chap. 20. 5. — ^m Heb. 10. 37. — ^a Verse 33; Isa. 58. 12; 61. 4; Amos 9. 14. — ^o Jer. 31. 27; 33. 12. — ^p Chap. 35. 9; 37. 6, 13. — ^q Obad. 17, etc. — ^r See Jer. 15. 7. — ^s Num. 13. 32.

⁴ Or, *cause to fall*. — ^t Chap. 34. 29. — ^u Lev. 18. 25, 27, 28; Jer. 2. 7. — ^v Lev. 15. 19, etc. — ^w Chap. 16. 36, 38; 23. 37. — ^x Chap. 22. 15. — ^y Chap. 7.3; 18. 30; 39. 24. — ^z Isa. 52. 5; Rom. 2. 24.

heaped upon them (verses 2, 3, 15; xxxiv, 29); but this very shame shall soon fall upon their enemies, who shall be overtaken by a just retribution. (Compare xvi, 52.)

8-14. Let the mountains of Israel rejoice and bear good crops, for the return of the rightful inhabitants is "at hand" (verse 8, compare xi, 17), and Jehovah will again return to the land from which he had departed (x, 18-20; xi, 13-20, etc.), and the fields shall be fruitful and the villages multiplied (verse 33; xxxiv, 13, 14), and the Lord's people shall be greater than even at the beginning (Deut. xxx, 5), as they walk again over their old inheritance, which shall no more deserve its former reputation of being a devourer of men (verse 13), and bringing destruction upon its "children" (verse 12, A. V., *men*) because of the frequent famines (verse 30, compare Num. xiii, 32) and other judgments upon the "nation" (verses 13-15, Heb.) for its wickedness (verses 12, 17; xxxiv, 28).

15. Neither shalt thou cause thy

nations to fall—R. V., "neither shalt thou cause thy nation to stumble;" but by slight change of text read, "neither shalt thou bereave thy nation any more," or, "thou shalt no more bereave thy nation of children."

16-24. Before the captivity, Israel, because of its bloody deeds and idolatry (verse 18), was as unclean as a woman "in her separation" (verse 17, R. V.), and for this reason was separated from her beautiful land (verse 19; compare Lev. xv, 19; xviii, 30, etc.). But instead of repenting and purifying herself, Israel excused or denied her sin (ii, 3-5; xviii, 2), and while professing allegiance to Jehovah gave honor to idols (xiv, 7; xx, 8, 39), and thus so belittled and polluted the Holy Name before the nations that these actually supposed that the captivity was due, not to Jehovah's justice, but to his weakness. For this reason they could speak of the Israelites ("of them," verse 20, R. V.), saying, "These are the Lord's people, and yet had to go forth out of his land" (verse 20, Kautzsch). It is not because of the

holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity ^a for mine holy name, which the house of Israel had profaned among the heathen, whither they went. **22** Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, ^b but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. **23** And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the

Lord God, when I shall be ^csanctified in you before ^dtheir eyes. **24** For ^eI will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ^fThen will I sprinkle clean water upon you, and ye shall be clean: 'from all your filthiness, and from all your idols, will I cleanse you. **26** A ^gnew heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. **27** And I will put my ^hSpirit within you, and cause you to walk in my statutes, and ye shall keep my judg-

^a Chap. 20. 9, 14. — ^b Psa. 106. 8. — ^c Chap. 20. 41; 28. 22. — ^d Or, *your*. — ^e Chap. 34. 13; 37. 21.

^f Isa. 52. 15; Heb. 10. 22. — ^g Jer. 33. 8. — ^h Jer. 32. 39; chap. 11. 19. — ⁱ Chap. 11. 19; 37. 14.

worthiness of fallen Israel (verses 21, 22, 32; compare Tit. iii, 5, 6) that Jehovah now snatches them again out of their captivity and returns them to their own land, but in order that this reproach may be removed from his own name, when all men shall see that the real cause, both of the captivity and restoration, lies in God's holiness and justice (verses 23, 24). Thus will his name be sanctified, or "set apart" from those of the "idol blocks" with which he is now compared, and his real nature will be revealed. (See valuable remarks in *Expositor's Bible*, p. 356.)

It has been said that this passage (verses 25-27), with that which immediately precedes, deserves study more than any other part of Ezekiel, since it exhibits his "philosophy of history," and describes with great beauty the principles of Jehovah's redemption of his people. But this is not merely the philosophy of Ezekiel, it is a revelation of the divine thought. It is the gospel of the Old Testament. In its teaching of moral and spiritual cleansing (verses 25, 29) and of the God-given "new heart" and "new spirit" (verses 26, 27) which loathes the old life of uncleanness (verse 31) and produces a new life of obedience, purity, and happiness (verses 27, 29, 33), it indeed "reads like a fragment of a Pauline epistle." It strikes the same spiritual note which is afterward heard

at Bethlehem and Calvary, at Pentecost and Patmos.

25. Clean water—Not merely which was itself clean, but that which makes clean and "purgeth from sin" (Num. viii, 7, 21; xix, 11, 13, 19, 21; compare Heb. x, 22). In some instances this "water of purifying" was mixed with blood, as in the case of leprosy, the most striking physical symbol of loathsome sin (Lev. xiv, 5-8, 50, 52; compare Guthrie, *Gospel in Ezekiel*, p. 256). This legal cleansing (the removal of impurity) is as closely associated here with the renewing and transformation of the moral nature as justification and pardon with regeneration and sanctification in the New Testament. (Compare Psa. li, 9-12; Tit. iii, 5, 7.)

26. New heart—The "heart" represents the real inner nature of man as against mere external manifestation of desire and purpose. Though externally worshipping Jehovah the old heart of this people had been hard and unfeeling (ii, 4; iii, 7).

27. My Spirit—The "new spirit" which controls the "new heart" (verse 26; xi, 17-20) is itself controlled by the divine Spirit which dwells within. Blessed was the generation to which this new Gospel was preached! The most spiritual utterances of the Christian era are but expansions and applications of this profound truth. (Compare John iii, 5; Rom. viii, 1-9.)

ments, and do *them*. **28** 'And ye shall dwell in the land that I gave to your fathers; * and ye shall be my people, and I will be your God. **29** I will also 'save you from all your uncleannesses: and "I will call for the corn, and will increase it, and "lay no famine upon you. **30** ° And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. **31** Then "shall ye remember your own evil ways, and your doings that *were* not good, and "shall loathe yourselves in your own sight for your iniquities and for your abominations. **32** * Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. **33** Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, "and the wastes shall be builded. **34** And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

¹ Chap. 28. 25; 37. 25. — ^k Jer. 30. 22; chap. 11. 20; 37. 27. — ^l Matt. 1. 21; Rom. 11. 26. — ^m See Psa. 105. 16. — ⁿ Chap. 34. 29. — ^o Chap. 34. 27. — ^p Chap. 16. 61, 63. — ^q Lev. 26. 39; chap. 6. 9; 20. 43. — ^r Deut. 9. 5; verse 22.

28-36. The new Israel, which possesses the new heart and the new spirit, shall be permitted to reestablish covenant relations with Jehovah and shall once more return to their old land, which shall yield fruitful harvests forever (verse 29, etc.; compare xxviii, 25; xxxvii, 25), and be like the very garden of Eden (verse 35; compare xxxi, 9). These promises were, however, conditional upon a spiritual transformation (verse 33) as were the original promises (Exod. xix, 5; Lev. xxvi, 3-12), and some terms which are here used to express covenant relationship with Israel were later transferred to the Christian Church (2 Cor. vi, 16-18) through which, according to the New Testament hope, this prophecy will find its larger future fulfillment (Rom. xi, 25-27; Rev. xxi, 3).

37. I will yet [or, "moreover," R. V.] for this be inquired of—While the people kept their old disobedient heart Jehovah had refused to respond to their petitions or inquiries (xiv, 3; xx, 3), but now he is willing to answer their prayers, and the population of the Holy

35 And they shall say, This land that was desolate is become like the garden of 'Eden; and the waste and desolate and ruined cities *are become fenced, and are inhabited*. **36** Then the heathen that are left round about you shall know that I the LORD build the ruined *places, and plant that that was desolate*: "I the LORD have spoken *it*, and I will do *it*. **37** Thus saith the Lord God; * I will yet *for this* be inquired of by the house of Israel, to do *it* for them; I will "increase them with men like a flock. **38** As the ⁶holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

CHAPTER XXXVII.

THE "hand of the LORD was upon me, and carried me out "in the Spirit of the LORD, and set me down in the midst of the valley which *was full of bones*, **2** And caused me to pass by them round about: and behold, *there were very many in the open*

^a Verse 10. — ^t Isa. 51. 3; chap. 28. 13; Joel 2. 3. — ^u Chap. 17. 24; 22. 14; 37. 14. — ^v See chap. 14. 3; 20. 3, 31. — ^w Verse 10. — ^x Heb. *flock of holy things*. — ^y Chap. 1. 3. — ^z Chap. 8. 14; 8. 3; 11. 24; Luke 4. 1.

Land, which has been decimated, shall increase like the flock "for sacrifice" (verse 38, R. V.), and the people shall fill the waste cities as the flocks at the time of the great feasts covered the hills. (Compare xxxiv.) This illustration was drawn from Ezekiel's memory of his boyhood, when he had seen what seemed to him countless numbers of sacrificial lambs driven into Jerusalem. At the time he spoke the holy city and the temple were both in ruins, but he sees in the future a vast and holy "flock of men" occupying the land now held by a vile and profane remnant (xxxiii, 24).

CHAPTER XXXVII.

1-14. This is one of the most marvelous visions of the Old Testament. The companions of Ezekiel were in hopeless despair. Israel had been moldering in an Assyrian grave nearly one hundred and fifty years, and now all Judah, excepting a small and unworthy remnant, was buried in Babylon, without any hope of resurrection (verse 11),

¹ valley; and lo, *they were* very dry. ■ And he said unto me, Son of man, can these bones live? And I answered, O Lord God, ^c thou knowest. 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. 5 Thus saith the Lord God unto these bones; Behold, I will ^a cause breath to enter into you, and ye shall live: ■ And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; ^e and ye shall know that I *am* the Lord. 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the

skin covered them above; but *there was* no breath in them. ■ Then said he unto me, Prophecy unto the ² wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; 'Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, ^e and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are ^a the whole house of Israel: behold, they say, 'Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, ^k O my people, I will open your graves, and cause you to come up out of your

¹ Or, *champaign*.—^c Deut. 32. 39; 1 Sam. 2. 6; John 5. 21; Rom. 4. 17; 2 Cor. 1. 9.—^a Psa. 104. 30; verse 9; John 20. 22; Rom. 8. 2; Eph. 2. 5.—^e Chap. 6. 7; 35. 12; Joel 2. 27; 3. 17.

² Or, *breath*.—^f Psa. 104. 30; verse 5; John 3. 8.—^g Rev. 11. 11.—^b Rom. 11. 26; 2 Cor. 5. 14.—ⁱ Psa. 141. 7; Isa. 49. 14.—^k Isa. 26. 19; Hos. 13. 14.

while Jerusalem and the holy temple had been totally destroyed. Ezekiel had tried to awaken his fellow-captives from their dull and voiceless stupor (xxiv, 17, 22) by a bright vision of a future when they should return to their home land and enjoy the fullness of temporal and churchly prosperity (xxxvi), but all his hopeful prophecies had proved ineffectual. They could not believe. Then God lifted his prophet "by the power of the Spirit" into ecstatic vision, and he found himself alone in the midst of a deserted battlefield (verses 9, 10) strewn with bones. He passed through this desolation and noticed that every vestige of life had disappeared from the dried-up remains. There was nothing left for even the vultures to feed upon. Long ago every skeleton had been cleaned by the jackals' teeth and the broken parts scattered far and wide. The bones were many and they were very dry. The valley was a charnel house, visibly displaying the absolute victory of death over life. Then came the question from heaven, "Can these bones live?" and the humble answer, "O Adoni Jehovah, thou knowest." Then the prophetic impulse came upon the prophet, and with faith that the Almighty was still able to breathe the

breath of life into the lifeless (verse 5; Gen. ii, 7) he cried unto the withered and dislocated skeletons, "O bones, hear the word of the Lord," and even as he began to speak the words—which to any listener would have seemed a mere sound in the air—there came a mysterious noise followed by a groaning as of an "earthquake" (verse 7, R. V., Kautzsch), and the prophet saw a terrifying sight, for each bone was rushing toward its fellow; and when he dared to look again "lo, there were sinews upon them, and flesh came up and skin covered them" (verse 8, R. V.). They were no longer skeletons, for all the organs of life were there, but they were still dead bodies. Then the prophet once more took heart and finished the prophecy (compare verses 6, 9), crying to the universal life-giving divine Spirit to breathe life into these slain, and even as he spake, so was it done! It must be remembered that the same word in Hebrew may be translated either "wind," "breath," or "spirit." Jehovah himself interpreted the vision. Israel and Judah were not only dead corpses, but their bones were "dried up" and they were "clean cut off," as they themselves declared (verse 11); yet, since Jehovah still lived, the case was not entirely hopeless, for God could

graves, and 'bring you into the land of Israel. 13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14 And ^mshall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, ^atake thee one stick, and write upon it, For Judah, and for ^othe children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and ^{for}all the house of Israel his companions: 17 And ^pjoin them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying,

¹ Chap. 36. 24; verse 25. — ^m Chap. 36. 27; 1 Cor. 15. 45. — ⁿ See Num. 17. 2. — ^o 2 Chron. 11. 12, 13, 16; 15. 9; 30. 11, 13. — ^p See verses 22, 24.

raise the dead. Out of the graves of the Assyrian and Babylonian captivity those fragments of a people should surely come forth through his power (verses 12, 13), and not only receive again the social and civil institutions, which were the organs of national life, but should be spiritually regenerated (verse 14; xxxvi, 26, 27; compare Godet, *Studies in the Old Testament*; Maurice, *The Prophets*; Cornill, *Das Buch Ezechiel*). Cornill has called this "one of the noblest passages the Old Testament can show." Its influence upon the national thought was incalculable. Darmesteter tells of the rabbi whom he met in India who referred to a village, named Gilead, which he had visited in an obscure part of Persia, the population of which he believed to be descended from the bones resurrected by Ezekiel! (*Les Prophètes D'Israël*, p. 107.) But the fact is that all Israel is descended from these bodies reanimated by prophecy. If it had not been for the resurrection trumpet-note of hope which Ezekiel blew it looks as if the whole nation would have perished in despair. It may be added that while this vision teaches a national, not an individual, resurrection (as Hos. vi, 2;

^a Wilt thou not show us what thou *meanest* by these? 19 'Say unto them, Thus saith the Lord God; Behold, I will take ^athe stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand 'before their eyes. 21 And say unto them, Thus saith the Lord God; Behold, ⁱI will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And ⁱI will make them one nation in the land upon the mountains of Israel; and ^wone king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at

^q Chap. 12. 9; 24. 19. — ^r Zech. 10. 6. — ^s Verses 16, 17. — ^t Chap. 12. 3. — ^u Chap. 36. 24. — ^v Isa. 11. 13; Jer. 3. 18; 50. 4; Hos. 1. 11. — ^w Chap. 34. 23, 24; John 10. 16.

xiii, 14), yet the idea of a personal resurrection was even then not unknown. (Compare Isa. xxvi, 19; Job xiv, 13, etc.; and especially note Dan. xii, 2.)

15-22. By this symbolic action, the last which is recorded of him, Ezekiel visibly pictures the reunion of Judah and Israel, the southern and northern kingdoms, into one nation. Judah with all the northerners who had settled in the south (2 Chron. xi, 12-16, etc.), together with the northern tribes who looked to Jerusalem as the spiritual capital (Benjamin, Levi, and a part of Simeon), was represented by one stick (compare Num. xvii, 2), and Joseph (embracing the tribes of Ephraim and Manasseh, Ephraim being the more powerful) and the other less influential tribes of north Israel, were represented by another which he joined "with it" (R. V., verse 19), "even with the stick of Judah," and these two sticks were united as one in the hand (verse 17) signifying the future recovery of both these branches of the house of Israel from their respective captivities and their reuniting into one kingdom in their old home land (verses 18-22). All the prophets sorrowed over the disruption of the unity of the people of God, and

all: **23** *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [†]I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. **24** And [‡]David my servant *shall be* king over them; and [§]they all shall have one shepherd: ^{||}they shall also walk in my judgments, and observe my statutes, and do them. **25** [¶]And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children [‡]forever: and [§]my servant

David *shall be* their prince forever. **26** Moreover I will make a [¶]covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [¶]multiply them, and will set my [¶]sanctuary in the midst of them for evermore. **27** [¶]My tabernacle also shall be with them: yea, I will be [¶]their God, and they shall be my people. **28** [¶]And the heathen shall know that I the LORD do [¶]sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER XXXVIII.

AND the word of the LORD came unto me, saying, **2** [¶]Son of man, [¶]set thy face against [¶]Gog, the land of Magog, [¶]the chief prince of

* Chap. 36. 25. — [†] Chap. 36. 28, 29. — [‡] Isa. 40. 11; Jer. 23. 5; 30. 9; chap. 34. 23, 24; Hos. 3. 5; Luke 1. 32. — [§] Verse 22; John 10. 16. — ^{||} Chap. 36. 27. — [¶] Chap. 36. 28. — [‡] Isa. 60. 21; Joel 3. 20; Amos 9. 15. — [§] Verse 24; John 12. 34.

[†] Psa. 89. 3; Isa. 55. 3; Jer. 32. 40; chap. 34. 25. — [‡] Chap. 36. 10, 37. — [§] 2 Cor. 6. 16. — ^{||} Lev. 26. 11, 12; chap. 43. 7; John 1. 14. — [¶] Chap. 11. 20; 14. 11; 36. 28. — [‡] Chap. 36. 23. — [§] Chap. 20. 12. — ^{||} Chap. 39. 1. — [¶] Chap. 35. 2, 3. — [‡] Rev. 20. 8. — [§] 1 Or, *prince of the chiefs*.

looked forward to the time when all schisms should be ended and Jehovah's people should be one. (Compare 1 Cor. xii, 25, 27; John xvii, 21.) That this prophecy had only a very partial fulfillment in the return from Babylon is undoubted. All Israel never returned to Palestine. This prophecy can never be fulfilled excepting by the ingathering of God's spiritual Israel into their permanent inheritance—the Christian Church and the heavenly Canaan. (Compare xxxiv, 22, 24.) It may not be that Ezekiel interpreted his vision as referring to the gospel dispensation, and a “better country” (Heb. xi, 16), but we know now that what he saw was only the “shadow” of the heavenly. (Heb. viii, 5.) Many seers have spoken better than they knew, and their sublime prophecies have been, not literally fulfilled, but very truly fulfilled, exceeding abundantly above all they were able to ask or think. (See introduction chaps. xl–xlvi.) Fairbairn says, “Thus, as the true David of the promise is Christ, so the covenant people are no longer the Jews distinctively but the faithful in Christ, and the territory of blessing no longer Canaan but the region of which Christ is King and Lord.”

23–28. The new Israel will not be defiled by idolatry, but God will cleanse

them and save them from the temptations connected with their ancient **dwelling places**, and “from all their backslidings” (verse 23, R. V., margin), and a new David, who shall live forever (verse 25), shall be their shepherd-king (verse 24; compare xxxiv, 23, 24), and they shall dwell in the land which was promised to Jacob and to Abraham before him, though he never made a sandal track in it (Acts vii, 5); and it shall be to them and to their children an inheritance forever, according to the new “covenant of peace” (compare xxxiv, 25; xvi, 60), and Jehovah will place them (or “give it them”) and set his sanctuary in the midst of them (Lev. xxvi, 11), and his “dwelling place” shall be with them (verse 27; xlviii, 35), and the “nations” shall know that he is the Lord that doth sanctify Israel when his holy sanctuary is permitted to abide in the midst of the nation; which must therefore have been sanctified or separated unto himself as a holy possession. (Compare note verses 15–22; 2 Cor. vi, 16; Rev. xxi, 22.)

CHAPTER XXXVIII.

2. Gog, the land of Magog—R. V., “Gog, of the land of Magog.” Dr. Adam Clarke says: “This is allowed to be the most difficult prophecy in the

Old Testament. It is difficult to us because we know not the king nor the people intended by it." He mentions numerous queer explanations, such as that Gog was a hidden name for the Americans, and Meshech and Tubal for the Turks or Christians, but approves the view that Gog stood for Antiochus Epiphanes, king of Syria, which country is called Magog by Pliny (*Natural History*). Every commentator since Clarke has risen from the study of this passage with a sense of defeat. Every attempted suggestion has been a guess. As Cornill says, "No other chapter in Ezekiel is so shrouded in mystery." Since the discovery in the Assyrian inscriptions of an unknown land—*Mat-Gahi*—and of the cuneiform name of the well-known Gyges, king of Lydia, written *Ga-gi-Gugu*, the most usual explanation has been that Gyges was the original king of Gog, and that Magog ("land of Gog") means Lydia. The great invasion of the Scythians, who carried the scalps of their foes at their bridle reins for napkins and drank fresh blood out of cups made from the skulls of their enemies, must have been one of the most vivid reminiscences of the prophet's youth, and these barbarian hordes were closely associated with Gyges; for it was the savage Kimmerians, known to the Assyrians as *Gimirre* (Bib., *Gomer*, verse 6)—whose king Esar-haddon calls a "*Manda* [Scythian] warrior"—who swooped down upon Lydia and carried off with them the head of Gyges himself.

Yet the historic Gyges, who had been headless for over half a century, seems very unlike this "prince" of the northern barbarians, who had Persia, Cush, and Put as his subordinates (verse 5, R. V.), and who in the far-away future (verses 14-16)—as had been long predicted (verse 17)—should invade Israel with such a multitude of warriors that after their destruction by supernatural agencies (verses 20-22) their weapons could furnish the sole fuel for all the cities of Israel for a period of seven years (xxxix, 10). Even if it were conclusively proved that Gog (Og) had been a well-known name among the northern

barbarians from very ancient times (Haupt, *American Oriental Society*, April, 1899), its use in this connection would still require explanation. Many of the most acute commentators of modern times have taken this term as "a poetical representation of the heathen powers of the world who shall meet death in opposing the new theocracy" (Wellhausen, *New Review*, 1893), or as, perhaps, a secret reference to the Babylonian empire, the only great power whose destruction Ezekiel had not previously prophesied (xxv-xxxii), which power is alluded to under this invented name of Gog not probably for fear of the Chaldean police, but in order not to stir up false hopes and lead the people to revolt (Cornill)—though against this latter suggestion Kuenen has urged the decisive objection, "that this is a picture of a time when Israel shall have returned to her own land; which of itself presupposes the overthrow of the Chaldean monarchy" (*Onderzoek*).

Objections could also be made to Wellhausen's view (which is not greatly different from John Wesley's), yet with our present knowledge it seems, with some modifications, the most probable. Possibly these names of northern tribes are intended to symbolize the outlying nations of heathendom, which are not included in the prophecies of destruction against the seven great monarchies previously mentioned: Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. Gog (Heb., *hidden, covered*) is a personification rather than a real person. He appears as the typical incarnation of universal world power, which can marshal the Scythians from the extreme north, the Persians from the east, and the Ethiopians from the south, in that "'terrible' day of the end" of which the prophets so often speak, when Israel shall have one last struggle with her enemies and come forth victorious. Evil will not have been fully conquered even after the people return to their own land. A decisive moment will some day come when a supreme attempt will be made, more fearful than any in the past, to overthrow God's kingdom, but the right will finally pre-

^d Meshech and Tubal, and prophesy against him, **3** And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: **4** And ^e I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, 'all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: **5** Persia, Ethiopia, and ² Libya with them; all of them with shield and helmet: **6** ³ Gomer,

^d Chap. 32. 26. — ^e 2 Kings 19. 28; chap. 29. 4; 39. 2. — ^f Chap. 23. 12. — ² Or, *Phut*, chap. 27. 10; 30. 5. — ³ Gen. 10. 2. — ^h Chap. 27. 14.

vail. Before, when such a catastrophe had occurred under Nebuchadnezzar, Israel had succumbed; but the nation will be true to its omnipotent God the next time, and therefore will successfully oppose any coalition. No enemy can prevail against the new Israel because it will be faithful to Jehovah. This mysterious prophecy was never fulfilled literally. It can never be fulfilled other than spiritually. (Compare the New Testament "antichrist," and see *Gautier*, pp. 318, 323, etc.)

2, 3. The chief prince of Meshech and Tubal—The *nasi rosh* (chief prince) named here has often been connected with the *kohen rosh* (priest-chief) of 1 Chron. xxvii, 5, and this translation finds some support from a somewhat similar use of the word *rosh* on Persian coins; yet probably the R. V. is better, "the prince of Rosh, Meshech, and Tubal." (For Meshech and Tubal see notes xxvii, 13.) Hommel has recently connected Meshech with "the Mosks of Asia Minor" (*Hastings's Dictionary*, 1900). Where the land of Rosh was is not certain. Schröder refers to the cuneiform inscriptions which mention a land, *Mat Ra-a-si*, situated on the Tigris, at the frontier of Elam; but notices that the position does not harmonize with its close connection here with two peoples of Asia Minor. Perhaps this may be the land which was occupied by the Scythian people, whom Byzantine and Arabian writers have called *δὲ Πῶς*, and who dwelt on the shores of the

and all his bands; the house of ^a Togarmah of the north quarters, and all his bands: and many people with thee. **7** ¹ Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ^k After many days ¹ thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, ^m and *is* gathered out of many people, against ⁿ the mountains of Israel, which have been always

¹ Like Isa. 8. 9, 10; Jer. 46. 3, 4, 14; 51. 12. — ^k Gen. 49. 1; Deut. 4. 80; verse 16. — ^l Isa. 23. 6. — ^m Verse 12; chap. 34. 13. — ⁿ Chap. 36. 1, 4, 8.

Black Sea and on the banks of the Volga (*Pulpit Commentary*). Rosh has no connection with Russia. The mention of these unknown lands and people only shows that Ezekiel had a better knowledge of the barbarian tribes lying on the frontier of civilization in his day than even the best archæologists of our time.

4. Put hooks into thy jaws—So the Pharaonic "dragon" was pulled out of the Nile (xxix, 4). On the Assyrian monuments the king of Tyre (Baal) and the king of Egypt (Tirhakah) are represented as led by the great king Esarhaddon by cords attached to rings or hooks through their lips or jaws. (Compare Isa. xxxvii, 29.) The figure represents control by a superior power. **With all sorts of armor**—Rather, "in full armor" (R. V.), or, "gorgeously" (xxiii, 12).

5. See notes xxvii, 10; xxx, 5. Toy thinks, perhaps, *Paras* should not be translated Persia; but refers to the insignificant province of *Parsua* mentioned in the inscriptions.

6. For **Gomer** see note verse 2; for **Togarmah**, xxvii, 14; for **people** read "peoples," as also verses 8, 9, 15, 22.

7. A guard—Kautzsch, *sign*, or *en-sign*. Rather, R. V., margin, "a commander."

7-12. Let the enemy of Israel thoroughly prepare himself (verse 7) for "at the end of the years" (Isa. ii, 2; Dan. x, 14) his sins shall be remembered (compare xxiii, 21), and he shall be "visited" (verse 8), or "commissioned."

waste: but it is brought forth out of the nations, and they shall "dwell safely all of them. 9 Thou shalt ascend and come" like a storm, thou shalt be "like a cloud to cover the land, thou, and all thy bands, and many people with thee. 10 Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt "think an evil thought: 11 And thou shalt say, I will go up to the land of un-walled villages; I will "go to them that are at rest, "that dwell⁴ safely, all of them dwelling without walls, and having neither bars nor gates, 12⁵ To take a spoil, and to take a prey; to turn thine hand upon "the desolate places *that are now* inhabited, "and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the "midst of the land. 13 "Sheba, and "Dedan, and the merchants "of Tarshish, with all "the young lions thereof, shall say

^a Jer. 23. 6; chap. 23. 26; 34. 25, 28. verse 11. — ^p Isa. 23. 2. — ^q Jer. 4. 13; verse 16. — ^r Or, *conceive a mischievous purpose*. — ^s Jer. 40. 31. — ^t Verse 8. — ^u Or, *confidently*. — ^v Heb. *To spoil the spoil, and to prey the prey*, chap. 23. 19. — ^w Chap. 36. 34, 35.

(Compare verse 16.) He shall have thoughts of an easy victory over an unprotected and peaceful country (verses 10, 11), and shall come like a storm-cloud against Israel (verse 9; compare Isa. xxi, 1; xxviii, 2, and *Iliad*, vi, 275), a land which, in the new conditions of the new Israel, shall be "brought back" (verse 8, A. V.) or "restored" (R. V., margin) from the sword (compare v, 17; vi, 3, 13; xxxvi, 13; with xxxiv, 28; xxxvii, 26; xxxix, 26), and whose mountains, which in the past had been "a continual waste" (verse 8, R. V., xxxv, 9) shall now be covered with cattle (verse 12). But his plans shall fail.

12. **In the midst of the land**—The R. V., margin, gives "in the navel of the earth." Palestine was really the center of the ancient civilized world. Winckler sees a reference here to the Mount of the Gods. (See note xxviii, 14.) Cheyne (*Expository Times*, 1899), by a slight change of text, translates "on the high places of the land." (Compare Deut. xxxii, 13.)

13. For Sheba, Dedan, and Tarshish

unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; "In that day when my people of Israel "dwelleth safely, shalt thou not know *it*? 15^a And thou shalt come from thy place out of the north parts, "thou, "and many people with thee, all of them riding upon horses, a great company, and a mighty army: 16^c And thou shalt come up against my people of Israel, as a cloud to cover the land; "it shall be in the latter days, and I will bring thee against my land, "that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. 17 Thus saith the Lord God; *Art* thou he of whom I have spoken in old time "by my servants the prophets of Israel, which prophesied in those days

^a Verse 8. — ^b Heb. *navel*, Judg. 9. 37. — ^v Chap. 27. 22, 23. — ^w Chap. 27. 15, 20. — ^x Chap. 27. 12. — ^y See chap. 19. 3, 5. — ^z Isa. 4. 1. — ^a Verse 8. — ^b Chap. 39. 2. — ^c Verse 6. — ^d Verse 9. — ^e Verse 8. — ^f Exod. 14. 4; chap. 36. 23; 39. 21. — ^g Heb. *by the hands*.

see notes xxvii, 20, 22, 25. The prominent and prosperous condition of the new Israel (verse 12) and the terrific attack of Gog upon it draw the attention of these states and the **young lions thereof**. If the text is correct, compare xxix, 3, 6. Cornill reads, "traffickers thereof." Slave dealers and other traders always hang upon the heels of an oriental army. (Compare Isa. xxiii, 8.)

14-16. Knowing that Israel "dwelleth securely" (verse 14, R. V.), Gog comes against her (verse 15), but knows not that he is really being brought thither by Jehovah himself, who rules and overrules all (xxv, 4, 7; xxvi, 3; xxx, 25), in order that through his destruction the God of Israel may be sanctified, or "set apart" from all other deities in the eyes of the heathen, because of his holiness and power (verse 16; xxviii, 22, 25; xxxvi, 23).

17. **Of whom I have spoken**—No extant ancient prophecy names Gog. Doubtless the predictions referred to are all such as represent the hostility of the world powers concentrating

many years, that I would bring thee against them? **18** And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face. **19** For ^ain my jealousy ^band in the fire of my wrath have I spoken, ^cSurely in that day there shall be a great shaking in the land of Israel; **20** So that ^dthe fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, ^eand the mountains shall be thrown down, and the ^fsteep places shall fall, and every wall shall fall to the ground. **21** And I will ^gcall for ^ha sword against him throughout all my mountains, saith the Lord God: ⁱevery man's sword shall be against his brother. **22** And I will ^jplead against him with ^kpestilence and with blood; and ^lI will rain upon him, and upon his bands, and upon the many people that *are* with him, an

overflowing rain, and ^mgreat hailstones, fire, and brimstone. **23** Thus will I magnify myself, and ⁿsanctify myself; ^oand I will be known in the eyes of many nations, and they shall know that *I am* the LORD.

CHAPTER XXXIX.

THEREFORE, ^athou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, *I am* against thee, O Gog, the chief prince of Meshech and Tubal: **2** And I will turn thee back, and ^bleave but the sixth part of thee, ^cand will cause thee to come up from ^dthe north parts, and will bring thee upon the mountains of Israel: **3** And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. **4** ^eThou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: ^fI will give thee unto the ravenous birds of every ^gsort, and *to* the beasts of the field, ^hto be devoured. **5** Thou shalt fall upon ⁱthe open

^a Chap. 36. 5, 6; 39. 25. — ^b Psa. 89. 46. — ^c Hag. 2. 6, 7; Rev. 16. 18. — ^d Hos. 4. 3. — ^e Jer. 4. 24; Nah. 1. 5, 6. — ^f Or, *towers, or, stairs.* — ^g Psa. 105. 16. — ^h Chap. 14. 17. — ⁱ Judg. 7. 22; 1 Sam. 14. 20; 2 Chron. 20. 23. — ^j Isa. 66. 16; Jer. 25. 31. — ^k Chap. 5. 17. — ^l Psa. 11. 6; Isa. 29. 6; 30. 30. — ^m Chap. 13. 11; Rev. 16. 21. — ⁿ Chap. 36. 23.

^a Psa. 9. 16; chap. 37. 28; 39. 7; verse 16. — ^b Chap. 38. 2, 3. — ^c Or, *strike thee with six plagues; or, draw thee back with a hook of six teeth,* as chap. 38. 4. — ^d Chap. 38. 15. — ^e Heb. *the sides of the north.* — ^f Chap. 38. 21; verse 17. — ^g Chap. 33. 27. — ^h Heb. *wing.* — ⁱ Heb. *to devour.* — ^j Heb. *the face of the field.*

itself in one last tremendous attack (for example, Zeph. iii, 8; Zech. xii, 7; xiv; Joel iii, 2, 4-17; Isa. liv, 15, 17; compare Rev. xx, 7-10).

18-23. "In that day, when Gog shall come against the land" (verse 18, R. V.), Jehovah's fury shall come into his "nostrils" (Psa. xviii, 8). He shall breathe hard, and in his hot and "jealous" anger (see xxi, 31; note v, 13) he declares that the whole of Israel shall be shaken as with an earthquake (verse 19), and all nature, sea and land, shall be terrified (verse 20; compare Zeph. i, 14; Jer. iv, 23-26) when he appears in judgment against the enemy (verse 21), turning each man's sword against his brother and pleading with the foes of his people no longer with words, but with bolts from heaven (verse 22; Gen. xix, 24; xiii, 13; Psa. xi, 6) until the nations shall acknowledge him for what he is: the holy, the merciful, the mighty Jehovah (verse 16). This is a most graphic and fearful description,

full of the symbolism which is so characteristic of Ezekiel.

CHAPTER XXXIX.

1-5. The prophecy continues against Gog, who is still represented as the leader of the heathen hordes who occupy "the uttermost parts of the north" (verse 2, R. V.), and who in the far distant future will rise up against the new Israel (see notes xxviii, 2, 3). He comes with a vast army (verse 9; xxxviii, 15), and supposes himself to be able to fulfill his will against Israel without any reference whatever to an overruling Providence; but Jehovah says, "I will turn thee about, and will lead thee on" (verse 2, R. V.; see notes xxxviii, 4, 14-16). God never interferes with a man's free choice of good or evil, but he is able in his wisdom to so "turn" and "lead" the evil-wisher that even the wrath of man is made to serve a divine purpose. He smites the invaders with death

field: for I have spoken *it*, saith the Lord God. ■ And I will send a fire on Magog, and among them that dwell ⁶carelessly in ⁷the isles: and they shall know that I *am* the Lord. ⁷So will I make my holy name known in the midst of my people Israel; and I will not *let them* ⁸pollute my holy name any more: ⁹and the heathen shall know that I *am* the Lord, the Holy One in Israel.

⁸Behold, it is come, and it is done, saith the Lord God; this *is* the day ¹whereof I have spoken. ■ And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the

* Chap. 38. 22; Amos 1. 4. — ⁶ Or, *confidently*.
— ⁷ Psa. 72. 10. — ⁸ Verse 22. — ⁹ Lev. 18. 21;
chap. 20. 33. — ¹ Chap. 38. 16, 23. — ¹ Rev. 16.

(xxxviii, 21, 22), and the weapons drop from the hands of the fierce warriors (verse 3), and they fall upon the mountains and the open fields which they expected to be such an easy prey (xxxviii, 11, 12), and their dead bodies become the spoil of the vultures and jackals (verses 4 and 5). As John Wesley says: "Gog came to take possession, and so he shall, but not as he purposed and hoped. He shall possess the house of darkness in the land which he invaded."

6-7. God's wrath follows the invaders even to their own land, and the rain of fire (xxxviii, 22) falls upon those who have remained at home, dwelling "securely" in their distant *isles* (or, *coast lands*), in order that they, too, may recognize Jehovah's holiness and never "profane" his name by supposing that the people who trust in him can be defeated (verse 23; see note xxxvi, 20).

8-10. Though in reality far in the distance (xxxviii, 8), Jehovah already sees the day of Gog's overthrow, when the weapons of his army and *hand staves* (or, *riding sticks*, Num. xxii, 27) shall so cover the earth that the villages shall need no other fuel, but "shall make fires of them seven years" (verse 9, R. V., and verse 10). The seven years mentioned—like all the other numbers of Ezekiel—is symbolical. Seven is the holy number of purifica-

arrows, and the ¹hand staves, and the spears, and they shall ²burn them with fire seven years: ¹⁰So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: ³and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

¹¹And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the ⁴noses of the passengers: and there shall they bury Gog and all his multitude, and they shall call *it*, The valley of ¹⁰Hamon-

17; 21. 6. — ¹ Chap. 38. 17. — ² Or, *javelins*. —
³ Or, *make a fire of them*. — ⁴ Isa. 14. 2. — ⁵ Or,
mouths. — ¹⁰ That is, *The multitude of Gog*.

tion, completion, and perfection. (See Introduction, "Symbolism of Ezekiel.")

11. The R. V. reads, "And it shall come to pass in that day, that I will give unto Gog a place for burial in Israel, the valley of them that pass through on the east of the sea: and it shall stop them that pass through." Instead of "east of" the sea, Keil reads, "in front of." Toy reads, "I will give Gog a place of renown, a grave in Israel." Instead of "it shall stop them that pass through," the copies from which the Greek and Syriac translations were taken read, "they shall stop [*build up, wall in*] the mouth of the valley." The passage is extremely difficult, but the obvious meaning is that the number of the slain, or the impurity and uncleanness of the place (Driver), shall cause the traffic through this valley to cease. "Hamon-gog" merely means "the multitude of Gog," and in no way assists in discovering the location of this valley. If, with Cornill, instead of "the valley of them that pass through," we read, as we probably should, "the valley of Abarim" (compare Num. xxvii, 12; xxxiii, 47), we are led to the frontier mountain of Israel, over against Moab, with the great horrible sulphurous valley of the Dead Sea at its foot, through which ran the ancient road most traveled by invaders from the East. (See G. A. Smith, *Historical Geography*, pp. 13, 261-278.)

gog. **12** And seven months shall the house of Israel be burying of them, ^athat they may cleanse the land. **13** Yea, all the people of the land shall bury them; and it shall be to them a renown the day that ^oI shall be glorified, saith the Lord God. **14** And they shall sever out ¹¹men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, ^pto cleanse it: after the end of seven months shall they search. **15** And the passengers that pass through the land, when *any* seeth a man's bone, then shall he ¹²set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. **16** And also the name of the city shall be ¹³Hamonah. Thus shall they ^qcleanse the land.

^a Deut. 21. 23; verses 14, 16. — ^o Chap. 28. 22. — ¹¹ Heb. *men of continuance*. — ^p Verse 12. — ¹² Heb. *build*. — ¹³ That is, *The multitude*. — ^q Verse 12. — ^r Rev. 19. 17. — ¹⁴ Heb. *to the fowl of every wing*.

12-15. It shall take seven months to gather up all the bones which defile the holy soil (compare xix, 11, 12; xxxii, 19; xxxvi, 33) and bury them, and they shall get for themselves great "renown," not only because of this victory of Jehovah, but because of their holy zeal in cleansing the land. Men shall be chosen who shall do nothing else than "to bury them that pass through the land," that is, probably the invaders (A. V., *passengers*, verse 14). Modern commentators generally suppose that the special search party (verse 14) was divided into two parts, one to find the bones and the other to bury them; but this is very unnatural and is not suggested by the amended text of verse 14. The search party was authorized also "to bury" the unburied (verse 14), and certainly when "a man's bone" was found it would have taken longer to set up (Heb., *build*) a sign by it (verse 15) than to bury the bone! It is easy to see, however, that the ordinary Israelite, who would hesitate to touch one of the bones, but who was now zealous for the land's purification (verse 13), would be very likely to set up such a sign. "They that pass through the land" (R. V.) may therefore refer to "passengers" (A. V.), who did not belong to the official burial

17 And, thou son of man, thus saith the Lord God; ^rSpeak ¹⁴unto every feathered fowl, and to every beast of the field, ^sAssemble yourselves, and come; gather yourselves on every side to my ¹⁵sacrifice that I do sacrifice for you, *even* a great sacrifice ^tupon the mountains of Israel, that ye may eat flesh, and drink blood. **18** ^uYe shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of ¹⁶goats, of bullocks, all of them ^vfatlings of Bashan. **19** And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. **20** ^wThus ye shall be filled at my table with horses and chariots, ^xwith mighty men, and with all men of war, saith

^r Isa. 18. 6; 34. 6; Jer. 12. 9; Zeph. 1. 7. — ¹⁵ Or, *slaughter*. — ^t Verse 4. — ^u Rev. 19. 18. — ¹⁶ Heb. *great goats*. — ^v Deut. 32. 14; Psa. 22. 12. — ^w Psa. 76. 6; chap. 38. 4. — ^x Rev. 19. 18.

party. Toy repudiates R. V. and translates the passengers (verse 15) as *searchers*, declaring there were two parties, and that the expression "those who pass through" cannot be understood of the invaders. For **Hamon-gog** see verse 11.

16. Hamonah ("multitude") shall be the name of "a city" presumably built near the burial ground.

17-20. "Among the Semites the law of the sacrificial feast was open-handed hospitality; no sacrifice was complete without guests, and portions were freely distributed to rich and poor within the circle of a man's acquaintance."—W. R. Smith, *Religion of the Semites*, p. 236. The heathen hosts who had come against Israel had been accustomed to such feasts, at which, surrounded by their invited guests, they mocked at Jehovah and praised their idols; but now they themselves are the victims sacrificed (verse 18), and the invited guests (their only friends now) are the unclean and ravenous birds and beasts of prey (verse 17; compare also Zeph. i, 7, 8; Isa. xxxiv, 6; Rev. xix, 17-21; and Milligan, *Expositor*, vi, 17, 129). Perhaps the "chariots" upon which the vultures feed (verse 20) is a term used for "riding beasts," as in Isa. xxxi, 7, 9 (Davidson).

the Lord God. **21** ^a And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and ^b my hand that I have laid upon them. **22** ^a So the house of Israel shall know that I am the Lord their God from that day and forward.

23 ^b And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore ^c hid I my face from them, and ^d gave them into the hand of their enemies; so fell they all by the sword. **24** ^e According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. **25** Therefore thus saith the Lord God; ^f Now will I bring again the captivity of Jacob, and have mercy upon the

^g whole house of Israel, and will be jealous for my holy name; **26** ^h After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they ⁱ dwelt safely in their land, and none made ^j them afraid. **27** ^k When I have brought them again from the people, and gathered them out of their enemies' lands, and ^l am sanctified in them in the sight of many nations; **28** ^m Then shall they know that I am the Lord their God, ⁿ which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. **29** ^o Neither will I hide my face any more from them: for I have ^p poured out my Spirit upon the house of Israel, saith the Lord God.

^a Chap. 38. 16, 23. — ^b Exod. 7. 4. — ^c Verses 7, 28. — ^d Chap. 36. 18-20, 23. — ^e Deut. 31. 17; Isa. 59. 2. — ^f Lev. 26. 25. — ^g Chap. 38. 19. — ^h Jer. 30. 3, 18; chap. 34. 13; 38. 24. — ⁱ Chap. 20. 40; Hos. 1. 11.

^b Dan. 9. 16. — ⁱ Lev. 26. 5, 6. — ^k Chap. 28. 25, 26. — ^l Chap. 36. 23, 24; 38. 16. — ^m Chap. 34. 30; verse 22. — ⁿ Heb. *by my causing of them, etc.* — ^o Isa. 64. 8. — ^p Joel 2. 28; Zech. 12. 10; Acts 2. 17.

21-24. This awful judgment shall indubitably prove, both to the heathen in the farthest limits of the south (verses 6, 21) and to the Israelites (verse 22), that the former defeats of God's chosen people were due wholly to their own sin and uncleanness (verses 23, 24; compare verses 12, 15). They shall know Jehovah as the one who is all powerful, who protects the righteous and punishes the wicked.

26. After that they have borne their shame—Rather, with R. V., "And they shall bear their shame," in the rare sense of being ashamed because of their unworthiness of God's great mercies (xvi, 54, 61), or, with a very slight change of text, "they shall forget their shame" (Hitzig; compare Isa. liv, 4), which gives a sense peculiarly appropriate here.

27-29. When the new Israel shall be brought back from their captivity among the "peoples" (verses 25, 27), filled with the new spirit of shame for their past sins and with a joy in God's presence which makes them forget their dismal past (verse 26), and "shall dwell securely" in their own land, where none "shall make them afraid" (verse 26, R. V.), and thus Jehovah shall have been sanctified in them (verse 27; xx, 41; xxxvi, 20, 23, 24)—**then shall they**

know as never before "that I am the Lord their God, in that I caused them to go into captivity . . . and have gathered them . . . and will leave none of them, . . . neither will I hide my face [compare verse 23; Isa. liv, 8] . . . for I have poured out my spirit." (Compare xxxvi, 25-31; xxxvii, 14; Isa. lix, 21 Joel ii, 28.) "No historical Church, Jewish or Gentile, has ever yet realized the picture here sketched by Ezekiel. . . . Will it ever be realized on earth? or must we only look for it in the heavenly city, whose Builder and Maker is God?" —Plumptre. If the conflict (chapter xxxviii) is to be on this earth, as it surely will be, then the victory and the peace which follows must also be looked for here. The promise is to be fulfilled truly, though not literally. (See introduction chaps. xl-xlviii.) It has already received a partial fulfillment (compare Joel ii, 28; Acts ii, 17); yet the foes of the new Israel, the true children of Abraham (Luke iii, 8; John viii, 39; Gal. iii, 7, 9, 29), are still active, and Gog—the Old Testament "Antichrist"—if indeed he has yet put on his armor, has certainly not yet been left dead upon the field. It must always be borne in mind that it is not a literal conflict described in this chapter between men

armed with bows and arrows who shall be killed by bolts of lightning, but a spiritual battle between God's people and the powers of evil. Like Bunyan's *Pilgrim's Progress*, it depicts figuratively that which is everlastingly true, and what may perhaps be often repeated in different individuals and in different ages.

BOOK IV.

CHAPTERS XL-XLVIII.

The Prophetic Vision of the New Sanctuary and its Orders in Messianic Time.

These nine chapters have always been considered one of the riddles of biblical interpretation. Because of the difficulty in understanding them, and the sharp contrast between these directions of worship and those of the Mosaic law, the Jews were not permitted to read them in public.

The earlier chapters, even to Ezekiel's most severe critics, seem to breathe the fervent life of a high religious ideal and to be enriched with a noble Messianic expectation, while almost every verse glows with simile or metaphor; but these chapters seem to many totally different, referring wholly to the external formularies of worship, being "full of most unimportant and trivial things" which are described in cold, unimaginative, arithmetical phraseology. (See, for example, Max Kamrath, *Jahrbücher*, xvii, 585, etc.) But even some of Ezekiel's critics, such, for example, as Bertholet, see that these closing chapters of the book cannot be a mere unimportant appendix, but must be the crown and climax of the entire work. What then can be their meaning?

1. Are they merely literal architectural directions for building a new temple in Jerusalem, as Kuenen, Wellhausen, and many others assure us? Even then each detail must have conveyed to his hearers some spiritual lesson, as did the details of construction not only in Solomon's temple, but in all the Babylonian

temples with which the captives were familiar. (See Introduction, "VIII. Symbolism.") But again, if taken literally, these directions would have been "physically impossible and ludicrously unjust" (Farrar). Only the grossest ignorance concerning the topography could have led the prophet to suppose that he was dividing the Holy Land equally among the tribes by simply drawing equally distant lines from east to west across the country, without any reference to quality of land, or the fact that southern Palestine was several times wider than northern Palestine. It was an impossible topography; for, according to the dimensions of the temple "oblation," this would have reached far beyond the Jordan, though the Jordan is made the border line (xlvii, 18); an impossible temple, which must be upon the summit of the mountain (xl, 2), and yet which not only contains an area inconsistent with this, but is to be removed from Mount Moriah and even some distance from Jerusalem itself (xlv, 1, 6; xlviii, 8, 21); an impossible river, which grows without tributaries and runs up hill, flowing into the Salt Sea, which has no outlet and yet becomes sweetened; impossible trees upon the river bank, whose leaves are for the healing of the nations (xlvii, 12). Further than this, there is no hint that Zerubbabel or Ezra or Nehemiah, or even the Pharisees in the days of Herod—though called the legitimate children of Ezekiel—took any notice whatever of Ezekiel's directions when they were building their temples, for these edifices greatly differ from Ezekiel's in many particulars which might easily have been made to conform to the prophet's plan. This shows pretty clearly that they did not take these prophetic directions literally. (See especially, Farrar, *Expositor*, vol. ix.) It is noticeable also that the builders never complain because they are not able to follow the "program" or "model" which Ezekiel is supposed to have given them. It was not because of lack of funds, as Bertholet suggests, that they failed to do this; for in many directions—such as the division of the land, etc.—funds were not necessary.

We must conclude, therefore, with Terry, that "Ezekiel's temple is no more explicable as a model of real architecture than are his cherubim and wheels possible in mechanics" (*Biblical Apocalypics*).

2. But can we not say with Delitzsch and Gautier that these prophecies respecting a future temple in Jerusalem would have been fulfilled literally if the Jews had fulfilled literally the stated conditions? (xliii, 10, 11.) This at best must remain only a possibility. As we have seen, it would have required miracle after miracle to make the land of Canaan ready for such a literal temple. God could have done it, but such has never been the divine method. Neither Ezra nor Nehemiah, nor any other of Ezekiel's successors, seems ever to have supposed that it was the nation's sin which caused the later temple to resemble Solomon's more than Ezekiel's. It is not probable.

3. The supposition that the temple is yet to be literally erected in Jerusalem, that the altar is to be set up in it and beast sacrifices are there to take the place of the One Sacrifice which was offered once for all to take away the sins of many—as many Jewish interpreters who still expect the coming of the Messiah have taught—is wholly contrary to the spirit of the new covenant and the direct teaching of the Holy Scriptures. (See, for example, Gal. iii, iv; Heb. viii-x.)

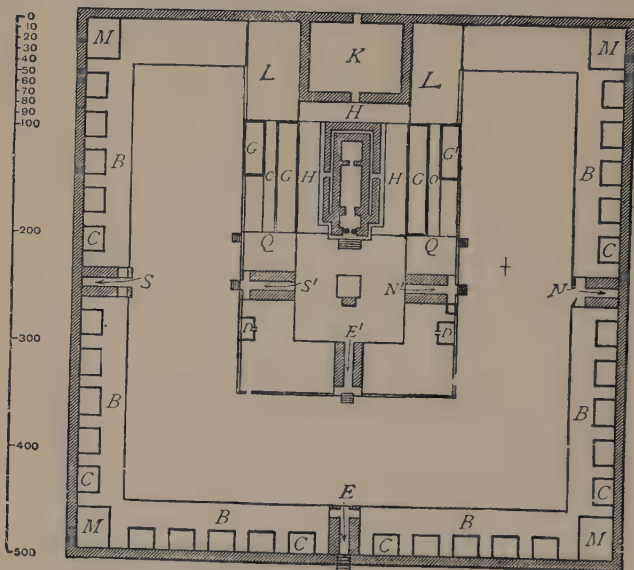
The prophet himself never mentions building materials or building specifications (as Exod. xxv, 9, 40). He always speaks as if the temple were completed, a building not made with hands, and even declares in so many words its spiritual symbolic meaning (xliii, 10, 11).

4. The position of Havernick and Kliefoth, that these chapters describe allegorically the Christian Church, is less objectionable than the above, but is not sustained by sufficient evidence and is contrary to prophetic analogy. If this theory were true, every Jew previous to the coming of Christ must have misunderstood the book and almost all Christian teachers do now misunderstand it. This is not to be believed.

The prophet was not so poor a teacher as that would imply—as is proved by his earlier chapters. We may not understand his meaning fully at all times, but there need be no doubt that he spoke so that his contemporaries could understand him.

5. The best view seems to be that this was a real *bona fide* vision, which perhaps the prophet did not fully comprehend any more than he did that of the heavenly chariot (see chap. x, notes and Appendix); but which contained nevertheless plain spiritual lessons for his companions in captivity. (See xliii, 10, 11.) Even Cornill admits that these chapters are "full of the deepest symbolism, and to give them a literal meaning would not be doing justice to the prophet." It will not do, however, to call this vision, which is the crown of the book, an ignorant, mistaken prophecy of a hoped-for building which was never erected (compare Renan, *History of Israel*, iii, 333-340), nor, on the other hand, was it a mere "dream" in which the numbers were written down "by chance" and everything is without meaning—a mere "trifling with the impossible." Not so do the prophets write.

This was a vision of spiritual realities pictorially represented by a temple and its surroundings, which expressed under well-known symbols certain fundamental and eternal ideas with regard to the true worship of God. The returning exiles no doubt expressed these ideas in their new temple in the way best suited to their circumstances—never seeking for literal conformity—while, as Renan says, the picture of the celestial Jerusalem which has consoled the world for eighteen hundred years is only a slightly modified copy of the Jerusalem of Ezekiel. Both Nehemiah and St. John seem to have considered this description of the temple as ideal and symbolic, like that of the chariot of Jehovah and the cherubim (chaps. i and x). If we understood the language of symbolism as well as did the hearers of Ezekiel we would better understand the local coloring of this priestly parable (xliii, 10-12; xlv, 5, and Introduction,



PLAN OF COURT AFTER DAVIDSON.

(Adapted from *The Cambridge Bible*.)

†, the prophet's position.

B, pavement (xl. 5).

C, thirty chambers, outer court (xl. 17).

D, chambers for the priests (xl. 44 46).

G, G', thirty chambers, inner court (xli. 6, 7; xlii. 11).

H, gizrah, or the separate place (xli. 12).

K, building behind the separate place (xli. 13 15).

L, kitchens for the priests (xli. 19, 20).

M, kitchens for the people's sacrifices (xli. 23 24).

†, passageway (xlii. 4).

CHAPTER XL.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that ^a the city

^a Chap. 33. 21.—^b Chap. 1. 3.

"VIII. Symbolism"). Undoubtedly the primary intent of this vision was to give comfort to the captives by pointing out to them their certain and glorious restoration to the Holy Land, but, as in many other prophecies, the seer's eye looked beyond the immediate picture to the final consummation of Jehovah's kingdom. (See closing note xxxix, 27-29, and compare our Lord's description of the destruction of Jerusalem, Matt. xxiv.) The Holy Spirit, the inspirer of prophetic visions here as elsewhere, caused Ezekiel to speak better than he knew (1 Pet. i, 11). But many teachings were plain, both to him and to all of his companions. Already he had pictured the destruction of the old Israel (i-xxiv) and the overthrow of the enemies of Jehovah's kingdom (xxv-xxxii), and had foretold the day when a new Israel should be born—having a new heart of perfect loyalty to Jehovah—who should be established in their old land, the sanctuary of the Lord being in the midst (xxxvi; xxxvii, 26, 27), and they therefore made safe from all future combinations of hostile powers (xxxvii-xxxix). The present section pictures this new Israel, forgiven of sin and reestablished in Canaan, worshiping God after a somewhat new order in a blessed condition of holiness and felicity. The land is once more "holy." In the midst of a holy square—a symbol of perfection and righteousness well understood—is the holy temple in which "Holiness to the Lord" is stamped on every dimension and every ceremonial. The chariot of Jehovah, which had left the city because of its sins (xi, 22), once more enters it from the east (the direction of Babylon), and henceforth this divine gateway may be locked, for Jehovah will nevermore leave his people, while out from beneath the holy chariot goes forth a stream of life for

was smitten, in the selfsame day ^b the hand of the LORD was upon me, and brought me thither. 2 ^c In the visions of God brought he me into the land of Israel, ^d and set me upon a very high

^c Chap. 3. 3.—^d Rev. 21. 10.

the entire land, which grows stronger and more powerful as it proceeds, and which not even the salt waters of the Dead Sea can resist. (Compare Joel iii, 18; Zech. xiii, 1.) The secret of this regenerate land and happy people is seen in the new name given to this new Jerusalem: *Jehovah-shammah*: "The Lord is there" (xlviii, 35). To the companions of Ezekiel, to whom this kind of language had been familiar from childhood, every detail must have been filled with interest and in every difference between this and the ancient ritual they must have sought some spiritual and significant lesson. (Compare Appendix to chap. x.) We cannot now always discover those lessons, and in the following pages we will only seek to point out those which seem most prominent.

THE TEMPLE DESCRIBED, CHAPS. xl-xlii.

CHAPTER XL.

1. The twenty-fifth year of the captivity would come somewhere between 575 and 572 B. C., some thirteen or fourteen years after the capture of Jerusalem by Nebuchadnezzar (xxxiii, 21). Hitzig, Green, and others believe that this revelation of the new law came on the Day of Atonement and on the day when the blast of the trumpet ushered in the Year of Jubilee (Lev. xxv, 9). If, however, Ezekiel followed the same time computation as elsewhere, the month alluded to would be Abib, on the tenth day of which the paschal lamb was selected (Exod. xii, 2, 3). This was a peculiarly fitting time for a vision of Israel's Messianic deliverance. (Compare xxiv, 2.) It is suggestive that the new year's festival was also made much of by the Babylonians (Jastrow).

2. The prophet seems in his vision (compare i, 1; viii, 3; xi, 24) to be brought to the old home land and placed

O. T.

mountain, ¹ by which *was* as the frame of a city on the south. ■ And he brought me thither, and behold, *there was* a man, whose appearance *was* ² like the appearance of brass, ³ with a line of flax in his hand, ⁴ and a measuring reed; and he stood in the gate. 4 And the man said unto me, ⁵ Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither :

¹ Or, upon which. — e Chap. 1. 7; Dan. 10. 6. — f Chap. 47. 3. — g Rev. 11. 1; 21. 15.

upon the lofty mountain "whereon was a citylike mass of buildings," the new temple. On the south—As the prophet was supposed to come from the north, the Greek renders, "opposite me." For a general impression of the temple see frontispiece and the picture introducing chapter viii. These representations do not claim to be necessarily correct in every feature, but they are the best possible with our present knowledge of ancient architecture.

3. A man—This was a representative of Jehovah (Dan. x, 5, 6) whose face shone with heavenly glory. (Compare i, 26, 27; Rev. i, 13.) He carried in his hand the instruments for measuring the temple and surroundings—the reed for short and the line for long distances. (Compare xlvii, 3.) He probably stood in the north gate (verse 2). He came afterward to the east gate, which was the main entrance (verse 6).

5. The length of the measuring reed has been variously estimated, according to the supposed length of Ezekiel's cubit. The Hebrew cubit has usually been reckoned at about eighteen inches, while it is now known that the ordinary ancient Babylonian cubit contained about twenty. This, however, is not material. The symbolism expressed by these measurements does not depend upon the exact length in inches of the cubit or reed. The reed was six cubits long, "of a cubit and a handbreadth each" (R. V.); but as the ordinary cubit was six handbreadths (according to the Mishna, *Chilim*, xvii, 9; and Josephus, *Antiquities*, iii, 6, 5) this sacred

¹ declare all that thou seest to the house of Israel. 5 And behold ² a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and a handbreadth: so he measured the breadth of the building, one reed; and the height, one reed.

■ Then came he unto the gate ³ which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of

■ Chap. 44. 5. — l Chap. 43. 10. — k Chap. 42. 20. — 2 Heb. whose face was the way toward the east

cubit must therefore have been seven handbreadths long and the symbolic measuring reed of six sacred cubits would be equal in length to seven ordinary cubits. Gudea, king of Babylon about 2500 B. C., has upon his lap a scale in which the reed is reckoned as equal to six great cubits, each cubit being equal to sixty finger lengths. Nebuchadnezzar is called in a cuneiform inscription, "the possessor of the reed of augury" (*W. A. I.*, iv, 14), and both Jews and Babylonians alike were able to understand this symbolism of number. The peculiar sacredness of the number seven may be noticed everywhere, in both literatures. The number seven in Hebrew (*sheveh*) is from a root meaning to be full, satisfied. In the tabernacle, ten, the number of perfect symmetry, seems to be the governing number; in the temple of Solomon and in the Christian Church the heavenly number twelve is the symbolic unit (compare twelve tribes, twelve disciples, and see Rev. xxi), while the sacred cubit, seven handbreadths long, and the sacred reed, seven ordinary cubits in length, control the measure of Ezekiel's temple. (See further in Introduction, "Symbolism," and closing note chap. xl.) The wall (A.V., "building") inclosing the area, when measured by this symbolic reed, was seen to be of the most sacred dimensions: seven cubits broad and seven cubits high. (Compare Rev. xxi, 16.)

6-8. Coming now to the main gateway of the temple, which faced the rising sun, and ascending its seven steps (verses 22, 26) the threshold is seen to

the gate, which was one reed broad. 7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. 8 He measured also the porch of the gate within, one reed. 9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. 10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. 11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. 12 The ³space also

³ Heb. *limit*, or, *bound*. — ¹ Exod. 27. 9; Lev. 6. 16; Psa. 100. 4. — ^m 1 Kings 6. 4.

measure seven cubits, as also each side of the three little chambers ("lodges," R. V.; "guardrooms," Toy), and "the threshold of the gate by the porch," as well as the porch itself.

9. Keil thinks the difference in the measure of the porch may be explained by supposing that verse 8 states the breadth from east to west and verse 9 from north to south. The posts (R. V., margin, "jambs") measured two cubits each way (verse 10) unless, as some suppose, the "posts" in verse 10 are not the jambs of verse 9, but are the "wall fronts" between the guardrooms (Davidson), or, "pilasters" (Toy). It is impossible to be certain of the meaning of all these architectural details, but the adjoining plan will assist in understanding the general outline of the structure.

11. The meaning of the verse is doubtful. The length of the covered gateway was fifty, not thirteen, cubits. (See verse 15.) This may refer to a covered portion of the gateway; but as we do not have the advantage of consulting the prophet's drawings of the building as probably his companions did—for Ezekiel was a draughtsman (iv, 1)—we cannot be certain. The fact that we have only the ground plan, without elevations, makes the restoration more difficult for us.

12. R. V. reads, "and a border be-

fore the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. 13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door. 14 He made also posts of threescore cubits, even unto the post of ¹ the court round about the gate. 15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits. 16 And there were ^m ⁴ narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ⁵ arches: and windows were round about ⁶ inward: and upon each post

⁴ Heb. *closed*. — ⁵ Or, *galleries*, or, *porches*. — ⁶ Or, *within*.

fore the lodges, one cubit on this side, and a border, one cubit on that side." (Compare xxvii, 4; xliii, 13, 17.) Plumptre supposes this border formed a pathway for the guards at the gate, who could thus observe what was going on in the gate without being interrupted by the traffic.

14. R. V. reads, "He made also posts, threescore cubits; and the court reached unto the post, the gate being round about." Davidson and Toy, following LXX., read "porch, or vestibule" (*ailam*) for posts (*ailim*), and "twenty" for threescore.

15. Plumptre points out that the whole length of the gate, from the outer entrance to the inner exit, was thus composed: 1. An outer threshold (verse 6), 6 cubits; 2. Three guard chambers (verse 7), 18 cubits; 3. Two spaces between chambers (verse 11), 10 cubits; 4. An inner threshold (verse 7), 6 cubits; 5. A porch before the gate (verse 9), 8 cubits; 6. One post or pillar (verse 10), 2 cubits; total, 50 cubits. It will be remembered that these were sacred cubits, each being equal to seven hand-breadths (verse 5).

16. **Narrow windows**—R. V., "closed windows." **Arches**—R. V., margin, "colonnade." Toy translates, "The guardrooms and their pilasters had latticed windows within the gateway round about, and so the vestibule had

were palm trees. **17** Then brought he me into "the outward court, and lo, *there were* ° chambers, and a pavement made for the court round about: ° thirty chambers *were* upon the pavement. **18** And the pavement by the side of the gates over against the length of the gates *was* the lower pavement. **19** Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ° without, a hundred cubits eastward and northward.

20 And the gate of the outward court ° that looked toward the north, he measured the length thereof, and the breadth thereof. **21** And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the ° arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits. **22** And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they

° Rev. 11. 2. — ° 1 Kings 6. 5. — ° Chap. 45. 5.
— ° Or, from without.

windows round about within; and beside its jambs stood palm trees." The palm tree was one of the most common symbolic forms to be seen on the Assyrian sculptures, signifying fruitfulness and fullness of life. Often in ancient architecture pillars are shaped to represent palm trees, or are crowned with palm-tree ornamentation. (Compare 1 Kings vi, 29-35.)

THE OUTER COURT AND ITS GATEWAY, 17-27.

17. The chambers, or "cells," around the "outer court" were for the priests who had charge of the house and the altar (verses 45, 46). "They were apparently of several stories (xlii, 6), but did not occupy the corners of the wall, in which kitchens were situated (xlvi, 21-24)." — Davidson.

18. Rather, *And the pavement was by the side of the gateways, corresponding to the length of the gateways* [that is, the lower pavement]. This was called the lower pavement because it was below the level of the inner court (verse 34). Seven steps led from the outside up to each gateway (verses 22, 26), and on

went up unto it by seven steps; and the arches thereof *were* before them. **23** And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures. **25** And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits. **26** And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. **27** And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits. **28** And he brought me to the inner court by the south gate: and he

° Heb. *whose face was*. — ° Or, galleries, or, porches.

this same level, of course, was the pavement of the outer court; from this court eight steps led to the gateway and pavement of the inner court (verse 31). From the inner court an ascent of ten steps led to the isolated raised platform on which stood the central sanctuary (verse 49). From the lower, that is, the outer gate to the gate fronting the inner court was one hundred sacred cubits "from gate to gate" (verse 23).

20. The northern and southern gates are here seen to correspond exactly in dimensions, surroundings, and distance from the gate of the inner court, with the eastern or main entrance, which has been previously described.

MEASUREMENTS OF THE INNER COURT WITH ITS GATES, ARRANGEMENTS FOR SACRIFICES, AND CELLS FOR PRIESTS, 28-49.

28-37. "The construction and measurements correspond with those of the gates in the outer court, with only two points of difference; namely, that it possessed a flight of eight steps instead of seven, and that the arches or wall pro-

measured the south gate according to these measures; **29** And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. **30** And the arches round about *were* ⁹ five and twenty cubits long, and five cubits ¹⁰ broad. **31** And the arches thereof *were* toward the outer court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures. **33** And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad. **34** And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 And he brought me to the north gate, and measured *it* according to these measures; **36** The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits. **37** And the posts thereof *were* toward the outer court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps. **38** And the chambers and the entries thereof *were* by the posts of the gates, where [†] they washed the burnt offering.

39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and [†] the sin offering and [†] the trespass offering. **40** And at the side without, ¹¹ as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables. **41** Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*. **42** And the four tables *were* of hewn stone for the burnt offering, of a cubit and a half long,

⁹ See verses 21, 25, 33, 36. — ¹⁰ Heb. *breadth*.
— [†] Lev. 1. 9; Heb. 10. 22.

⁹ Lev. 4. 2, 3. — [†] Lev. 5. 6; 6. 6; 7. 1. — ¹¹ Or, *at the step*.

jections were toward the outer court. The difference in the number of steps was doubtless of symbolic significance, and pointed not only to the higher sanctity in general which attached to the inner court, but to the truth that, as one approached the dwelling place of Jehovah, an increasing measure and degree of holiness were demanded. The seven steps of the outer door, added to the eight steps of this, amount to fifteen, with which correspond the number of the pilgrim psalms (Psa. cxx-cxxxiv), which are supposed to have been sung one upon each step by the choir of Levites as they ascended first into the outer and then into the inner court."—Plumptre.

38-43. The description of these chambers of sacrifice must always remain obscure. Was there a chamber and tables of offering at each of the three gates of the inner court, or only at the north gate, which seems to be described in the text, or only at the east or principal gateway, where certainly burnt

offerings and peace offerings were prepared for the prince? (lxvi, 2.) The LXX. is probably correct in reading "gate" instead of **gates** (verse 38), and the R. V. in reading "chamber" instead of **chambers**. The eastern gate would seem the most natural place for such sacrifices, yet because verse 40 seems to refer, without a possibility of mistake, to the northern gate (compare also Lev. i, 11; vi, 18; vii, 2), and because in one place Ezekiel distinctly refers to the north gate as the "altar gate" (viii, 5), we conclude that but one place of offering is here described and that it is situated at the northern gate. There were eight slaughtering tables—four within the entry or porch of the gate, and four without—and also, it seems, four additional tables of stone on which were laid the heavy instruments with which the burnt offerings, etc., were slain. Perhaps for this reason they were called tables "for the burnt offering" (verse 42). They can hardly be the same tables referred to

and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* ¹² hooks, a hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 And without the inner gate *were* the chambers of "the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north. **45** And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, "the keepers of the ¹³ charge of the house. **46** And the chamber whose prospect *is* toward the north *is* for the priests, "the keepers of the charge of the altar: these *are* the sons of "Zadok among the sons of Levi, which come near to the LORD to minister unto him. **47** So he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar *that was* before the house.

¹² Or, andirons, or, the two hearthstones. — ¹ 1 Chron. 6. 31; Eph. 5. 19. — ¹³ Lev. 8. 35; Num. 8. 27, 28, 32, 33; 18. 5; 1 Chron. 9. 23; 2 Chron. 13. 11; Psa. 134. 1. — ¹³ Or, ward, or, ordinance:

in verse 39. One suspects the phrase "for the burnt offering" to be an interpolation. The "hooks" referred to were either fastened up "within" the entry to receive the slaughtered beasts (Targum) or the word must be translated "ledges" (R. V., margin), and be thought of as a projecting border around the tables. Toy renders, "and borders one handbreadth in width were fixed within on the tables round about for the flesh of the offering."

44-46. In verse 44 the LXX. seems to have followed a better text in rendering, "And he led me into the inner court, and behold, two chambers in the inner court, one at the side of the gate that looketh toward the north, having its prospect toward the south, and out of the side of the gate toward the south, but looking toward the north." According to this change all of these verses refer to the chambers of the priests. (For a discussion of "sons of Zadok" see our Introduction, "Book of Ezekiel and the Levitical Law," and notes xlv, 15.)

48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 "The length of the porch *was* twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and *there were* "pillars by the posts, one on this side, and another on that side.

CHAPTER XLI.

AFTERWARD he brought me to "the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the ¹ door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth

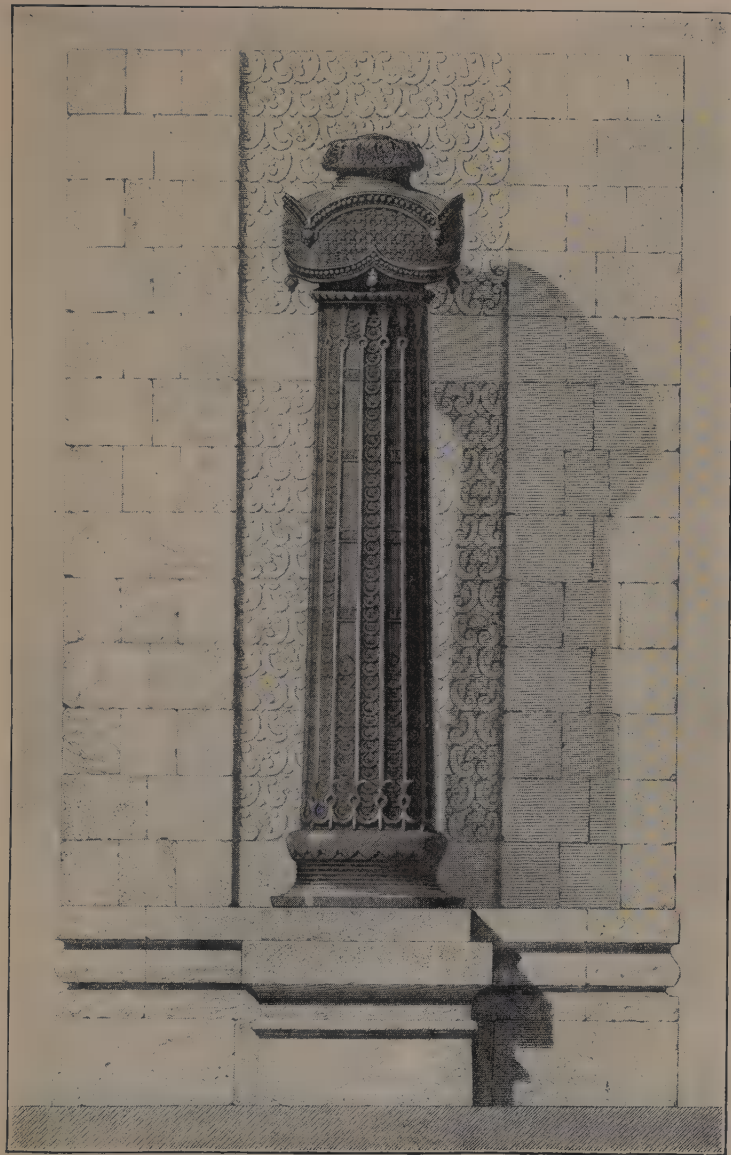
and so verse 46. — " Num. 18. 5; chap. 44. 15. — ¹ 1 Kings 2. 35; chap. 43. 19; 44. 15, 16. — ¹ 1 Kings 6. 3. — ² 1 Kings 7. 21; Jer. 52. 17. — ³ Zeck. 6. 12, 13; Eph. 2. 20, 22. — ¹ Or, entrance.

48. With this verse the description of the house or temple begins. Toy, following the Greek text, renders, "Then he brought me to the porch of the temple and measured the jambs of the porch on each side five cubits thick; the width of the entrance was fourteen cubits, and the jambs of the entrance were three cubits wide on each side."

49. Eleven — LXX., twelve. The steps — LXX., ten steps. Pillars — These pillars correspond to Boaz and Jachin of Solomon's temple. Compare 1 Kings vii, 15-21; note illustration opposite, and frontispiece.

CHAPTER XLI.

1-4. The word temple (verse 1) seems to be used for the "holy place" (nave) as distinguished from the "holy of holies" (verses 3 and 4). Tabernacle — LXX., posts. The minute way in which every dimension is given proves its importance as embodying significant religious teaching. The holy place—forty by twenty sacred cubits—and the



BRONZE COLUMN OF TEMPLE. FROM BIBLICAL DESCRIPTIONS.

(Restored by Ch. Chipiez.)

of the door, seven cubits. **4** So ^b he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place. ■ After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. **6** ^c And the side chambers were three, ² one over another, and ³ thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might ⁴ have hold, but they had not hold in the wall of the

house. **7** And ^{5d} there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. **8** I saw also the height of the house round about: the foundations of the side chambers were ^e a full reed of six great cubits. ■ The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side cham-

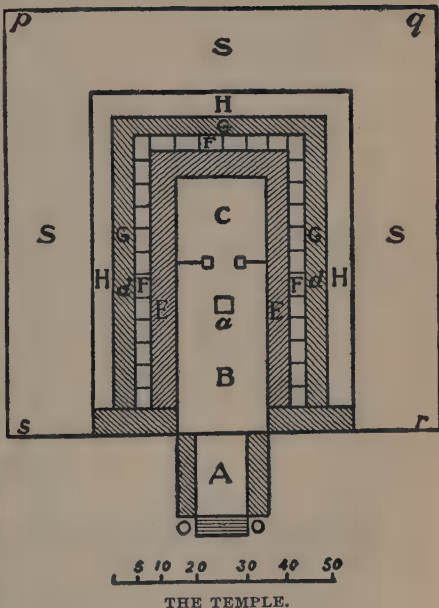
^b 1 Kings 6. 20; ■ Chron. 3. 8. — ^c 1 Kings 6. 5, 6. — ² Heb. side chamber over side chamber. — ³ Or. three and thirty times, or, foot.

⁴ Heb. be holden. — ⁵ Heb. it was made broader, and went round. — ^d 1 Kings 6. 8. — ^e Chap. 40. 5.

Holy of Holies—a perfect square, or cube (see 1 Kings vi, 20), twenty by twenty sacred cubits—were of the same dimensions as in Solomon's temple.

5-11. Various details in this description of the side chambers (compare 1 Kings vi, 5-10; vii, 51) are uncertain, but Toy's rendering makes plain the general meaning: "He measured the wall of the temple six cubits thick. And the interior width of the side structure was four cubits round about the temple. The side cells were in three stories, thirty on each story. There were rebatelements all around in the wall of the temple for the joists of the cells to rest on, so that they should not be inserted in the wall of the temple. Thus the interior width of the cells increased as they went up, according to the enlargement of the rebatement upward round about the temple. There was an ascent from the lower story to the middle and from the middle to the upper. And around the temple was a raised platform, the foundation of the side cells, a long rod high—that is, six cubits and six handbreadths. The outer wall of the side structure was five cubits thick and the part of the platform left un-

covered was five cubits wide. Between the cells and the chambers was a space of twenty cubits round about. The doors of the side structure opened on the un-



A, porch of temple; B, holy place, 20×40 cubits; C, holy of holies, 20×20 cubits; E, wall of house, 6 cubits; F, side chambers, 4 cubits; G, wall of chambers, 5 cubits; H, light passage, 5 cubits (in other plans, this light passage runs in front of the chambers); p, q, r, s, temple area, 100 cubits square; S, S, S, free space, 20 cubits broad; a, altar of incense in the holy place; d, d, doors of side chambers.

bers that *were* within. **10** And between the chambers *was* the wideness of twenty cubits round about the house on every side. **11** And the doors of the side chambers *were* toward *the place that was left*, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about. **12** Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and

the length thereof ninety cubits. **13** So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long; **14** Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits. **15** And he measured the length of the building over against the separate place which *was* behind it, and the ⁶ galleries thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

⁶ Or, several walks, or,

walks with pillars.

covered part of the platform." We append Dean Plumptre's plan and measurements:

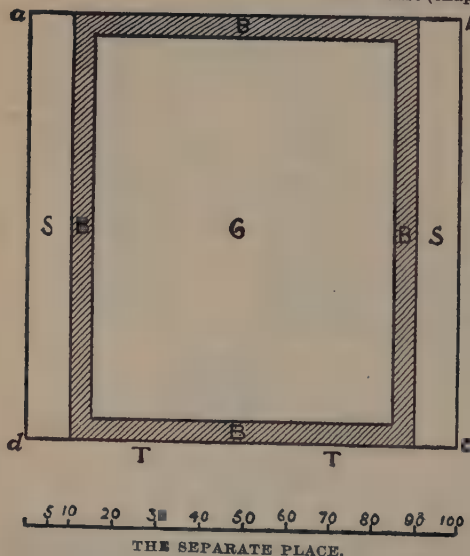
I. The breadth of the court—

	Cubits.
1. Breadth of the house.....	20
2. Breadth of wall, 6×2 cubits.....	12
3. Breadth of chambers, 4×2 cubits=	8
4. Breadth of chamber wall, 5×2 cubits.....	10
5. Breadth of corridor, 5×2.....	10
6. Breadth of free space, 20×2.....	40
Total.....	100

II. The length of the court—

	Cubits.
1. The length of the house.....	60
2. The temple wall.....	6
3. The chambers.....	4
4. The chamber wall.....	5
5. The corridor.....	5
6. The space toward the west.....	20
Total.....	100

The "house" was thus one hundred cubits square. The porch of the house was reckoned as belonging to the inner court (chap. xl, 48).



THE "SEPARATE PLACE" DESCRIBED, 12-15.

12. At the end—R. V.,
"at the side."

15. Over against—
R.V., "before the separate place which was at the back thereof," etc. 1. The breadth of the area from west to east: (1) The separate place (including walls), 100 cubits; (2) the "house" (with free space behind), 100 cubits; (3) the inner court, 100 cubits; (4) the outer court (the two gates with space between them), 200 cubits; total, 500 cubits. 2. The length of the area from north to south: (1) The outer court (the two northern gates with spaces between them), 200 cubits; (2) the "house" (with free space on both sides), 100 cubits; (3) the outer court (the two southern

G, the gizrah, or separate place, 30×70 cubits; B, wall of gizrah, 3 cubits thick; S, free space, 10 cubits broad; T, T, temple place, 20 cubits broad.

16 The doorposts, and 'the narrow windows, and the galleries round about on their three stories, over against the door, 'ceiled with wood round about, 'and from the ground up to the windows, and the windows *were* covered; **17** To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by 'measure. **18** And *it was* made 'with cherubim and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces; **19** 'So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about. **20** From the ground unto above the door *were* cherubim and palm trees made, and *on* the wall of the temple. **21** The ¹⁰posts of the temple *were* squared, and the face of the sanctuary: the appearance of *the one* as the appearance of *the other*.

⁶ Chap. 40. 16; verse 26. — ⁷ Heb. *ceiling of wood*. — ⁸ Or, *and the ground unto the windows*. — ⁹ Heb. *measures*. — ¹⁰ 1 Kings 6. 29.

gates with distance between them), 200 cubits; total, 500 cubits. (See Plumptre.)

THE EXACT INTERIOR MEASUREMENTS OF THE TEMPLE ARE GIVEN AND ITS ORNAMENTS DESCRIBED, WHICH WERE LIKE THOSE IN SOLOMON'S TEMPLE (1 Kings vi, 29), 16-26.

16. The doorposts—R. V., "threshold" and "galleries." Probably both inner and outer temples and porch were thus wainscoted with wood. It is difficult to tell what is meant by the "closed windows." It may mean that they were protected by a latticework, or that they also were wainscoted as well as the space from the ground up to them (verse 16). Toy renders, "The nave and the inner room and the porch were paneled, and all three had latticed windows round about."

18-20. The symbolic meaning of the carving upon the wainscoting was doubtless the same as the similar carving in Solomon's temple. The palm represented life and fruitfulness in Babylon as in Palestine (compare Psa. xcii, 12), and the double-faced cherub was the guardian of life, having lionlike strength united with human intelli-

22 'The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This is 'the table that is 'before the LORD. **23** ^mAnd the temple and the sanctuary had two doors. **24** And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other door. **25** And *there were* made on them, on the doors of the temple, cherubim and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. **26** And *there were* ⁿnarrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

CHAPTER XLII.

THEN he brought me forth into the outer court, the way toward the

^a See chap. 1. 10. — ¹⁰ Heb. *post*. — ⁱ Exod. 80. 1. — ^k Chap. 44. 16; Mal. 1. 7, 12. — ^l Exod. 80. 8. — ^m 1 Kings 6. 31-35. — ⁿ Chap. 40. 16; verse 16.

gence. The living cherubim previously described had a larger significance than these old and ornamental forms. (Compare "cherubim," x, 20.)

20, 21. Read, "And as for the wall of the temple, the doorposts were squared; and in front of the sanctuary was the appearance as the appearance of an altar of wood, three cubits high," etc. (Compare Exod. xxx, 1, and 1 Kings vi, 48.)

23-26. The temple and inner sanctuary had folding doors (1 Kings vi, 31) carved with cherubs and palms (see verses 18, 20), and "there was a wooden *ab* (an unknown construction) in front of the porch without, and there were closed windows and palm trees on both side walls of the porch" (verses 25, 26, Toy). The closing words of the verse are very obscure. Professor John P. Peters thinks them to be a marginal note indicating the general contents of the passage.

CHAPTER XLII.

1-3. Toy renders: "Then he took me out to the outer court on the north and thence led me to the chamber building which faced the temple court on the

north; and he brought me into ^a the chamber that *was* over against the separate place, and which *was* before the building toward the north. **2** Before the length of a hundred cubits *was* the north door, and the breadth *was* fifty cubits. **3** Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* ^b gallery against gallery in three stories. **4** And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north. **5** Now the upper chambers *were* shorter: for the galleries ¹ were higher than these, ² than the lower, and than the middlemost of the building. **6** For they *were* in three stories, but had not pillars as the pillars of the courts: therefore the building *was* straitened more than the lowest and the middlemost from the ground. **7** And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits. **8** For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* a hundred cubits. **9** And ³ from under

these chambers *was* ⁴ the entry on the east side, ⁵ as one goeth into them from the outer court. **10** The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. **11** And ^c the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they: and all their goings out *were* both according to their fashions, and according to their doors. **12** And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD ^d shall eat the most holy things: there shall they lay the most holy things, and ^e the meat offering, and the sin offering, and the trespass offering; for the place is holy. **14** ^f When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments

^a Chap. 41. 12, 15. — ^b Chap. 41. 16. — ¹ Or, *did eat of these*. — ² Or, and the building consisted of the lower and the middlemost. — ³ Or, *from the place*.

⁴ Or, *he that brought me*. — ⁵ Or, *as he came*. — ^c Verse 4. — ^d Lev. 6. 16, 26; 24. 9. — ^e Lev. 2. 8, 10; 6. 14, 17, 25, 29; 7. 1; 10. 13, 14; Num. 18. 9, 10. — ^f Chap. 44. 19.

south and the hall building on the north. Its length was a hundred cubits on the north side, and its width fifty cubits. There was a tier of galleries in the third story." The above rendering is not literal, and omits difficult words and phrases, but doubtless gives the general sense. The LXX. reads "inner" for outer court. The prophet's position was probably at †, chart facing page 209. The "building toward the north" would then be C, with its adjoining pavement B. (For a brilliant suggestion of Professor Peters concerning the mutilated text, see *Journal Biblical Literature*, xii, 47.)

4-12. Toy renders: "In front of the chamber was a passageway ten cubits wide and one hundred cubits long. (See O, chart facing page 209.) Their doors were on the north. The upper chambers were smaller than the others, the galleries diminishing their size in comparison with the lower and middle. They were

built in three stories and had no pillars like the pillars of the outer halls; hence the upper stories were smaller than the lower and middle. The outer wall bounding the chambers on the side of the outer court in front of the chambers was fifty cubits long—that is, the length of the chamber building on the outer court was fifty cubits—while in front of the temple it was one hundred cubits. Below these chambers was the entrance way on the east, when they were approached from the outer court at the beginning of the outer wall."

13, 14. In these holy chambers the priests were to eat the most holy things, the holiest which have not been burnt in sacrifice (Lev. ii, 3, 10; vi, 16-18, 29, 30; vii, 9-11; x, 12). There also they must leave their holy vestments (Lev. xvi, 23) when they entered the inner court. All this signified the sacredness of the priestly service and the increasing holiness of the temple as

wherein they minister; for they are holy; and shall put on other garments, and shall approach to *those things which are for the people.*

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. **16** He measured the east ⁶side with the measuring reed, five hundred reeds, with the measuring reed round about. **17** He measured the north side, five hundred reeds, with the measuring reed round about. **18** He measured the south side, five hundred reeds, with the measuring reed. **19** He turned about to the west side, and measured five hundred reeds, with the measuring reed. **20** He measured it by the four sides: ⁸it had a wall round about, ^hfive hundred reeds long, and five hundred broad, to make ¹a sepa-

ration between the sanctuary and the profane place.

CHAPTER XLIII.

AFTERWARD he brought me to the gate, *even the gate* ^athat looketh toward the east: **2** ^bAnd behold, the glory of the God of Israel came from the way of the east: and ^chis voice was like a noise of many waters: ^dand the earth shined with his glory. **3** And *it was* ^eaccording to the appearance of the vision which I saw, *even* according to the vision that I saw ¹when I came ^fto destroy the city: and the visions *were* like the vision that I saw ²by the river Chebar; and I fell upon my face. **4** ^hAnd the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. **5** ⁱSo the spirit took me up, and brought me into the inner court; and behold, ^kthe glory of the LORD filled

⁶ Heb. *wind*. — ⁸ Chap. 40. 5. — ^h Chap. 45. 2.

— ⁱ Luke 16. 26. — ^a Chap. 10. 19; 44. 1; 46. 1.

^b Chap. 11. 23. — ^c Chap. 1. 24; Rev. 1. 15; 14. 2; 19. 1, 6. — ^d Chap. 10. 4; Rev. 13. 1. — ^e Chap. 1. 4, 28; 8. 4.

¹ Or, *when I came to prophesy that the city should be destroyed*: see chap. 9. 1, 5. — ^f So Jer. 1. 10. — ^g Chap. 1. 3; 3. 23. — ^h See chap. 10. 19; 44. 2. — ⁱ Chap. 3. 12, 14; 8. 3. — ^k 1 Kings 8. 10. 11; chap. 44. 4.

they drew nearer to the central abode of Jehovah.

15–20. If the present Hebrew text is to be followed, we have here a measurement of an outer wall, encompassing the temple quadrangle, three thousand sacred cubits (three thousand five hundred common cubits) long on every side. However, as this wall is not mentioned elsewhere, many scholars follow the LXX. text, reading “cubit,” instead of “reed.” Such a wall five hundred cubits on each side is spoken of xlv, 2, and is entirely in accordance with the other measurements as given in detail. Yet if the Hebrew manuscripts originally read “cubit,” how could the word “reed” have been substituted for it? It is easy to see how the LXX. might in this, as in other cases, have changed the unusual statement to that which was more easily understood. No literal temple nine million square cubits in area could have been accommodated on any one of the mountains of Palestine. The reed is elsewhere very seldom used as a measure. (Yet see xlv, 1; xlviii, 16.) In either case this wall was to mark the boundary between the sacred and the common (compare

xlili, 12, and xlv, 4), and whether the measurement was in cubits or reeds, the symbolism was the same. The perfect cube emblemized the perfect temple—the ideal church in the midst of the ideal nation.

CHAPTER XLIII.

RETURN OF JEHOVAH TO HIS NEW TEMPLE, AND ITS CONSECRATION TO HIS SERVICE.

1–5. The Lord’s glory returns to the temple by the same gate through which the prophet had seen it depart (verses 1, 2; x, 19; xi, 23), and the sound of the chariot’s movement **was like a noise of many waters: and the earth shined with his glory** (iii, 23; compare i, 4–13, 24; x, 4, 5). It was the same vision which Ezekiel had seen at the Chebar (i, 1), and also in Jerusalem when he was summoned thither to announce its overthrow (verse 3; viii, 4; x). Overawed by the glory he falls upon his face, but is lifted up by the spirit as previously (see notes ii, 2; iii, 12), and is carried from the eastern gate into the inner court (verses 1, 5).

the house. **6** And I heard *him* speaking unto me out of the house; and ¹the man stood by me.

7 And he said unto me, Son of man, ^mthe place of my throne, and ⁿthe place of the soles of my feet, ^owhere I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel ^pno more defile, *neither* they, nor their kings, by their whoredom, nor by ^qthe carcasses of their kings in their high places. **8** ^rIn their setting of their threshold by my thresholds, and their post by my posts, ^sand the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. **9** Now let them put away their whoredom, and ^tthe carcasses of their kings, far from

me, ^uand I will dwell in the midst of them forever.

10 Thou son of man, ^vshow the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the ^wpattern.

11 And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write ^xit in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. **12** This is the law of the house; Upon ^ythe top of the mountain the whole limit thereof round about *shall* be most holy. Behold, this is the law of the house.

¹ Chap. 40. 3. — ^m Psa. 99. 1. — ⁿ 1 Chron. 28. 2; Psa. 99. 5. — ^o Exod. 29. 45; Psa. 68. 16; 132. 14; Joel 3. 17; John 1. 14; 2 Cor. 6. 16. — ^p Chap. 39. 7. — ^q Lev. 26. 30; Jer. 16. 18. — ^r See 2 Kings

16. 14; 21. 4, 5, 7; chap. 8. 3; 23. 39; 44. 7. — ^s Or, *for there was but a wall between me and them.*

^t Verse 7. — ^u Verse 7. — ^v Chap. 40. 4. — ^w Or, *sum, or, number.* — ^x Chap. 40. 2.

6-9. The prophet is here addressed by one **speaking** from within, while "the man" or "a man"—probably the man with the measuring reed (xl, 3)—stood by his side. This voice from the divine glory was that of Jehovah, who addressed the prophet by his well-known title (see note ii, 1) and declared, **This is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever**, etc. (Compare Isa. lx, 13; Psa. xcix, 5; cxxxii, 7.) This abiding presence of Jehovah is due to the holiness of his people, who will "no more defile my sacred name with their idolatry and with the corpses of their kings," etc. Expositors here differ as to whether "kings" refers to the idols which had such dominion over them, or to the bodies of the Hebrew kings or princes which were buried not far from the temple (1 Kings ii, 10; xi, 43). But as Ezekiel in no other place indicated that the bones of the kings ought to be removed from their long resting place at the restoration, and as he is constantly using figures of speech fitted to arouse attention and comparison, the former seems to be the better view. The images which they had brought into their places of worship

had already been broken down (vi, 4-6, 13; viii, 10, 18) and the princes and rulers of Israel had been slain and their carcasses left where they had fallen (viii, 16; ix, 6, 7). Their idolatry and every vestige of such idolatry would now be removed.

10-12. These verses prove that there was a deep symbolic meaning, which would be understood by those for whom Ezekiel wrote, in all these minute particulars. This picture of a perfectly holy worship was intended to bring the exiles to repentance. (Compare the method used in the book of Hebrews.) Principal Douglas (*Expository Times*, May-July, 1898; compare also Godet, *Studies in the Old Testament*) points out that much of the deviation from the Levitical law by Ezekiel is due to the principle enunciated in verse 12, that the whole limit should be most holy. For this reason the veil or door which in the tabernacle and in Solomon's temple had separated the holy from the most holy place was removed, making the entire sanctuary most holy (compare Heb. ix, 7-11; x, 19-23), and removing every barrier between God and his believing worshippers. So the altar, the chief thing in all the worship, becomes conspicuous for its height (verses

13 And these are the measures of the altar after the cubits: "The cubit is a cubit and ■ handbreadth; even the ⁴bottom shall be a cubit, and the breadth a cubit, and the border thereof by the ⁵edge thereof round about shall be a span; and this shall be the higher place of the altar. **14** And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. **15** So ⁶the altar shall be four cubits; and from ⁷the altar and upward shall be four horns. **16** And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. **17** And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about shall be half a cubit; and the bottom thereof shall be a cubit about; and ⁸his stairs shall look toward the east.

18 And he said unto me, Son of

^w Chap. 40. 5; 41. 8.—⁴ Heb. *bosom*.—⁵ Heb. *tp*.—⁶ Heb. *Harel*, that is, the mountain of God.—⁷ Heb. *Ariel*, that is, the horn of God, Isa. 29. 1.

13-17), and the laver and the brazen sea are omitted, for these are no longer needed when the holy purifying stream springs from the temple; so the censer and the incense become unimportant in the presence of the living cherubim, and the golden candlesticks and all the ancient golden ornaments cease to be necessary since the presence of Jehovah fills the house with splendor. The greater holiness of the temple and the presence of the divine glory explain, therefore, the main differences in ritual between Ezekiel and Leviticus; even the king becoming merely a "prince" before this supreme majesty.

13-17. Here follows the measure of the sacred temple altar of burnt offering (xl, 47). Every measure is explicitly declared to be with the sacred cubit. (See note xl, 5.) The height of the altar proper was ten sacred cubits, while the platform on which it was built ("the hearth of God," or "mount of God," verse 16, A. V., "altar;" compare Sayce's *Higher Criticism*, pp. xxviii, 141, 350, 376) was a square of twelve sacred cubits. The steps to the altar faced the rising sun and four

man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to ⁷sprinkle blood thereon. **19** And thou shalt give to ²the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, ^aa young bullock for a sin offering. **20** And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it. **21** Thou shalt take the bullock also of the sin offering, and he ^bshall burn it in the appointed place of the house, ^cwithout the sanctuary. **22** And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. **23** When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and

^x See Exod. 20. 26.—^y Lev. 1. 5.—^z Chap. 44. 15.—^a Exod. 29. 10, 12; Lev. 8. 14, 15; chap. 45. 18, 19.—^b Exod. 29. 14.—^c Heb. 18. 11.

horns projected from the "hearth of God." The horns in all the Levitical law had ■ peculiar sacredness—perhaps because of their elevation, being nearer to heaven than any other part of the altar (Lev. iv, 18), or because of their symbolization of power and sovereignty (compare Dan. viii, 3-9). To grasp the horns of the altar was an appeal to the divine judgment to take the place of human law; therefore the altar became a place of asylum for those fleeing from enemies (1 Kings i, 50).

18-27. The consecration of the altar is here described. It is much like that in Solomon's temple (1 Kings viii, 63-66; 2 Chron. vii, 4-10) excepting that here there is no need of cleansing the house and the different vessels; for Jehovah has already entered the temple, and it is already holy. For the same reason the priests of the family of Zadok (see xliv, 15) need no consecration before taking part in the most sacred ordinances of the dedication ceremony. These holy priests now offer for a sin offering the same sacrifice which formerly Aaron and his sons offered (Lev. viii, 14). Only the altar

a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, ^aand the priests shall cast salt upon them, and they shall offer them up ^{for} a burnt offering unto the LORD. **25** ^aSeven days shalt thou prepare every day a goat ^{for} a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. **26** Seven days shall they purge the altar and purify it; and they shall ^bconsecrate themselves. **27** ^cAnd when these days are expired, it shall be, ^{that} upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your ^dpeace offerings; and I will ^eaccept you, saith the Lord God.

^d Lev. 2. 13.—^e Exod. 29. 35, 36; Lev. 8. 33.—
^a Heb. *fill their hands*, Exod. 29. 24.—^c Lev. 9. 1.—^b Or, *thank offerings*.—^e Job 42. 8; chap.

on which was laid the sins of the people had need of cleansing by the application of sacrificial blood to the uplifted horns, ledge, and border (see note verses 13-17); "thus shall they cleanse it and make atonement for it." (Compare Lev. iv, 7, 34.) The body of the bullock was burned in a place outside the sanctuary. (Compare Lev. iv, 10, 12; Heb. xiii, 11, 13.) Perhaps the "separate place" (xli, 12), which was outside the sanctuary proper, is meant. (See H, chart facing page 209.) The second day's ritual (verse 22), with those which followed, demanded "a he-goat without blemish" (compare Lev. iv, 23, 24), thus deviating from the Mosaic order (Exod. xxix, 36), after which followed the burnt offering (verses 23, 24; compare Lev. i, 3-5; viii, 18), which, as in the old law, was sprinkled with salt, the well-known symbol of entire consecration (Lev. ii, 13; see notes xvi, 4; *Religion of the Semites*, iv, 435). "Seven days shall they make atonement for the altar, and purify, and consecrate it," after which it shall be ready for the regular sacrifices (verse 27). "The prominence given to 'burnt' and 'peace' offerings, as distinguished from 'sin offerings,' may, as Schrader suggests, have pointed to the fact that the sacrificers who should use this altar would be a people in a state of grace, to whom Jehovah was prepared to say, 'I will accept you; not your offerings

CHAPTER XLIV.

THEN he brought me back the way of the gate of the outward sanctuary ^awhich looketh toward the east; and it *was* shut. **2** Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; ^bbecause the LORD the God of Israel hath entered in by it, therefore it shall be shut. **3** *It is* for the prince; the prince, he shall sit in it to ^ceat bread before the LORD; ^dhe shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 Then brought he me the way of the north gate before the house: and I looked, and ^ebehold, the glory of the

20. 40, 41; Rom. 12. 1; 1 Pet. 2. 5.—^a Chap. 43. 1.—^b Chap. 43. 4.—^c Gen. 31. 54; 1 Cor. 10. 18.—^d Chap. 46. 2, 8.—^e Chap. 3. 23; 45. 5.

alone, but your persons as well.'"—
Pulpit Commentary.

THE SERVANTS OF THE SANCTUARY.

CHAPTER XLIV.

1-3. The prophet is now conducted "to the outer gate of the sanctuary" (R. V.), facing the east, which he had formerly seen open (xliii, 1), but which was now shut because the glory of the Lord had entered into the house by this gate, which must henceforth be counted too sacred to be entered by any other. It is not impossible that the locked door signified also the abiding presence of him who should go out no more forever, but the former thought is emphasized by Ezekiel. The prince (see xlv, 7, etc.), though not allowed to pass through this gateway, could enter the outer court through any of the other entrances and eat the sacrificial meal (Lev. ii, 3; xxiii, 6; xxiv, 9) in the porch or vestibule before this peculiarly sacred threshold. **It is for the prince; the prince**—Either read with R. V., "As for the prince, he shall sit therein as prince," or consider "The Prince" to be a heading which gives the content of the passage and which has accidentally slipped into the text (Peters, *Journal of Biblical Literature*, xii, 48).

4-5. Again the prophet is permitted to see the glory of Jehovah filling the inner temple (xliii, 5), and again he is

LORD filled the house of the LORD: ^fand I fell upon my face. **5** And the LORD said unto me, ^g"Son of man, ^hmark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. **6** And thou shalt say to the ⁱrebellious, *even* to the house of Israel, Thus saith the Lord God; O ye house of Israel, ^jlet it suffice you of all your abominations, **7** ^kIn that ye have brought into my sanctuary ^lstrangers, ^muncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer ⁿ"my bread, ^othe fat and the blood, and they have broken my covenant because of all your abominations. **8** And ye have not ^pkept the charge of mine holy things: but ye have set keepers of my ^qcharge in my sanctuary for yourselves.

^f Chap. 1. 28. — ^g Chap. 40. 4. — ^h Heb. *set thine heart*. — ⁱ Chap. 2. 5. — ^j Chap. 45. 9; 1 Pet. 4. 3. — ^k Chap. 43. 8; verse 9; Acts 21. 28. — ^l Heb. *children of a stranger*. — ^m Lev. 22. 25. — ⁿ Lev. 26. 41; Deut. 10. 16; Acts 7. 51. — ^o Lev. 21. 6, 8, 17, 21. — ^p Lev. 3. 16; 17. 11. — ^q Lev. 22. 2, etc. — ^r Or, *ward*, or, *ordinance*.

informed that every detail of the temple ritual is of symbolic importance. (Compare xliii, 10-12, and introduction to chap. xl.)

6. The rebellious—Perhaps it was the remembrance of the vision of sin which he had once before seen as he stood in this north gate (chap. viii) which led to this sharp personal reference. The old unrepentant Israel in the old Jerusalem was often called rebellious (ii, 5; iii, 9; xii, 2, etc.), but the new Israel of the new Jerusalem now being described was perfectly obedient and holy. The slipping in of this term here shows that every item of this description was intended to be a lesson to the captives who surrounded Ezekiel.

7, 8. Strangers, uncircumcised in heart, and uncircumcised in flesh—These "aliens" (R. V.) were not excluded from entering the temple and offering sacrifices to Jehovah in their own behalf (Lev. xvii, 8, 10, 12; Num. xv, 14, 29), but foreigners (probably slaves or captives in war), who had no sym-

9 Thus saith the Lord God; ^aNo stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. **10** ^bAnd the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. **11** Yet they shall be ministers in my sanctuary, ^chaving charge at the gates of the house, and ministering to the house: ^dthey shall slay the burnt offering and the sacrifice for the people, and ^ethey shall stand before them to minister unto them. **12** Because they ministered unto them before their idols, and ^fcaused the house of Israel to fall into iniquity; therefore have I ^glifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. **13** ^hAnd they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall

And so verses 14 and 16 and chap. 40. 45. — ^a Verse 7. — ^b See 2 Kings 23. 8, etc.; 2 Chron. 23. 4, 5; chap. 48. 11. — ^c 1 Chron. 26. 1. — ^d 2 Chron. 29. 34. — ^e Num. 16. 9. — ^f Isa. 9. 16; Mal. 2. 8. — ^g Heb. *were for a stumbling-block of iniquity unto*, etc.; chap. 14. 3, 4. — ^h Psa. 106. 26. — ⁱ Num. 18. 3; 2 Kings 23. 9.

pathy whatever with the Israelitish religion, ought not to be permitted to take official positions in Jehovah's house, as had sometimes been done (Josh. ix, 27; 1 Sam. ii, 13; Zech. xiv, 21; Ezra ii, 58, Heb.). Service with the lip or the hand only is an abomination to God. Even otherwise menial services become sacred when done for Jehovah, and it is an insult to him when such services are put upon ignorant and impure foreigners who have no heart loyalty to the lord of the house. (Compare W. R. Smith, *Old Testament in the Jewish Church*, pp. 260-266.) It was practically breaking covenant with Jehovah to set them as **keepers of my charge in my sanctuary** (verse 8).

9-16. It is not necessary to suppose, with Wellhausen, that these alien religionists (verses 7, 8) had ever been the assistants of the higher order of priests in the inner court. It is far more probable that they had been assistants of the Levites. It is by no means proved that all the Levites up to this time had

^v bear their shame, and their abominations which they have committed.

14 But I will make them ^a keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ^a But the priests the Levites, ^b the sons of Zadok, that kept the charge of my sanctuary ^c when the children of Israel went astray from me, they shall come near to me to minister unto me, and they ^d shall stand before me to offer unto me ^e the fat and the blood, saith the Lord God :

16 They shall enter into my sanctuary, and they shall come near to ^f my table, to minister unto me, and they shall keep my charge.

^y Chap. 32. 30; 33. 7. — ^z Num. 18. 4; 1 Chron. 23. 28, 32. — ^a Chap. 40. 46; 43. 19. — ^b 1 Sam. 2. 35. — ^c Verse 10. — ^d Deut. 10. 8. — ^e Verse 7. — ^f Chap. 41. 22. — ^g Exod. 28. 39, 40, 43; 39. 27, 28.

been accustomed to perform the highest duties of the priesthood, and that the whole tribe was now degraded by Ezekiel to the position which these foreigners had formerly occupied. This is an unproved hypothesis and is opposed to the explicit statements of Scripture. The Levites, as a whole, were themselves the assistants of the higher priestly order (Num. viii, 19; xviii, 6), and had charge of the vessels, etc., connected with the temple in general, while Aaron and his sons had exclusive charge of the altar sacrifices and vessels of the sanctuary, or inner temple (Num. xviii, 2-6, 23). Ezekiel does call the Levites *priests*, but this by no means proves that up to this time all priests (*kohanem*) had exercised the same functions. As we have shown in the Introduction, "Ezekiel and the Levitical Law," the surrounding nations in their temple ritual recognized several orders of the priesthood, each having different functions, and this same distinction between the *kohanem* who were priests in the higher sense and "keepers of the altar" and the *kohanem* who were priestly Levites and assistants and "keepers of the house," is made not only in many places in other books, such as 1 and 2 Chronicles, Ezra, and Deuteronomy (xviii, 1-6), but even in Ezekiel itself (xl, 45, 46). Such Levites as had, previous to this, exercised the higher priestly functions—

17 And it shall come to pass, *that* when they enter in at the gates of the inner court, ^a they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. **18** ^a They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* ^b with anything that causeth sweat. **19** And when they go forth into the outer court, *even* into the outer court to the people, ^c they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall ^d not sanctify

^b Exod. 28. 40, 42; 39. 28. — ^c Or, *in sweating places*; Heb. *in*, or, *with sweat*. — ^d Chap. 42. 14. — ^e Chap. 46. 20; see Exod. 29. 37; 30. 29; Lev. 6. 27; Matt. 23. 17. 19.

either by right or by sufferance—seem from Ezekiel's words to have been leaders in the great apostasy toward idol worship, of which the prophetic and historical books are full, being willing to minister in "high places" and on heathen altars, which Ezekiel himself declares had even been brought into the temple of Jehovah. (See chap. viii; xx, 27-30, etc.; compare Judg. xvii, 12; 2 Kings xxiii, 8, 9.) For this reason they are from this time to be degraded from this higher office, which is henceforth to be filled only by one branch of the Aaronic family, the Zadokites, which had proved most faithful (1 Kings ii, 27, 35). The term *kohen* (priest), which probably had been taking on gradually a more narrow technical meaning—as in the history of other rituals—now becomes exclusively reserved for the higher order of clergy. (See Introduction.)

17-19. Linen garments were worn by the Hebrew priests (Exod. xxviii, 39, 42; xxxix, 27, 28), as by the Egyptian (*Herodotus*, ii, 37), because of its cleanliness and because of its symbolization of purity. Sweat was regarded, both by the Egyptians and Hebrews, as unclean. These holy garments were to be left in the inner sanctuary (xlii, 14) lest they should touch the people who were working in the outer courts and therefore "sanctify" them—that is,

the people with their garments. **20** Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. **21** Neither shall any priest drink wine, when they enter into the inner court. **22** Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. **23** And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. **24** And in controversy they shall stand in judgment; and they shall judge it according to my

judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. **25** And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. **26** And after he is cleansed, they shall reckon unto him seven days. **27** And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. **28** And it shall be unto them for an inheritance; I am their inheritance: and ye

¹ Lev. 21. 5. — ^m Lev. 10. 9. — ⁿ Lev. 21. 7, 13, 14. — ⁶ Heb. *thrust forth*. — ⁷ Heb. *from a priest*. — ^o Lev. 10. 10, 11; chap. 22. 26; Mal. 2. 7. — ^p Deut. 17. 8, etc.; 2 Chron. 19. 8, 10.

^q See chap. 22. 26. — ^r Lev. 21. 1, etc. — ^s Num. 6. 10; 19. 11, etc. — ^t Verse 17. — ^u Lev. 4. 3. — ^v Num. 18. 20; Deut. 10. 9; 18. 1, 2; Josh. 13. 14, 33.

separate them unto God, making them unfit for their ordinary duties. (Compare xlv, 20; Exod. xxix, 37; xxx, 29; Lev. vi, 18, 27.)

20. The hair was regarded as the seat of life by every ancient nation (note v, 1-4), and very probably when the hair was shaved off it was offered to the deity (compare Num. vi, 18), involving, as Toy suggests, temporary uncleanness, or *taboo*, and therefore to be avoided by priests. (Compare verse 25.) Letting the hair grow without polling (cutting) was also often connected with a vow (compare Num. vi, 5; Acts xviii, 18), and entailed the same inconvenience. It may be added that certainly the shaved head (Lev. xxi, 5, 10), and probably the flowing hair (Lev. x, 6, R. V.), was a sign of mourning among the Jews, and therefore to be prohibited in those who lived constantly in the joy of Jehovah's presence.

21. This was according to Lev. x, 9. On ordinary occasions the Jews might drink wine in moderation. The Palestinian wine and the Hebrew temperament differed greatly from the American. There are no drunkards now in Palestine, and even in America it is almost an unheard-of thing for a Jew to give way to alcoholism.

22. The restriction is now placed upon all priests which was formerly laid only upon the high priest (Lev. xxi, 7-14). This shows once more

the supreme holiness of the new temple.

23, 24. The priests shall teach the people the difference between "the holy and the common," that they may know the inner meaning of their symbolic ritual (xxii, 26; Hag. ii, 11-14), administer justice (compare xlv, 17; Deut. xvii, 8-12; xxi, 5), keep to Jehovah's laws, "and hallow my sabbaths." (Compare xx, 12-21; xxii, 8.)

25. The priest might touch no dead person nor enter the room where the dead lay (Num. xix, 14); for by this he would be ritually defiled and rendered unfit for duty. (Compare Lev. xxi, 1-3, 11.) Only for blood relatives was an exception made. Some have supposed the wife was not mentioned because it was self-evident that in such a case defilement "could not be avoided and was therefore tacitly allowed." The priests were never supposed to be celibates. These restrictions contain a deep spiritual teaching. (See verse 22.)

26, 27. The ordinary person was counted unclean for seven days after touching a dead body (Num. xix, 11), but the priest must wait another seven days, after which he could offer his sin offering (xliii, 19) and return to his duties.

28. By a slight change read, with Toy, "They shall have no inheritance: I am their Inheritance." This is a great utterance. (See Num. xviii, 20; Deut. x, 9; xviii, 2; Josh. xiii, 33.)

shall give them no possession in Israel: *1 am* their possession. **29** ^w They shall eat the meat offering, and the sin offering, and the trespass offering; and ^x every ^y dedicated thing in Israel shall be theirs. **30** And the ^y first of all the first fruits of all *things*, and every oblation of all, of every sort of your oblations, shall be the priest's: ye ^z shall also give unto the priest the first of your dough, ^a that he may cause the blessing to rest in thine house. **31** The priests shall not eat of anything that is ^b dead of itself, or torn, whether it be fowl or beast.

CHAPTER XLV.

MOREOVER, ¹ when ye shall ^a divide by lot the land for inheritance, ye shall ^b offer an oblation unto the LORD, ² a holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about. **3** Of this there shall be for the sanctuary ^c five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the ^d suburbs thereof.

^w Lev. 6. 18, 29; 7. 6. — ^x Lev. 27. 21, 28, compared with Num. 18. 14. — ^y Or, *devoted*. — ^z Or, *chief*. — ^a Exod. 13. 2; 22. 29, 30; 23. 19; Num. 3. 13; 18. 12, 13. — ^b Num. 15. 20; Neh. 10. 37. — ^c Prov. 3. 9, 10; Mal. 3. 10. — ^d Exod. 22. 31; Lev. 22. 8.

29–31. The priests lived from the temple offerings, having as theirs the **meat offering** (Lev. ii, 1–16; vi, 14–16; vii, 9–11; Num. xxviii, 12, 13), the **sin offering** (Lev. vi, 18–29; vii, 6, 17; Num. xviii, 9, 10), the **trespass [guilt] offering** (Lev. vii, 28–38), and every **dedicated [devoted] thing in Israel** (Lev. xxvii, 26, 28; Num. xviii, 14), and the **first [or, best] of all the first fruits** of all things (Exod. xxiii, 19; Num. xviii, 13), and every oblation, or, *heave offering* (Num. xv, 19; xviii, 19); that is, “any portion of one’s property offered to the deity in gratitude for past favors or in hope of future favors;” and the first of the dough or “coarse meal” (Num. xv, 20, 21). The priest, as all the people, must be careful only to eat food properly killed (Exod. xxii, 31; Deut. xiv, 21; Lev. xvi, 15; xxii, 8). In the light of recent medical science this, like the majority of the Levitical injunctions,

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: ^a and in it shall be the sanctuary and the most holy place. **4** ^b The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and a holy place for the sanctuary. **5** ^c And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for ^d twenty chambers.

6 ^e And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 ^f And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length

¹ Heb. *when ye cause the land to fall*. — ^a Chap. 47. 22. — ^b Chap. 48. 8. — ^c Heb. *holiness*. — ^d Chap. 42. 20. — ^e Or, *void places*. — ^f Chap. 48. 10. — ^g Verse 1: chap. 48. 10, etc. — ^h Chap. 48. 13. — ⁱ See chap. 40. 17. — ^j Chap. 48. 15. — ^k Chap. 48. 21.

is seen to be a healthful precaution. (For kitchen of the priests see L on chart, facing page 209, and xlv, 19–24.)

SACRIFICES AND OFFERINGS, CHAPS. xlv, xlvj.

CHAPTER XLV.

1–8. Having given directions as to what the temple ministers should eat, the prophet now specifically states what portion of land shall be theirs, and also what portions shall be for the prince and the city (verse 7). The only measure mentioned in the text is that of the Hebrew cubit (verse 2). Perhaps in every case where the A. V. supplies “reed” in the text it ought to be “cubit.” If this be the case, the “oblation” or “holy portion” of land thus set apart for the temple grounds, including the residence of the priests and Levites (verses 4, 5), would be a square of twenty-five thousand

shall be over against one of the portions, from the west border unto the east border. 8 In the land shall be his possession in Israel: and ^kmy princes shall no more oppress my people; and *the rest of the land* shall they give to the house of Israel according to their tribes.

■ Thus saith the Lord God; 'Let it suffice you, O princes of Israel: ^mremove violence and spoil, and execute

^k Chap. 46. 18; see Jer. 22. 17; chap. 22. 27.—^l Chap. 44. 6.—^m Jer. 22. 3.

cubits (about seven miles). This square is divided by lot—or probably merely "allotted"—into several parts, as stated in the text and shown in the chart, page 235. The central "oblation," or holy territory reserved for Jehovah, is twenty-five thousand cubits long (E. to W.) by twenty thousand cubits (verse 1, LXX.) broad (N. to S.). In the exact center of this (xlviii, 8) is the sanctuary, five hundred by five hundred cubits (compare xlii, 20) surrounded on every side by an open space of fifty cubits (verse 2). Of the first "measure," or area, a rectangle is cut off twenty-five thousand by ten thousand cubits (verse 3), in which must necessarily fall the sanctuary, "which is most holy" (R. V.), and also the houses of the priests (verse 4). This gives the priests a holy residence district in which to live, as well as a holy place for the sanctuary. Another rectangle exactly equal to that assigned to the priests is now assigned to the Levites "for a possession unto themselves" (R. V.), for "cities to dwell in" (LXX.). Still another rectangle just half the size allotted to the priests and Levites is now cut off from this central sacred area for the city (verse 6), while "the prince shall have the land on both sides of the sacred reservation and the territory of the city, facing the two on the west and on the east, and equal in length to one of the portions of the tribes from the west border to the east border of the land. It shall be his possession in Israel; and the princes of Israel shall no more oppress my people, but shall give the land," etc. (Toy, verses 7, 8).

9. **Take away your exactions**—Or, *relieve my people from your [unjust]*

judgment and justice, take away your ⁴exactions from my people, saith the Lord God. 10 Ye shall have just ^abalances, and a just ephah, and a just bath. 11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. 12 And the ^oshekel shall be twenty gerahs: twenty shekels,

⁴ Heb. *expulsions*. — ^a Lev. 19. 35, 36; Prov. 11. 1. — ^o Exod. 30. 13; Lev. 27. 25; Num. 3. 47.

ejectments (Toy). The history of Israel is full of the oppression of the princes (see xxii, 25; xxxiv; 1 Kings xii, 4–11; 2 Kings xxiii, 25; Jer. xxii, 17), and the expulsion of the owners from their property (Isa. v, 8; Mic. ii, 9; iii, 3).

10–11. The Israelitish merchants needed these injunctions. (Compare Lev. xix, 35, 36; Deut. xxv, 13–15; Mic. vi, 10, 11; Amos viii, 5.) The Hebrews had been in constant relation with the Babylonians from the earliest times, and had adopted their sexagesimal system. The ephah and the bath were equal in contents (according to Haupt, measuring between nine and ten gallons), but the former is only mentioned as a dry, and the latter as a liquid measure. Ezekiel's horror of commercial dishonesty may be compared with the Egyptian confession:

I am not a falsifier of measures in the temple. I do not add to the weight of the scale. I do not falsify the indicator of the balance.

12. The LXX. is to be preferred, "And the shekel shall be for you twenty gerah, five shekels a V; and ten shekels a X; and fifty shekels the maneh." This was according to the old Hebrew usage. In later times, according to Professor Peters, there were sixty shekels in the maneh (*Journal of Biblical Literature*, xii), but Kautzsch considers this to be the earlier usage, and thinks Ezekiel here changes from the old sexagesimal to the new decimal system. Coined money was certainly used elsewhere in this century (see Introduction to Daniel, III, 2, 3), and perhaps this marks the time of its introduction among the Hebrews. Dr. Davidson

five and twenty shekels, fifteen shekels, shall be your maneh. **13** This is the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley: **14** Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is a homer of ten baths; for ten baths are a homer: **15** And one ⁵lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for ⁶peace offerings, ^p to make reconciliation for them, saith the Lord God. **16** All the people of the land ⁷shall give this oblation ⁸for the prince in Israel. **17** And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new

⁵ Or, kid. — ⁶ Or, thank offerings. — ^p Lev. 1. 4. — ⁷ Heb. shall be for. — ⁸ Or, with. — ⁹ Or, thank offerings. — ⁴ Lev. 16. 16.

quotes from Bertheau the following table of values:

Talent	1				
Maneh	60	1			
Shekel	3,000	50	1		
Beka	6,000	100	2	1	
Gera	60,000	1,000	20	10	1

Toy calculates the Hebrew silver shekel to have been worth about fifty-five cents, though its purchasing power was at least ten times as great, and quotes Dr. G. A. Reisner's opinion, that the ratio of gold and silver among the old Babylonians was not 1:13½, or 1:16, but about 1:30. It has been proved from many examples of Babylonian weights, of Ezekiel's day and earlier, dug up in recent years, that there were several systems in use—the light maneh, for example, only weighing about half as much as the heavy maneh—so there was great need of a corrected scale such as the above.

13-17. The people are to pay the prince $\frac{1}{60}$ of their wheat and barley crop (verse 13), $\frac{1}{100}$ of their oil (the cor being equal to the homer, which contained ten baths, verse 11), and $\frac{1}{200}$ of their lambs. The prince from these gifts furnishes the sacrificial offerings of the temple, "to make atonement for the

moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the ⁹peace offerings, to make reconciliation for the house of Israel. **18** Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and ⁹cleanse the sanctuary: **19** ¹And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. **20** And so thou shalt do the seventh day of the month ²for every one that erreth, and for him that is simple: so shall ye reconcile the house. **21** In the first month, in the fourteenth day of the month, ye shall have the passover, a

^r Chap. 43. 20. — ^s Lev. 4. 27. — ^t Exod. 12. 18; Lev. 23. 5, 6; Num. 9. 2, 3; 28. 16, 17; Deut. 16. 1, etc.

house of Israel" (verse 17). For "of a homer" (verse 13) read, "out of." For "the fat pastures" (verse 15) LXX. reads, "out of all the families of Israel."

18-20. Here are given specific directions for these offerings at the great feast. Twice in the year, on the first of Abib (verse 18), and on the seventh of the same month, or, with LXX., on the first of the seventh month (verse 20, compare xliii, 20; Lev. xvi, 16-18), an atonement for the sanctuary must be made by the offering of a young bullock, whose blood must be applied to the doorposts (xli, 21), and the corners of "the ledge of the altar" (verse 19; xliii, 20), and to the posts of the gateway of the inner court. (Compare Exod. xii, 3-6; Lev. xvi, 11-16; Lev. xxiii, 27.) This was to make "atonement for the house" (R. V., verse 20) with special reference to ceremonial impurity or uncleanness contracted through the accidental mistake or ignorance of some worshiper or administrator. (Compare Lev. iv.)

21-25. It is commanded that on the fourteenth day of Abib (compare Exod. xii, 6) the passover shall be celebrated (verse 21) and the prince "shall provide" (verses 22, 23; compare verse 17) the sin

feast of seven days; unleavened bread shall be eaten. **22** And upon that day shall the prince prepare for himself and for all the people of the land ^a a bullock for a sin offering. **23** And ^v seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; ^w and a kid of the goats daily for a sin offering. **24** ^x And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah. **25** In the seventh month, in the fifteenth day of the month, shall he do the like in the ^y feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

CHAPTER XLVI.

THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the

^a Lev. 4. 14. — ^v Lev. 23. 8. — ^w See Num. 28. 15, 22, 30; 29. 5, 11, 16, 19, etc. — ^x Chap. 46. 5, 7. — ^y Lev. 23. 34; Num. 29. 12; Deut. 16. 13.

offering and burnt offering. While the Levitical law required only two bullocks, one ram, and seven lambs as the daily offering, this most holy symbolic legislation requires seven bullocks and seven rams, and considerably more flour and oil. In the feast of tabernacles (verse 25; compare Lev. xxiii, 33, etc.; Num. xxix, 13, etc.) he shall offer the same sacrifices as in the passover feast. This divergence from the Levitical legislation is either because the Levitical law, as we now possess it, represents a later and more complex ceremonial than that of Ezekiel, or because there was a symbolic meaning, and therefore spiritual instruction, in these deviations from a well-known and ancient law. That every one of these ceremonial observances pictured visibly some spiritual lesson no one doubts; but just what lesson each sacrifice and offering taught we are not able to tell. (Yet compare notes xliii, 10-12.)

CHAPTER XLVI.

The obligation of the prince to furnish the sacrifices is not limited to the passover (xlv, 18) and feast of taber-

nacles (xlv, 25), but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. **2** ^a And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. **3** Likewise the people of the land ^b shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. **4** And the burnt offering that ^c the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish. **5** ^d And the meat offering shall be an ephah for a ram, and the meat offerings for the lambs ^e as he shall be able to give, and a hin of oil to an ephah. **■** And in the day of the new moon it shall be a young bullock without blem-

^a Chap. 44. 3; verse 8. — ^b Luke 1. 10; John 10. 9; Heb. 10. 19, 22. — ^c Chap. 45. 17. — ^d Chap. 45. 24; verses 7, 11. — ^e Heb. *the gift of his hand*, Deut. 16. 17.

nacles (xlv, 25), but he must also provide for the Sabbaths and new moons and daily offerings. It has already been stated that the outer gate was to be kept perpetually closed (see notes xlv, 1-3); it is now added that the inner gate must also be shut excepting on Sabbaths and new moons. On such occasions the prince could come as far as the threshold and look through the open gateway at the offering of the sacrifices within, which he himself had provided, but even the king could not enter the holy inner court. The threshold from the earliest time was a peculiarly sacred spot and place of sacrifice. It was the primitive family altar. (See extended argument and illustration in Trumbull's *Threshold Covenant*.)

4-7. Instead of two lambs for a burnt offering the prince in this new and ideal commonwealth shall offer six on the Sabbath (Num. xxviii, 9), and instead of two tenths of an ephah of flour mingled with oil for a meat and drink offering (*ibid.*) an entire ephah is required and a hin of oil (about 1½ gals.) to each ephah of flour (about 9 gals.). The amount of flour for each lamb is

ish, and six lambs, and a ram: they shall be without blemish. 7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah. 8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

■ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by

^e Verse 2. — ^f Exod. 23. 14-17; Deut. 16. 16; Joel 3. 18; Zech. 13. 1; 14. 8.

left to the liberality of his hand (verses 5, 7). The offering at the new moons, however, is less than the Levitical law required (Num. xxviii, 11-15), and the sin offering is entirely omitted. The divergences between the directions of Ezekiel and the Pentateuchal law are as yet inexplicable, as we are too little acquainted with the sacrificial symbolism to explain them. To declare that this law was later than Ezekiel and based upon his legislation does not remove the difficulty; for such small changes as these could not have been made without sufficient reason, and we cannot now know what that reason was; though we may be pretty confident that in the Hebrew ritual, as in that of other nations, each act of the priest and each sacrifice had some definite religious meaning. (Compare xliii, 11, 12.)

8-10. Even the way by which the prince and people shall enter and depart from the sacrificial gateway has a religious significance the full import of which we cannot now catch. (See note verses 4-7.) To suppose that this regulation was merely to avoid a throng is to go contrary to the analogy of similar regulations in all other ancient rituals. The ordinary text (verse 10) seems to declare that the prince and people should enter and leave the place of sacrifice at the same time—which would compel the prince to meet the entire

the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities ^a the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

12 Now when the prince shall prepare ^a a voluntary burnt offering or peace offerings voluntarily unto the LORD, ¹ *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the

^g Verse 5. — ^b 1 Kings 3. 4; 1 Chron. 23. 21; 2 Chron. 29. 31. — ⁱ Chap. 44. 3; verse 2.

throne as he attempted to leave by the same gate at which he had entered the temple (verse 8). Perhaps the Syriac is correct in reading, as quoted by Davidson, "But the prince in their midst, by the gate at which he came in shall he go out." The fact of the inner gate being left open after the prince had completed his acts of worship (verse 2) would suggest the probability that other worshipers ("the people") were to pass by the sacred doorway and look upon the sacrifices after the prince had left the temple. It seems improbable that the prince and the people should have been put upon such an equality as the A. V. would indicate, and especially improbable that the prince should have been compelled by the law to beat against the crowd when he attempted to leave the sacred place (verses 8, 10, A. V.).

11, 12. When the prince, in addition to the sacrifices required by law, brings a personal "freewill offering" (compare Exod. xxxv, 29; Lev. xxii, 23) he shall enter the temple just as on the Sabbath and new moons, but the gate shall be closed immediately upon his departure, instead of remaining open until evening, as in the other cases (verse 2), for the accommodation of other worshipers interested in the sacrifices. (See note preceding; in regard to the offerings in verse 11, see note on verses 4-7.)

gate. **13** ^aThou shalt daily prepare a burnt offering unto the LORD of a lamb ²of the first year without blemish: thou shalt prepare it ³every morning. **14** And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. **15** Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* ¹a continual burnt offering.

16 Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance. **17** But if he give a gift of his inheritance to one of his servants, then it shall be his to ^mthe year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them. **18** Moreover ^athe prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession; that my people be

¹ Exod. 29. 38; Num. 28. 3. — ² Heb. *a son of his year*. — ³ Heb. *morning by morning*. — ⁴ Heb. 7. 27; 9. 26. — ^m Lev. 25. 10. — ⁿ Chap. 45. 8. — ^o Chron. 35. 13. — ^p Lev. 2. 4, 5, 7.

13-15. Instead of two lambs a day, one in the morning and one in the evening (Exod. xxix, 38-42; Num. xxviii, 1-8), the daily morning offering shall be one "yearling lamb without blemish," and instead of one tenth ephah of meal one sixth is here required, and instead of one fourth hin of oil one third is here necessary "to moisten" (R. V.) the "meal" (R. V.) offering. Why no evening offering was made and why these seemingly unimportant differences are found between the two legislations cannot now be explained. (See note verses 4-7.)

16-18. These regulations protecting the sons of the prince prove that Ezekiel thought of him as a civil officer. The old interpreters who tried to make every phrase concerning the prince point to a coming heavenly Messiah were wrong. That every ceremonial act of the prince, king, and priests, in the Hebrew, as in every other ancient ritual, was intended to teach some religious lesson cannot be doubted; but what these lessons

not scattered every man from his possession.

19 After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and behold, there *was* a place on the two sides westward. **20** Then said he unto me, This is the place where the priests shall ²boil the trespass offering and the sin offering, where they shall ³bake the meat offering; that they bear *them* not out into the outer court, ⁴to sanctify the people. **21** Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, ⁴in every corner of the court *there was* a court. **22** In the four corners of the court *there were* courts ⁵joined of forty cubits long and thirty broad: these four ⁶corners *were* of one measure. **23** And *there was* a row of building round about in them, round about them four, and *it was* made with boiling places under the rows round about. **24** Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall ¹boil the sacrifice of the people.

^a Chap. 44. 19. — ⁴ Heb. *a court in a corner of a court, and a court in a corner of a court*. — ⁵ Or, *made with chimneys*. — ⁶ Heb. *cornered*. — ^r See verse 20.

were must be determined by the symbolic language of the age and not by pressing our Christian conceptions into the Old Testament law (note xliii, 10, 11). The property of the prince (xlv, 7, 8) if given to a servant must revert back to the prince at the "year of release" (probably the fiftieth, the year of jubilee, Lev. xxv, 10; xxvii, 24; though it is possibly the seventh, the year of release from debts, Jer. xxxiv, 14; Deut. xv, 12). But the gifts of the prince to his sons should be theirs forever: "as for his inheritance, it shall be for his sons" (R. V., verse 17). The prince must not, however, take any of the people's lands in order to increase the inheritance of the royal princes (verse 18; compare 1 Kings xxi). The rights of each Hebrew citizen to a portion of the land were sacredly guarded by the old law (Lev. xxv, 23; Num. xxvi, xxvii).

19-24. The kitchens of the priests are now described. "Then he brought me through the entry, . . . and behold, there was a place on the hinder part

westward" (R. V.). See L in chart facing page 209. The kitchens where the priests prepared their own meals from the sacrificial offerings (xliv, 29) were at the west ends of the inner court. Nothing was allowed to pass from this inner court to the outer, for ceremonial and practical reasons. (See note xlv, 11-19.) In the "outer court" (verse 21, R. V.), in each of the four corners were the kitchens in which the other offerings of the people were boiled or baked by the Levites (xliv, 11, 12; Lev. viii, 31; see M of chart facing page 209).

THE HOLY LAND, CHAPS. xlvii, xlviii.

It is almost universally recognized that these closing paragraphs of this strange prophecy cannot be taken literally. "But," says Dr. Terry, "if the last two chapters are explained as ideal pictures, so must the others be, for they are all parts of one great symbolic vision. . . . What, then, is the real import of these concluding chapters? Our answer is that, like the corresponding conclusion of John's Apocalypse, this vision of the restored and perfected temple, service, and land symbolizes the perfected kingdom of God and his Messiah. . . . Of the times and the seasons of the completion of the Messianic kingdom Ezekiel utters no definite word. Like the descent of the new Jerusalem in the visions of John (Rev. xxi, 2), which was seen after the overthrow of Gog and Magog and their innumerable host (Rev. xx, 8, 9), this final glorification of Israel also follows the overthrow of the last enemies. This is the only natural, logical, and pictorial order consistent with the grand ideal of triumph. This interpretation of the symbolism necessarily excludes all Jewish carnal theories of a literal restoration of Jerusalem and the Jewish state. The notion prevalent among some schools of Second Adventists, that at Christ's second coming Jerusalem and the temple will be rebuilt and become the throne center of the kingdom of the Messiah, is inconsistent with a rational interpretation of the prophets and the spiritual nature of the kingdom of Christ" (*Apocalypics*).

CHAPTER XLVII.

1-12. These verses describe the mysterious supernatural stream flowing from underneath the sacred threshold of the temple (see note xlv, 1, 2), the waters of which turn the desert into a paradise and even sweeten the Dead Sea; a plain symbol of the power of a holy religion in the midst of a redeemed people. These living waters of blessing (compare Isa. viii, 6; Joel iii, 18; Rev. xxii, 1, 2) "trickled forth" (verse 2, R. V., margin) from under the threshold and passing eastward and a little south of the altar, which was directly in front of the temple porch (xl, 47) descended the mountain gathering volume as it went, though seemingly without tributaries, until within four thousand cubits (about one and one third miles) from its source it had become a mighty torrent which no one could cross (verse 5). These waters plunge on into that deep depression in the Jordan valley which the Hebrews well called the "Arabah" (R. V., verse 8), or "desert"—no traveler has ever failed to be impressed with its wildness and awful desolation—and everywhere the miraculous life-giving power of these waters is seen, for "along the bank of the river" (verse 6) is "every sort of tree whose fruit is edible; their leaves shall not wither, nor their fruit fail; monthly they shall bear fresh fruit; for their waters issue from the sanctuary, and their fruit shall be for food, and their leaves for healing" (verse 12; compare verse 7 and Rev. xxii, 2). And still continuing, these miraculous waters flow into the "sea of the Arabah" (Deut. iii, 17), the Dead Sea, and at their coming that strange lake, whose salty and sulphurous banks had been absolutely devoid of vegetation, and in which no fish could ever live, suddenly becomes as full of fish as the Mediterranean (verse 10), and "every living creature" (R. V., verse 9) which inhabits the sea begins to swarm in its waters. From the Oasis of En-ge-di (on the middle of the west shore) even unto En-eglaim (probably situated at the extreme end of the sea) this most

THE HOLY LAND

according to Ezekiel

c XLVII & XLVIII

constructed by

Dr. Otto Delitsch.



CHAPTER XLVII.

AFTERWARD he brought me again unto the door of the house; and behold, ^a waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under, from the right side of the house, at the south *side* of the altar. **2** Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side. **3** And when ^b the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the ^c waters *were* to the ankles. **4** Again he measured

a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins. **5** Afterward he measured a thousand; and *it was* a river that I could not pass over: for the waters were risen, ^d waters to swim in, ^e river that could not be passed over.

6 And he said unto me, Son of man, 'hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. **7** Now when I had returned, behold, at the ^f bank of the river *were* very many ^g trees on the one side and on the other. **8** Then said he unto me, These waters issue out toward the east country, and go down into the ^h desert, and go into the sea: *which being* brought forth into

^a Joel 3. 18; Zech. 13. 1; 14. 8; Rev. 22. 1. —

^b Chap. 40. 3. — ^c Heb. *waters of the ankles*. —

^d Heb. *waters of swimming*.

^e Jer. 1. 11, 13; Matt. 13. 51. — ^f Heb. *tip*. —

^g Verse 12; Rev. 22. 2. — ^h Or, *plain*; see Deut. 3. 17; 4. 49; Josh. 8. 16.

blistered and poisonous part of the world—God's "awful vale of judgment" (Gen. xix, 24–28)—becomes full of beauty and fertility and life, the place most prized by fishermen. Only a few fens and marshes remain unhealed (verse 11) in order that a supply of salt may still be obtained from them. "So there is nothing—nothing so sunken, so useless, so doomed—but by the grace of God it may be redeemed, lifted, and made rich with life." (See G. A. Smith, *Historical Geography*, p. 511, etc.) Ezekiel's prophecy has never been, nor can it ever be, fulfilled literally in Palestine, but in the course of providential history it has been more than fulfilled. "From the throne of God, yet also from the Church of God, the fertilizing stream has flowed. Derelict as that Church has been in its duty, cruel in its conscience, worldly in its lusts, superstitious in its fears, material and ritualistic in its conceptions of life, nevertheless through its gates has flowed the constantly deepening stream of the river of life. Whatever desert those waters have touched has bloomed; wherever that stream has come life has come; and on its banks have grown every sort of tree whose leaves have been for the healing of the nations."—Lyman Abbott. Natural symbols are

constantly used by the prophet to image spiritual and natural conditions. (Compare, for example, Joel ii, 30, 31; Acts ii, 19, 20.) An ancient Jewish Midrash on Exod. xii, 12, explains this passage according to the Messianic hope: "The Holy One will bring forth living waters from Jerusalem, and will cure with it all diseases, as it is said Ezek. xlvii, 9, and shall make the trees bring forth fruit every month, xlvii, 12."

1. Under the threshold . . . at the south side of the altar—"There was a fountain connected with the temple hill the waters of which fell into the valley east of the city and made their way toward the sea; and long ere this time the gentle waters of this 'brook that flowed fast by the oracle of God' had furnished symbols to the prophets (Isa. viii, 6). Such waters in the East are the source of every blessing to men."—Davidson. The main religious teaching is that man's blessings flow from the sanctuary of Jehovah. The waters of life start from the dwelling place of the Author of life. The symbols by which this thought was expressed would have been quite intelligible to the heathen among whom the captives lived. According to Babylonian tradition the threshold of the palace of Beltis-Allat, the lioness-queen of the lower world

the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the ⁵ rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. **10** And it shall come to pass, *that* the fishers shall stand upon it from En-ge-di even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish ⁶ of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof ⁷ shall not be healed; they shall be given to salt.

12 And ⁸ by the river upon the bank thereof, on this side and on that side, ⁹ shall grow all trees for meat, ¹⁰ whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ¹¹ new fruit according to

his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof ¹² for ¹³ medicine.

13 Thus saith the Lord God; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: ¹⁴ Joseph *shall have two portions.* **14** And ye shall inherit it, one as well as another: *concerning* the which I ¹⁵ lifted up mine hand to give it unto your fathers: and this land shall ¹⁶ fall unto you for inheritance. **15** And this *shall be* the border of the land toward the north side, from the great sea, ¹⁷ the way of Hethlon, as men go to ¹⁸ Zedad; **16** ¹⁹ Hamath, ²⁰ Berothah, Sibiraim, which *is* between the border of Damascus and the border of Hamath; ²¹ Hazar-hatticon, which *is* by the coast of Hauran. **17** And the border from the sea shall be ²² Hazar-enan, the border of Damascus, and the north north-

⁵ Heb. *two rivers*. — ⁶ Num. 34. 6; Josh. 23. 4, chap. 48. 28. — ⁷ Or, *and that which shall not be healed*. — ⁸ Verse 7. — ⁹ Heb. *shall come up*. — ¹⁰ Job 8. 16; Psal. 1. 3; Jer. 17. 8. — ¹¹ Or, *principal*. — ¹² Or, *for bruises and sores*. — ¹³ Rev. 22. 2.

¹⁴ Gen. 48. 5; 1 Chron. 5. 1, chap. 48. 4, 5. — ¹⁵ Or, *swore*. — ¹⁶ Gen. 12. 7; 13. 15; 15. 7; 17. 8; 26. 3; 28. 13, chap. 20. 5, 6, 28, 42. — ¹⁷ Chap. 48. 29. — ¹⁸ Chap. 48. 1. — ¹⁹ Num. 34. 8. — ²⁰ Num. 34. 8. — ²¹ 2 Sam. 8. 8. — ²² Or, *The middle village*. — ²³ Num. 34. 9; chap. 48. 1.

and goddess of fertility, stood upon a spring which had the property of restoring to life all who bathed in it or drank of its waters (Trumbull, *Threshold Covenant*, p. 115, etc.).

9. The rivers—Literally, *the two rivers*. Either an intensified double indicating the power of the stream, or, more probably, an indication that the holy Jordan unites with the temple stream in the work of healing the Salt Sea.

EZEKIEL NOW TRACES THE BOUNDARIES OF THE NEWLY ORGANIZED HOLY LAND. "THIS SHALL BE THE BORDER WHEREBY YE SHALL DIVIDE THE LAND FOR INHERITANCE ACCORDING TO THE TWELVE TRIBES OF ISRAEL" (R. V.).

13. Joseph—Representing the tribes of Manasseh and Ephraim (Gen. xlviii, 22; Josh. xvi, 4; xvii, 17), Joseph is given two portions.

14. Ye shall inherit it, one as well as another—That is, *ye shall share it equally*. Just as the sacrifices in Ezekiel principally differ from those of the Mosaic law in the fundamental idea

of greater equality, so here this idea is again set forth.

15–17. "This is the border of the land on the north: from the Great Sea (the Mediterranean) by Hethlon to the frontier of Hamath as far as Zedad, thence on to Beroth-Sibiraim, which is on the line between the territories of Damascus and Hamath, and to Hazar-enan, which is on the border of Hauran:—that is, the border shall run from the sea to Hazar-enan, the territory of Damascus lying to the north. This is the northern border."—Toy. Most of these sites cannot now be identified. Damascus is well known. (See map facing page 232.) Hauran is almost certainly the modern Hauran (Auranitis). Hamath was on the Orontes, north of Mount Hermon (compare Amos vi, 2; Josh. xiii, 5; Judg. iii, 3); but this refers not to the city, but to the district of Hamath. Hazar-enan is possibly the modern Hader, at the foot of Mount Hermon. Toy connects Hethlon with the modern Adlun, near Tyre, and Hazar-enan with Hazûreh, a little northward of Baniâs, adding, "the line seems to have started from a point on the Mediterranean Sea,

ward, and the border of Hamath. And *this* is the north side. **18** And the east side ye shall measure ¹² from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this* is the east side. **19** And the south side southward, from Tamar *even* to 'the waters of ¹³ strife in Kadesh, the ¹⁴ river to the great sea. And *this* is the south side ¹⁵ southward. **20** The west side also *shall be* the great sea from the border, till a man come over against Hamath. This is the west side. **21** So shall ye

¹² Heb. *from between*. — ^r Num. 20. 13; Deut. 32. 51; Psal. 81. 7; chap. 48. 28. — ¹³ Or, *Meribah*.

near Tyre, and to have run eastward, near the parallel of 33° 15' to Dan (Baniás). Orelli connects Hethlon with the modern Heitela, and Zedad with the modern Sadad. "Thus," says he, "the northern frontier inclosed the whole of Lebanon, and this is in full accord with the Mosaic program."

THE HOLY LAND AS DIVIDED AMONG THE TWELVE TRIBES.

SEA	DAN										JORDAN
	ASHER										
	NAPHTALI										
	MANASSEH										
	EPHRAIM										
	REUBEN										
	JUDAH										
	25,000 cubits										
W	MEDITERRANEAN	5,000	10,000	Levites				10,000	THE PRINCE	E	
				Sanctuary							
				[S] and Priests							
				Fields	[City]	Fields					
				10,000 5,000 10,000							
BENJAMIN										DEAD SEA	
SIMEON											
ISSACHAR											
ZEBULUN											
GAD											
S											
ALLOTMENT OF THE LAND.											

divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, * and to the strangers that sojourn among you, which shall beget children among you: * and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. **23** And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

¹⁴ Or, *valley*. — ¹⁵ Or, *toward Teman*. — * See Eph. 3. 6; Rev. 7. 9, 10. — ^t Rom. 10. 12; Gal. 3. 28; Col. 3. 11.

18. Davidson, following Smend, translates: "And the east side, from between Hauran and Damascus, between Gilead and the land of Israel, shall be the Jordan, from the (north) boundary to the eastern sea, even unto Tamar. This is the east side." He adds: "The line starts from Hazar-enan, a place lying where Damascus and Hauran join one another (verse 16). . . . From this point the line runs south; its course is the Jordan, between Gilead and the land of Israel. . . . The phrase 'Ye shall measure' is no doubt a misspelling for 'unto Tamar'. . . . Tamar probably lay south of the Dead Sea."

19. "And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh, to the brook of Egypt, unto the great sea (R. V.; compare Num. xxvii, 14; xxxiv, 3-5; Josh. xv, 1-4). The Wady-el-Arish was called the "brook of Egypt." (See Num. xxxiv, 5, and map facing page 232.)

22, 23. This land shall be divided "by lot." Although this word means "by lot," yet evidently it was here used in the same way as our word "allot;" for the sections in which each tribe shall dwell are stated in the next chapter. A striking difference between Ezekiel's division of the land as compared with the Levitical code (Lev. xxv, 47-55) is the care with which the rights of "strangers" are guarded. These proselytes who have permanently settled in the land are allowed a perfect equality with the native born in the matter of inheritance. They are to share equally

CHAPTER XLVIII.

NOW these are the names of the tribes. *From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; ^b1 a portion for Dan. 2 And by the border of Dan, from the east side unto the west side, a portion for Asher. 3 And by the border of Asher, from the east side even ^dunto the west side, a portion for Naphtali. 4 And by the border of Naphtali, from the east side unto the west side, ^ea portion for Manasseh. 5 And by the border of Manasseh,

* Chap. 47. 15, etc. — ^b Josh. 19. 40, 47. — ^c Heb. one portion. — ^d Josh. 19. 24, 31. — ^e Josh. 19. 32, 33.

with the members of the tribe in which they live. (Compare note verse 14.)

CHAPTER XLVIII.

The distribution of the tribes is perhaps best seen from the chart on preceding page and the map facing page 232. As previously stated, while there is a symbolic and pictorial equality in these divisions which run in parallel sections from the Mediterranean to the Jordan, if an attempt had been made to literally divide the land in this way, the plan would have been found impracticable and unjust. (See introduction to chaps. xl–xlviii.)

It is noticeable that several of the tribes have not the same position they occupied previous to the exile (Josh. xiv–xix). The reasons for the change cannot always be understood by us. Yet it is easy to see why the royal house of Judah and Benjamin, always close to Jerusalem and united in the Judaic kingdom, should be nearest the sanctuary. Reuben and Simeon, Issachar and Zebulun (sons of Leah) also occupy places corresponding to their traditional importance; Ephraim and Manasseh (sons of Joseph, the best beloved of Rachel and Jacob) have choice lots, while the sons of the handmaids (Naphtali, Asher, Dan, and Gad) are on the frontiers of the Holy Land. (See Gen. xxxv and xlix, 1–27.)

1. The text is difficult. Toy probably gives the true meaning: "These are the names of the tribes. On the

from the east side unto the west side, ^aa portion for Ephraim. 6 And by the border of Ephraim, from the east side even unto the west side, ^aa portion for Reuben. 7 And by the border of Reuben, from the east side unto the west side, ^aa portion for Judah.

8 And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it. 9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length,

^a Josh. 17. 1, 11. — ^b Josh. 16. 4, 5. — ^c Josh. 13. 15, 21. — ^d Josh. 15. 1, etc. — ^e Chap. 45. 1–6.

to the frontier of Hamath and to Hazar-enan, the territory of Damascus being on north border from the sea by Hethlon, the north, from the east border to west border, Dan one portion." The northern border, here assigned to Dan, has previously been described (xlvii, 16, 17).

8, 9. Toy reads: "On the border of Judah, from the east end to the west end, shall be the reservation which ye shall set aside: twenty-five thousand cubits wide, and in length equal to one tribal portion from east to west; and the sanctuary shall be therein. The reservation which ye shall set aside for Jehovah shall be twenty-five thousand cubits long and twenty thousand cubits wide." Plumptre, with many old expositors, believes not cubit but reed is "undoubtedly the word to be supplied" in the above specifications; if so it would mark distinctively the ideal character of the land distribution, since if the attempt were made to lay off this reservation (A. V., "offering;" R. V., "oblation") of twenty thousand reeds (one hundred and forty thousand cubits) in length, it would extend far beyond the Jordan, which is given as the east border of the land. We think probably "cubit," not "reed," should be supplied (see xlv, 1–5) and read with the Septuagint twenty thousand instead of ten thousand (verse 9), believing that this verse and the close of verse 13 refer to the entire territory occupied by both priests and Levites.

and of ten thousand in breadth. **10** And for them, ^a *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof. **11** ¹² *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my ³ charge, which went not astray when the children of Israel went astray, ^m as the Levites went astray. **12** And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. **13** And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand. **14** ^a And they shall not sell of it, neither exchange, nor alienate the first fruits of the land: for *it is* holy unto the LORD.

15 ^o And the five thousand, that are left in the breadth over against the

^k 1 Cor. 9. 13, 14. — ⁱ Chap. 44. 45. — ² Or, *The sanctified* portion shall be *for the priests*. — ³ Or, *ward*, or, *ordnance*.

11. "It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge; which went not astray when the children of Israel went astray, as the Levites went astray" (R. V.; see note xlv, 9-16).

13, 14. The Levites' portion adjoins that of the priests to the north and is exactly equal to it. This territory and its first fruits were sacred to Jehovah and could not be disposed of at the will of its occupants (xlv, 1; compare Lev. xxv, 24, 32).

15-19. "The five thousand [cubits] that are left in the breadth, in front of the five and twenty thousand, shall be for common use." In the midst of this reserve (see chart, page 235) is the city, which occupies a square of four thousand five hundred sacred cubits of seven handbreadths each (note xl, 5), which, counting eighteen inches to the ordinary cubit, would make the circuit of the city about six miles, which is something more than double that of the city

five and twenty thousand, shall be ^a a profane *place* for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof. **16** And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. **17** And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. **18** And the residue in length over against the oblation of the holy *portion* shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto ^t them that serve the city. **19** ^a And they that serve the city shall serve it out of all the tribes of Israel. **20** All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

^m Chap. 44. 10. — ⁿ Exod. 22. 29; Lev. 27. 10, 28, 33. — ^o Chap. 45. 6. — ^p Chap. 42. 20. — ^q Josh. 9. 27; Neh. 7. 46, 62. — ^r Chap. 45. 6.

of Jerusalem to-day. The suburbs of the city reach out two hundred and fifty cubits further on each side (about one hundred and forty-five yards). "The rest of the length, alongside of the sacred reservation, ten thousand cubits on the east and ten thousand cubits on the west shall belong to the city, and its produce shall be the food of the inhabitants of the city; the inhabitants of the city shall come from all the tribes of Israel" (verses 18, 19, Toy). According to the R. V., the produce from these outside strips of land is for them that "labor in the city," and verse 19 reads, "And they that labor in the city out of all the tribes of Israel shall till it." In either case the verse does not refer to a lower caste or class of workmen, but merely to those engaged in ordinary employments as distinguished from the priests and Levites previously mentioned.

20-22. The entire reservation including the city constituted a square twenty

21 * And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; [†] and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. **23** As for the rest of the tribes, from the east side unto the west side, [‡] Benjamin *shall have* [§] a portion. **24** And by the border of Benjamin, from the east side unto the west side, [¶] Simeon *shall have* a portion. **25** And by the border of Simeon, from the east side unto the west side, [‡] Issachar *shall have* a portion. **26** And by the border of Issachar, from the east side unto the west side, [¶] Zebulun *shall have* a portion. **27** And by the border of Zebulun, from the east side unto the west side, [¶] Gad *shall have* a portion. **28** And by the

border of Gad, at the south side southward, the border shall be even from Tamar unto [‡] the waters of [§] strife in Kadesh, and to the river toward the great sea. **29** [¶] This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.

30 And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 [¶] And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. **32** And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. **33** And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. **34** At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. **35** *It was* round about eighteen thousand measures: [¶] and the name of the city from *that* day *shall be*, [¶] The Lord is there.

* Chap. 45. 7.—† Verses 8, 10.—‡ Josh. 18. 21, 28.—§ Heb. *one portion*.—¶ Josh. 19. 1, 9, 10, 13, 22, 23.—‡ Josh. 19. 10, 16.—§ Josh. 13. 24, 28.—¶ Chap. 47. 19.—§ Heb. *Meribath-kadesh*.

* Chap. 47. 14, 21, 22.—† Rev. 21. 12, etc.—‡ Jer. 33. 16.—§ Jer. 3. 17, Joel 3. 21; Zech. 2. 10; Rev. 21. 3; 22. 3.—¶ Heb. *Jehovah-shammah*; see Exod. 17. 15; Judg. 6. 24.

five thousand by twenty-five thousand, and on the east side of this sacred domain, protecting it on the east and west, were the sections assigned to the prince, extending to the Jordan on the one side and the Mediterranean on the other. (See chart, page 235.) This domain, which is "over against the portions" (that is, the portions assigned to Judah and Benjamin), "shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof" (verse 21). Everything lying between the border of Judah and Benjamin east and west from this central square (wherein lie the city and the Levitical possessions) shall be for the prince (verse 22).

23-29. South of the sacred square and the domain of the prince shall lie in parallel sections the lands belonging to Benjamin, Simeon, Issachar, Zebulun, and Gad—the southernmost border of the Holy Land running from Tamar

to Meribath-kadesh, and then alongside the Wady-el-Arish to the Mediterranean. (See xlvii, 18, 19, and notes; also map facing page 232.)

30-34. These closing verses relate to the **goings out** (literally, *outer boundaries*, Toy) of the city. On each side (exclusive of the suburbs, verse 17) it measures four thousand five hundred cubits (see notes xlv, 15; xlviii, 8, 9), and twelve gates lead out of the city, each gate named after one of the tribes. (Compare Rev. xxi, 2.) The three gates on the north (as one looks from west to east) are those of Reuben, Judah, and Levi; on the east (from north to south) those of Joseph, Benjamin, and Dan; on the south (from east to west) those of Simeon, Issachar, and Zebulun; on the west (from south to north) those of Gad, Asher, and Naphtali. (Compare Gen. xxix, xxx, xxx; Deut. xxxiii.)

35. "It shall be eighteen thousand. . . round about: and the name of the city

from that day shall be Jehovah-shamah." If the city were eighteen thousand reeds in circumference, it would measure nearly thirty-six miles; if we should supply "cubits" instead of "reeds," as we believe should be done (see notes xlv, 1-5; xlviii, 8, 9), its circuit would be nearly six miles. At the beginning of the Christian era its circumference was calculated by Josephus to be about four miles (*Bell. Jud.*, v, v, 4). At the present time its circuit is about two and a half miles. **The Lord is there**—For the meaning of Jehovah see notes vi, 7, 14; xii, 16, 20; xiii, 9, 21, 23; xxviii, 26; xxxiv, 27, 30, etc. The new city receives a new name in accordance with its new character. (Compare Jer. xxiii, 6; Rev. xxi, 3, 10-21.) It is now in truth a holy city, worthy to be called by the holy

name of its holy God. Nevermore will Jehovah depart (xi). He has returned to abide with his own forever (xxxvii, 26, 28; xliii, 4, 7). The Lord is there "to dwell, govern, defend, prosper, and crown." "Such is the case of every true believer, who may, whenever he is in the way of duty, still write 'Jehovah-shamah,' My God is here."—Wesley.

As he pens the closing words of these comments the writer is oppressed with the sense of their inadequacy. The study of Ezekiel resembles the prophet's vision of the divine stream—the farther one goes the deeper he wades. Yet we may say, with Duhm, "One need not be ashamed of his own weakness, even if these prophecies always remain greater than their interpreter" (*Die Theologie der Propheten*).

THE BOOK OF DANIEL.

TABLE OF CONTENTS.

INTRODUCTION.

I. HISTORY OF THE DANIEL BOOK:

PAGE

1. Manuscripts and Versions..... 243
2. The Daniel Book among the Jews..... 244
3. History of the Book in the Christian Church (Course of Modern Criticism)..... 247

II. ORIGIN, CHARACTER, AND CONTENTS:

1. Standpoint and Method..... 254
2. The Daniel Book Contains True Prophecy..... 259
3. It is Not a History but an Apocalypse..... 261
4. Was the Book Written in the Sixth Century Before Christ?..... 265
5. Ancient Materials Used in the Daniel Book..... 270
6. Its Unity and Authorship..... 272
7. Its Linguistic Peculiarities..... 274
8. Alleged Historical Inaccuracies..... 284
9. Its Theological Character..... 286
10. The Great Prophecy of the Seventy Weeks (ix, 24-27)..... 290

III. HERO AND HISTORICAL BACKGROUND:

1. The Man Daniel..... 298
2. International Intercourse in Nebuchadnezzar's Time and Earlier.. 301
3. The Kings Mentioned in the Book of Daniel..... 307
 - (1) Nebuchadnezzar..... 307
 - (2) Immediate Successors of Nebuchadnezzar..... 309
 - (3) Nabonidus, the Father of Belshazzar..... 309
 - (4) Belshazzar..... 311
 - (5) Darius the Mede..... 313
 - (6) Cyrus the Persian..... 316
4. Babylon and its Fall..... 318
5. Comparative Chronological Tablet of Critical Events..... 323

ANALYSIS OF THE BOOK..... 327

NOTES AND COMMENTS..... 329

INTRODUCTION TO THE BOOK OF DANIEL.

MANY important problems connected with this book, on which entire libraries have been written, cannot be discussed in the notes. We will now make a brief statement of some of these problems and of what we think to be the most reasonable attempts to solve them. We will discuss, first, the History of the Book; secondly, its Origin, Character, and Contents; thirdly, its Hero and Historical Background.

I. History of the Daniel Book.

1. MANUSCRIPTS AND VERSIONS.—No complete Hebrew manuscript of Daniel or of any other Old Testament book more than one thousand years old is now known. These comparatively late copies rest, however, as all admit, upon ancient originals now worn out or destroyed; and notwithstanding the multitude of variants and interpolations arising during the centuries, through the methods of copying and transmission, it may be said of the Bible books generally that the Hebrew text has remained substantially the same. (See especially König, *Einleitung*, 1893.)*

The variations in the different Daniel manuscripts, and especially those between the Hebrew and the Greek texts, are about as numerous in Daniel as in Jeremiah or Ezekiel. The Book of Daniel was not read in the synagogue, and would not, there-

* Dr. Kuenen, upon comparison of the Hebrew Pentateuch with the Samaritan—which had been in the hands of enemies of the Jews for millenniums—was surprised to discover that the difference between these two texts was immaterial. Recent discoveries have also proved the accuracy with which the text of ancient classics like the *Iliad* was preserved and transmitted for centuries. It is also suggestive that the oldest manuscript of the *Avesta* is of the thirteenth century A. D., and the oldest manuscript of the *Rig-Veda* even younger. Max Müller believed that these books were transmitted orally for fifteen hundred years, without essential modification, before they were ever written.

fore, receive the same scrupulous care in copying and transmitting that the Jews gave to the Law and the Prophets.

Scholars agree that the LXX. version of Daniel was made not later than 100 B. C. (Compare, for example, xii, 11, with 1 Macc. i, 54.) This differs from the Hebrew text in a particularly marked degree in chaps. iii-vi, xi. The present Greek text also contains additional stories of an especially fabulous character—Susanna, Song of the Three Children, Bel and the Dragon—although in the oldest Greek codex extant these are indicated as later additions, not belonging to the original text. It is also noticeable that the original LXX. (the *Codex Chisianus*) and, in a less degree, the Greek version of Theodotion (180 A. D., or earlier) contain a number of passages in a much briefer and less rhetorical form than that in which they appear in our present Hebrew text; which would suggest that an older and purer original lies behind these, probably independent, recensions. Riessler, *Das Buch Daniel* (1899), shows that the LXX. is based upon an original Hebrew text, while Gaster has traced the apocryphal additions to the oldest Aramaic original (*S. B. A.*, November 6, 1894).

Antiochus Epiphanes made a direct attack upon the Jewish holy books (1 Macc. i, 56; iii, 48; 2 Macc. vii, 24-30; Josephus, *Antiquities of the Jews*, book xii, chaps. 3, 4), which was followed in later times by other persecutions of like character in which all copies of the Scriptures which could be seized were destroyed. This may account for the peculiar fact, equally inexplicable upon any theory of the origin of the book, that part of our present Daniel is written in Hebrew and part in Aramaic (Introduction, II, 7).

The early fathers, including Hippolytus (cir. 200 A. D.), commonly used the version of Theodotion, which finally became so popular that it replaced that of the earlier text in the LXX., and is so printed to this day.

The Peshito (second century A. D.), the Vulgate (390-405 A. D.), and the later Coptic and Arabic versions differ very slightly from our received text.

2. THE DANIEL BOOK AMONG THE JEWS.—Possible references to the Book of Daniel have been seen in Zech. i, 18

(compare chap. viii), and in Neh. ix (compare chap. ix), and possibly also in Mal. iii, 16 (compare chap. xii, 1); but the earliest undisputed reference in literature is the celebrated passage in the Sibylline Oracles (iii, 396-400) :

Having given forth one sucker, which the destroyer of men shall cut off
 From ten horns, he shall plant another sucker beside,
 He shall cut off the warrior, father of the purple race,
 And himself by sons whom he shall receive into equal rule be slain, and then
 shall the horn planted by him rule.

All critics see in this passage, which Thomson dates 170 B. C., and Bevan and Prince admit to be about 140 B. C., a distinct allusion to Antiochus Epiphanes and the "ten horns" of Dan. vii, 7, 20, 24.

The next clear reference is in the Book of Enoch, in passages (dated 170-160 B. C. by the latest critical editor, R. H. Charles) which speak of the four great world powers, a resurrection of righteous Israelites and everlasting blessedness, the judgment upon the wicked when "He comes with ten thousands of his holy ones," and in which many figures such as the "ram," "horns," "a great horn," etc., and many phrases such as "the glorious land," cause the reader to immediately think of the visions and language of Daniel.

Following closely upon this is 1 Macc. ii, 49-69 (cir. 100 B. C.), in which the dying Mattathias (B. C. 166) encourages his sons by reciting the then evidently well-known stories of the three Hebrew children in the flames and Daniel in the lions' den.

After this period the influence of the Book of Daniel is undisputed and almost immeasurable. No sacred book was more prized by the Jews, and every later Jewish apocalypse was modeled after it or greatly influenced by it. No one doubts that the Jews, including all the writers of the New Testament, accepted this book as canonical Scripture at the beginning of the Christian era. How long previously it had been thus honored is doubtful. Josephus probably expressed correctly the opinion of the Jewish people of his day, that no book later than the days of Artaxerxes had been received into the canon (*Against Apion*, i, 8); but this must not be accepted

as a clear proof of the fact. Ben Sirach (cir. 130 B. C.) gives the same divisions of the canonical books which prevailed ever thereafter: (1) The Law (*Torah*), (2) The Prophets (*Nebeim*), (3) "The Other Writings" (*Kethubim*), or Hagiographa. It is indeed just possible that Ben Sirach did not regard this third section as canonical (Buhl, *The Canon*, 1892), but certainly in the next generation books which were in this section were thus regarded (1 Macc. ii, 59, 60). The main doubt is whether Ben Sirach reckoned Daniel among "The Other Writings." He does not mention Daniel by name or give a complete list of the contents of this third division of the sacred books.*

The Talmud not only places Daniel above all the wise books of the heathen, but says, in its customary hyperbolic language, that it is to be preferred to all other prophets (*Joma*, 77, a, quoted by Behrmann).

Josephus, at the beginning of the Christian era, speaks in the highest terms of the Daniel book, and gives it as one of the national memories—though this is not given credence by modern scholars—that Alexander the Great was won to honor the Jewish people because of the prophecy concerning himself which he had been shown in this ancient book (*Antiquities*, xi, 8, 5).

That Daniel's "Son of man" referred to a personal Messiah seems not to have been doubted for many centuries by the Jews. The common use of this term, and other leading ideas borrowed from the Daniel apocalypse in New Testament literature, proves how thoroughly the entire Jewish people were acquainted with the book.

After the rise of Christianity some Rabbis even tried to interpret Daniel's little horn, with a mouth speaking great things and forsaking the God of the fathers (vii, 8, 25), as a polemic against the Christians; but when the "time, times, and fragment of a time" had passed, and Christianity still retained its strength, they began to look with less favor upon the book,

* No such conclusion is permissible here as Thomson draws concerning the necessary fixity of the canon at this time (*Pulpit Commentary*, 1897, xxxv). None of the references up to this time distinctly mention the Daniel book.

and at last gave up almost entirely the use of the ancient name "Son of man" as a Messianic title.

The mediæval Jewish commentators (Saadia, tenth century; Rashi, eleventh century; and Ben Ezra, twelfth century) are full of curious and fantastical explanations of Daniel's prophecies, while the leading Jewish scholars of the present day have utterly given up their Messianic hope and explain naturalistically all such passages in Daniel, as they do also the Messianic references in other prophets.

3. HISTORY OF THE BOOK IN THE CHRISTIAN CHURCH (COURSE OF MODERN CRITICISM).—It is admitted by all that for about two thousand years Daniel held a place of honor in the Christian Church rarely, if ever, given to a holy book. Its "philosophy of history" reigned supreme down to very modern times. (Compare even Professor Schlottmann, *Kompendium*, 1889, p. 67.) Great scientists, like Sir Isaac Newton, vied with the greatest of earth's historians and theologians in studying its prophecies and explaining them by the "signs of the times."

True, Porphyry (233–304 A. D.), a Neoplatonic philosopher of Tyre, had written a treatise against Christianity, in the twelfth book of which he had proposed a series of objections to the antiquity of Daniel, declaring that internal evidence proved that it was written by a Palestinian Jew in the days of Antiochus Epiphanes, that the miracles which it recounted were grossly improbable, and its historic statements very unreliable; but in those days of the Church, when martyrs were plenty but Hebrew scholars were scarce, his criticisms made but little impression, especially as several of the most celebrated early fathers (Jerome, Methodius, Eusebius, Apollinarius, and Hieronymus) were able to answer his objections to their own satisfaction, and, so far as can be learned, to that of all their readers.*

The earliest commentator was Hippolytus (cir. 200 A. D.). He called Daniel that "blessed prophet who recorded what was revealed to him in visions by the Spirit." He explained

* As his strongest criticisms dealt with the apocryphal account of Susanna, these replies still remain conclusive in so far as they confirmed the unauthenticity of the sections of the book he chiefly assailed.

the fourth animal to be the Roman kingdom ; the little horn of vii, 8, 20, to be antichrist ; that of viii, 11, 12, was Antiochus Epiphanes, while the "anointed one" of ix, 24, was Joshua, the son of Josedech. It is interesting to notice that many of his explanations of times and events correspond with modern decisions. He especially warned his contemporaries against the calculations which were even then being made to prove from Daniel that the end of the world was at hand.*

All the commentaries and criticisms which followed for some fifteen hundred years were equally "orthodox" with that of Hippolytus. But in the eighteenth century certain writers like Collins, Spinoza, and Hobbes revived the main criticism of that early opponent of Christianity, that the book showed such definite and extensive knowledge of the times of Antiochus Epiphanes, and such slight acquaintance with the ages preceding and following—all the narratives being filled with "such stupendous and unique miracles"—that it was hardly to be believed it was written by a prophet of the sixth century B. C. or one of his contemporaries.

It is quite probable that this renewed criticism would have caused a deeper examination of the contents of the book and more respectful replies had it not been for the well-known skeptical views of the writers. However, the works of J. D. Michaelis (1772), Eichhorn (1787-1804), and especially that of Bertholdt (1806-1808), brought the scholarship of every nation to bear upon the serious problems of the credibility, authenticity, and unity of Daniel. These scholars did not, as is so often claimed, merely repeat the ancient objections of Porphyry (see, for example, Pilloud, *Daniel et le Rationalisme Biblique*, 1890, chap. i), but each one made some new contribution toward the final settlement of the question. The last writer especially was very thoroughgoing in his criticism of the common view, which recognized the entire work as coming from the pen of Daniel, but none of them ventured to declare it to be entirely the work of a Maccabean author. Michaelis

* A certain Judas, 202 A. D., had supposed himself able to prove perfectly that the end of the world was just a few years distant, and the persecution under Septimus Severus had aroused much faith in this calculation.

pointed out that certain chapters (iii-vi) were plainly not from the Daniel era. Eichorn put the last six chapters shortly after the time of Antiochus Epiphanes, while allowing chaps. ii-vi to be passages from an older record which this modern compiler had found. Bertholdt divided the book among nine authors, the divisions corresponding very nearly to the division of chapters, excepting that the eighth author was supposed to write chaps. viii and ix, while the last three chapters were assigned to the final compiler; the first author living in Persian times, the second under Ptolemy Philadelphus, while the others flourished under the Maccabees.

This division of the book into fragments was protested against by Gesenius (1816), Bleek (1822), and De Wette (1832), who made very strong arguments, which, from the radical standpoint, are still regarded as conclusive against the necessity of yielding even a part of the book to ancient authorship.*

These latter critics carried their negations to the extreme point of even doubting whether any such person as Daniel ever lived, satirizing the "stupid blunders" with which the entire narrative was filled, and the very "substantial belief" of the critics who, like Hengstenberg, could venture to defend such accounts as true and even as inspired.

From the beginning of the controversy a number of orthodox scholars had taken up arms against these "enemies of Daniel," and in 1831 Hengstenberg, whose vast learning and ability everyone acknowledged, made an exhaustive reply to all previous critics, which was followed by Havernick in the next year, both maintaining that Daniel was the author of the entire work which had for so many centuries gone by his name, and pointing out various misstatements of fact as well as the striking inconclusiveness of many of the arguments which had been advanced by the defenders of the new view. These great volumes have furnished a treasury of argument for all their successors who have written from the same standpoint. Notable contributions maintaining essentially this position have been made by Stuart (1850), Tregelles (1852), Auberlen (1857),

* Corrodi was the first to direct his attack against the entire work, but these greater books have caused his to be almost forgotten.

Pusey (1864), Kliefoth and Kranichfeld (1868), Fuller (1864, 1876), Keil (1869), and many others.

Lengerke (1835), Ewald (1841-1867), Hitzig (1850), Graf (1869), Hoffman (1873), and Cheyne (1878) replied with vigor to these arguments; most of these critics, however, admitting that a man by the name of Daniel might have actually resided in Babylonia or Assyria at a time considerably earlier than that at which Ezekiel referred to him (xiv, 14, 20), and also admitting that the orthodox position that the book was "certainly a unity" was probably true, though maintaining with ingenuity and enthusiasm its Maccabean date and its historic unreliability. So thoroughly did these great scholars on both sides fortify their position that Nöldeke (*Alt. Test. Lit.*, 1868) prophesied that no new results could henceforth be reached, excepting in very subordinate details, in the criticism of this "poetical phantasy." This prophecy, however, has not met a much better fate at the hands of modern critics than some of the prophecies of ancient seers.

While, indeed, the general line of battle is much the same to-day as it was when Nöldeke spoke, yet the issues have changed to some extent, as well as the methods of attack on both sides, while some new and intensely interesting archæological discoveries have thrown unexpected and brilliant light upon an era which at that time was shrouded in clouds and darkness.

The Hebrew and Aramaic text of the prophecy has yielded some new and valuable returns to the labor expended upon it by Cornill, Bevan, Marti, and others, and the LXX. has been examined afresh by Bludau (1891) and Riessler (1899), while the deeper study of the whole question of prophecy and its development in Israel, and the divine method of revelation as traced in the history of the chosen people and in its sacred literature, has led scholars on both sides of the question to use a more judicial tone in discussion and to be less ready than in a former generation to attribute unchristian motives or crass ignorance to all their opponents.*

* Pastor Rupprecht, on one side of the controversy, is an unfortunate survival of this class of critics, while on the other side I regret to feel that even Dr. Farrar has occasionally stepped beyond the bounds of respectful dialectics.

It is scarcely too much to say that since Nöldeke wrote those words the standpoint of universal scholarship has changed, and every Old Testament problem must now be viewed under new relations. The necessary human element in all prophecy—side by side with a divine superintending and protecting Providence—is now recognized by the most evangelical scholars, and very few, if any, would now attempt to cut off critical discussion by an *a priori* dictum as to the necessary method of a divine revelation or by an appeal to the words of our Lord; as if his homiletic references to the law of Moses, the Psalms of David, to Jonah or to Daniel, should be considered as a divine authentication of the traditional origin and authorship of every passage in those writings.*

The new standpoint from which the composition of all the Old Testament books is now viewed is chiefly responsible for the fact that so few scholars of international reputation are to-day defending the same thesis, concerning the unity and entire authorship of the Daniel book by Daniel himself and its immaculate historic perfection, which Hengstenberg, Pusey, etc., felt to be so necessary to the maintenance of Christian faith. With the assistance of the new archæological discoveries—which are almost all on the side of the old views, notwithstanding Professor Sayce's virile phraseology (*Higher Criticism*, 1894)—a very much better defense of the historic statements could now be made than that which was attempted by Pusey, or even by Lenormant; but infallibility of speech, memory, or

* Both Hengstenberg and Auberlen almost apologized for offering any argument at all on the authorship of Daniel; since the divine "Word" had spoken, and therefore, as they supposed, to deny that the book was written by Daniel was to deny the veracity of the Christ, and therefore to strike at the very foundation stone of Christianity. This contingency is seldom presented now by men of good scholarship who have kept abreast of present-day discussions. It is now seen that Christ, as a wise teacher and for pedagogical reasons alone, would have refrained from confusing his hearers by introducing any critical questions of date or authorship. As the great pattern Teacher of the common people he could not have done otherwise than refer to the scriptural books under the titles by which they were commonly known. It did not commit him to any critical position any more than our references to Solomon's Song, or the books of Job or Jonah or Jude, or the mention of Homer or Shakespeare would commit us to the traditional views concerning the authorship of these well-known works.

historic knowledge is not now felt by most theologians to be the absolutely necessary qualification of a holy prophet.

Therefore, while in former generations it was usually those who doubted whether miracle or true prediction were possible who were the almost exclusive advocates of the "fly-leaf" theory (according to which various sections of the Daniel book had been in existence from ancient times but were brought together and edited in the Maccabean era, with certain modifications of the original materials), this has now become the most popular, as from the conservative critical standpoint it is—in connection with the view which makes the entire writing an inspired apocalypse—the strongest position of the most evangelical defenders of a divine revelation. Pastor Rupprecht, one of the few German writers who still retains the old standpoint, when he published in 1894 his *Der Pseudodaniel* was able to number only Professor Green, of America (whom he counted the greatest of all), Böhl, A. Zähn, Klostermann, and Köhler as those who were defenders of the views which he favored. Even this list contains the name of at least one scholar who could hardly, with justice, be counted; for Köhler, that most orthodox of the orthodox, in his *Lehrbuch*, ii, p. 537 (1893), accepts the modern theory of a Maccabean editor for the Daniel book, only emphasizing the point that the visions had really come from the prophet Daniel himself, and that the modern editor had published these without change, except for short superscriptions introducing each vision, and an historic introduction in which he put together what was known by him concerning Daniel and his friends.

A few other names might, however, have been added by Rupprecht—such as Fuller (1876), Pilloud (1890), and Knabenbauer (1891), to which might now be added Anderson (1895), Urquhart and Alberts (1896), Thomson (1897), and Kennedy (1898)—but it is a significant fact, which he and his friend Adolph Zähn acknowledge, that all the German universities excepting Erlangen and Kiel have yielded to the new criticism. And what is true of Germany is equally true of England, and almost equally true of America.

It is a significant fact, also, however it may be explained or

regretted, that the very men who in the last generation in Germany did the best work in exposing the weakness and falsity of the positions of the radical and destructive "Higher Critics," and who to-day are the pride and strength of the evangelical Church—firm believers in God, miracle, true prophecy, and a supernatural revelation which was consummated and fulfilled in Christ Jesus—are the men who, while still maintaining that the Book of Daniel contains a true prophecy worthy of the spirit of the ancient Daniel, yet admit that the ancient materials, whether written or oral, used in the book were put into their present form by a writer of the Maccabean era. The mere mention of such names as Orelli, Halévy, König, Von D. W. Fr. Gess, Marcus Dods, George Adam Smith, C. H. H. Wright, and Professor Robertson—and this list could easily be increased tenfold—ought to be more convincing than an extended argument in showing the far-reaching influence of the new view among scholars of the most conservative and evangelical spirit.

It perhaps also should be added that many of the most celebrated "defenders of the faith" who a generation ago were the chief leaders of the Church in maintaining the old view concerning Daniel have in their later works taken their places with the majority of evangelical scholars; for example, Delitzsch, Zöckler, Strack, Kähnis, Köhler, etc.*

Among recent commentaries from scholars occupying this middle ground, though more radical than several of the authors named above, may be especially mentioned those of Meinhold (1889), Terry (1893), Behrmann (1894), Boehmer (1899), while the "Introductions" of Driver (1891) and König (1893) take the same position. In contradiction to these stand the more radical writers who think the whole book is an original composition of an unknown writer, 168–164 B. C., who wrote from political motives and whose prophecies are as unreliable as his history. Kuenen has been the leader of this

* This ought forever to dispose of such statements as that of Ebrard, echoed by so many others, that the new view concerning Daniel "has for its sole support only theological doubts of the possibility of prophecy in general, and of a prophecy so minute in particular."

school. (See especially *Onderzoek*, ii, 1891.) His critical conclusions are accepted in the main by many writers, including Reuss (1890), Ryle and Bevan (1892), Kamphausen (1893), Farrar (1895), and Prince (1899), although many scholars who agree with him in his estimate of the Daniel book by no means accept his negative views concerning prophecy in general. The tendency at present, among even rationalistic critics, seems to be toward a more respectful and even reverent treatment of this "blessed prophecy." *

II. Origin, Character, and Contents.

That which is too difficult for thee, why shouldest thou know?

That which is deeper than Sheol, why shouldest thou search out?

Attend to that which is permitted to thee, thou hast no business in hidden things.

Take sixty counselors, but the counsel of thy heart do not abandon.

—Ben Sira (New Manuscript).

Particularly during the last half century all the critical tests of modern scholarship have been applied to this book in order to determine the meaning of these narratives and prophecies, as well as their age, authorship, credibility, and canonicity. While there is now practical unanimity among scholars on several of these points, on others there is still great diversity of judgment. Concerning no other biblical book have such utterly contradictory conclusions been expressed with such happy confidence and with such intemperate scorn of all opposing views.

1. STANDPOINT AND METHOD.—In every historic and theological investigation much depends upon one's standpoint and presuppositions. Nowhere has this truth been illustrated in a more vivid and startling way than in the criticism of this book.

(1) Some critics have had their conclusions determined for them, even before the investigation began, because of their conviction that any other conclusion than that which the "Church" had generally held in past time concerning the age or authorship of a biblical book ought not to be reached by any true "son of the Church." To obtain any other conclusion would be to prove oneself a "heretic," "infidel," "blasphemer." He who writes upon the Book of Daniel from

* Professor Driver's commentary on Daniel, in the *Cambridge Bible*, published too late to be used in this work, should be added to the list of recent valuable discussions on this book.

such a standpoint might as well announce his conclusions before beginning his study as afterward. Such works are of no scientific value, because they are too rich in the "treasures of knowledge and divination."

(2) Others, because of their *a priori* denial of miracles and all supernatural foresight of the future, are compelled necessarily to place the Daniel book after the events predicted and sufficiently far from the supposed time when the miracles occurred to allow for the growth of such fabulous stories or myths. Holding it as an assured fact that the same scales were upon the eyes of the prophet as on the eyes of other men, such a critic must necessarily affirm that if a clear and definite reference is made in the prophecy to the time of Antiochus Epiphanes, for example, that of itself proves unmistakably that the supposed prophecy cannot be dated earlier than that time; that is, they are compelled to say that if ■ prediction of the far future has been proved to be true it is for that very reason proved to be ■ late fabrication—and thus their conclusions are infallibly determined beforehand by their presuppositions. Free criticism is as impossible for such scholars as for those handicapped by dogmatic prejudices.*

(3) Others, still, though not denying a supernatural and divine element in history and revelation, yet hold as a basal

* Many of the critics whose decisions concerning Daniel seem to be considered authoritative by some evangelical scholars could not reach any other conclusions without a total change in the fundamental tenets of their philosophy and theology. It is not simply the Book of Daniel that is a late fiction and the product of deceit, but "the whole is tainted" (Wellhausen). Marquart (*Geschichte*, 1896) bluntly expresses the standpoint of many German commentators when he writes that "it is taken as a ground assumption that the whole of Hebrew history, as we now have it, so far as form and arrangement are concerned, does not belong to the time nor to the writers to which it is attributed, and may therefore be classed as apocryphal." Kuenen plainly says that if he could not explain away any supposed fulfillment of prophecy, and was forced to put the utterance before its fulfillment, he would be obliged to explain the phenomenon by "presentiment" or "magnetic vision" (*Prophets and Prophecy*, p. 325). Zöckler was correct when he declared that the radical critics had kindled a fire which, if it ran its course, would burn down all the prophetic literature (*Evang. Kirch. Zeitung*, January 24, 1891). Montefiore, Hibbert lecturer for 1892, has boldly said that all prophecy is pseudepigraphic, and ventures to affirm that "it will not be long before the miracles of the New Testament are discredited like those of the Old Testament."

critical principle that the ancient belief concerning the age, authorship, and historic credibility of the various Old Testament books is valueless and should be ignored in the discussion. The claims of each book, and of each statement of fact contained in it, should be examined *de novo*. The questions of date, credibility, etc., should be considered as absolutely open questions, to be determined solely in the light of existing evidence.

This principle—that no book or section of a book shall be assigned to any age or author earlier than that in which it can be proved to be written by evidence now in existence, and that each statement of fact must be received with doubt unless otherwise corroborated—is the one accepted to-day by many of the most honored biblical scholars.

Yet this is a principle which ought not to go unchallenged. It was critical adherence to this very principle which caused the best scholarship of the world, a generation or more ago, to give decisions concerning the *Iliad* of Homer, and the early traditional history of Egypt and Babylon, which to-day seem most absurd in the light of our present archæological knowledge. It was denied, and proof to the contrary was challenged, that there was ever in existence such an individual as Moses, or that Beni Israel had ever been in Egypt, or that any such nations as the Hittites or the Sabeans had ever lived in Palestine or Arabia, or that any such city as Nineveh was ever located on the Tigris, or that any such ruler as Pul was ever king of Assyria, while Daniel and Belshazzar were counted equally mythical, and the New Testament history was considered a late and rather fabulous production.

In oriental history and in New Testament criticism these conclusions have all been rendered ridiculous by the new discoveries. But it is not yet clearly seen that the basal principle of the investigation which led to such conclusions was unjust. An illustration of results obtained by energetically carrying out this principle has recently been given by the eminent scholar M. Havet, who, in his *Le Judaïsme*, 1891, dates the Hexateuch about the beginning of the fourth century B. C.; no one of the prophets being earlier than 200 B. C. and most of them later than this; Tiglath-pileser, Sennacherib, Nebu-

chadnezzar, and all the other celebrated kings of whom Isaiah, Jeremiah, and Ezekiel are supposed to speak, being only name masks for Antiochus Epiphanes, or Herod, or some other Macabean or later hero ! The reply of Kuenen (*Revue de l'Histoire des Religions*, 1894) is convincing as far as it goes; nevertheless Darmesteter is right when he says that Havet has given to the more radical critics an important "lesson in method" (*Les Prophètes*, 1892).

(4) We hold that no ancient occupant of any place of honor should be compelled to produce instantly his title deeds at the peril of losing the inheritance which has been his from immemorial time. The only just thing would be to prove that he had falsely possessed it, before asking for his ejection. No statement in these ancient Scriptures should be counted false until proved by outside testimony to be true. Rather the burden of proof should always be placed upon the critic who challenges the age of the author or his truthfulness, and unless he can prove his contention he must lose his case.

We hold also, however, that there is nothing more impious than the denial of a proved fact. Facts are as sacred as the tables of stone graven by the finger of Jehovah. He who attempts to uphold the "ark of the Lord" by denying, ignoring, or glossing over any fact which seems adverse to the ancient claims of any scriptural book, or which seems to contradict its statements, is thereby proving his lack of faith in God and in the Holy Oracles. God can take care of his own word, and no fact, or series of facts, can do permanent harm to the truth. We may have to revise our opinions concerning inspiration and the divinely chosen methods and channels of revelation, but God will not let the truth kill any doctrine or faith which he thinks worth while to keep alive.*

* Reuss, in his *History of the Canon*, has this reference to free criticism, which ought to be widely repeated: "Criticism is no longer the weapon or the privilege of a party; it is not now a weapon at all unless against historic error. It is a method for finding the truth of facts, a method for the use of all, indispensable to all, suspected only by ignorance, neglected or denied solely by those who tremble instinctively for what they had previously learned, and who, for that reason, wish facts to bend to their theories instead of basing their theories on facts."

(5) Since one cannot examine the Book of Daniel as a separate and isolated production, but must consider it in relation to the whole scheme of Hebrew history and prophecy, every commentator must be influenced in his decision concerning the various perplexing questions which arise by his general views of Hebrew history, and of its origin, meaning, manifestations, development, and culmination in Jesus Christ. It may be well, therefore, to state that we accept unreservedly the modern methods of biblical criticism, and the conclusions of what may be called the middle school of evangelical scholarship concerning the age and authorship of the Old Testament historical and prophetical books; laying, however, a greater emphasis on the absolute trustworthiness of Israel's historical recollections than many others (see, however, a notable article by König, *Expository Times*, May, 1898); believing that while those historical writers may not have possessed infallible memories or infallible scientific knowledge, they were honest and intelligent men whose judgment concerning the past of their own nation was worth considerably more than that of any modern critic, and believing that the prophets were holy men of God who spake as they were moved by the Holy Ghost—men who were “forth-tellers,” interpreters of the present rather than “fore-tellers” of the future, and yet “men of the spirit” (Hos. ix, 7), who sometimes proved their divine call by predictions which would have been impossible to others (Deut. xviii, 9–22), and who particularly had such an “open vision” into the Messianic era as could only come from special divine illumination.

That a development in doctrine and faith can be traced in the prophets is certain, yet even Alexander Duff in his most masterly work has failed to recognize sufficiently that even the earliest prophet, Amos, expresses the most exalted spiritual conceptions—showing that not only the upper classes in Jerusalem, but even the goat herders of that era in country towns, had fallen heirs to a marvelously rich religious inheritance (Amos i, 1)—while there is no hint or proof that, because an early prophet does not emphasize any certain faith or duty which some later prophet does, therefore the recognition of this belief or obligation was a novelty in Israel until the later

prophet startled the people with its enunciation. Oriental students have discovered that Egypt, Babylon, and Arabia possessed, 1400 B. C., no inconsiderable body of faith and doctrine. If the "chosen people" were cared for as well as were the "heathen" by the one Father, then the Mosaic legislation, which began a new era of religious enlightenment and growth, must have rested upon a national faith and religious custom which were already ancient.*

2. THE DANIEL BOOK CONTAINS TRUE PROPHECY.—It is not correct to say that all revelations concerning the future in this book end with Antiochus Epiphanes. In no other biblical book are the Messianic prophecies more sublime than in these passages which so jubilantly announce the coming of a kingly Messiah (e. g., vii, 13, 14, 27). These texts are not interpolations, nor is our interpretation of them a late imagination; for as we have seen (Introduction, I, 2) the Jews possessed this book and referred these very passages to a coming personal Messiah. Whatever be its date, therefore, and whoever wrote it, it is a book of true prophecy.†

The latest date ever assigned to it is more than a century and a half earlier than that of the great world-transforming event which it foretold.

Nor does our conclusion depend upon any twist of Hebrew syntax or any mystical interpretation of questionable proof texts. No one, even of the most radical critics, denies that, if we can find true Messianic prophecy anywhere, we can find it here. This was recognized by the entire Jewish Church, and no prophecy in the whole collection was more evidently designed by the divine Providence which governs history to be a preparation for the coming of the "Immortal King." This

* We agree with Zöckler that the heel of Achilles, in modern negative criticism, is the failure to take into account the connection of Israel with neighboring nations.

† As Delitzsch said of later Isaiah, if we only allow that the prophet really was a prophet it is of no essential consequence to what age he belonged. It was the failure to recognize this truth which caused Renan, when he felt himself compelled to give up his childhood faith that Daniel was a trustworthy history written by a prophet of the sixth century B. C., to give up also his faith in all true prophecy, and finally his faith in the Gospel and the whole scheme of salvation (*New World*, 1893, p. 493).

was the John the Baptist of prophecy which prepared the way of the Lord and made his paths straight, even its enemies being the judges.

Reuss admits that the Gospel of Christ found its first and most willing adherents from those who had obtained from this book their hope of the coming of the King to his eternal dominion, and says, "Upon no other Old Testament book more than upon this did the faith of those primitive Christians take its hold," while Nöldeke calls it "one of the most important appearances in Hebrew literature," and Schlottmann dares to name it as the "greatest of all prophetic compositions." Every student of prophecy and history must agree that "the original content of this prophecy is from the same source as the Old Testament revelation in general. This is proved by the fruit which the book bore, not only for the Judaism of that time, but also in the origin and development of Christianity" (Behrmann).

If the Messiah did not come, no prophecy is anything more than an unrealized dream and humanity is still without a Saviour. If the Messiah did come, the author of Daniel stands the peer of any in the holy volume in his sublime vision of the future. As a matter of history our Christian religion is vitally connected with this prophecy. It encouraged the Maccabees in their heroic struggle against heathendom; it prepared a chosen flock of believers to receive with gladness the New Testament of promise; it inspired the martyrs of the early Christian centuries with courage and eternal hope; it gave to the apostles and evangelists some of their most powerful arguments; it even offered to Jesus himself his favorite Messianic title, while from this prophecy he himself chose the proof text of his divine Sonship.*

Let not this choice of our Lord be lightly esteemed. It was he, while in the power of the Spirit, who made Daniel's proclamation of a coming "kingdom" the keynote of the preaching

* It cannot be doubted that Jesus used "Son of man," at least on certain particularly solemn occasions, in the Messianic sense which Daniel's use had made most familiar to his countrymen (Matt. xvi, 13, 27; xxiv, 30; xxv, 31; xxvi, 64).

of his everlasting Gospel (Matt. iv, 17). It was he who fixed upon a passage from this same Old Testament book as typically descriptive of the Messianic era (Matt. xxiv, 15), while it was upon a passage from this prophecy that he rested his claim to be "the Messiah, the Son of God," when he stood before the high priest, and when he affirmed under oath that he himself was the very "Son of man" whom "Daniel the prophet" had seen in vision, centuries before, "coming in the clouds of heaven" (Matt. xxvi, 63, 64).

The Master did not, indeed, raise at that time the question of date or authorship, but he did positively affirm the truthfulness of this apocalyptic vision and its fulfillment in himself. That question is settled forever. He who was himself "The Truth" has authenticated this book as one of the most sacred chambers in the holy temple of prophecy. Any discussion as to the name of the builder, the plan of the architect, and the time of its construction cannot materially affect the value of the building on whose walls, long before the Christian era, the fingers of an unseen hand had written "the times" of the Son of man, and placed upon its corner stone the divine inscription, "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vii, 14).

3. IT IS NOT A HISTORY BUT AN APOCALYPSE.—All scholars now agree that the Book of Daniel is not a biography of the prophet Daniel, it says nothing of his birth or death, and relates very few of his doings in Babylon or elsewhere; nor is it a history of the times in which he lived, for the author only mentions a few of the kings who reigned between Nebuchadnezzar and Cyrus and omits many of the most striking and epoch-making events of that exciting period. It is an apocalypse.*

In every apocalypse history is idealized and glorified, and

* This is certainly true of the last six chapters, to which the narratives of the first six chapters furnish a fitting introduction. Whether the historical scenes were also revealed to a later Daniel in apocalyptic vision (as the scenes of creation to Moses), or whether these were historical memories attached to the visions, can be considered later.

national or biographical material is used only as it adds vividness or perspective to the vision. Scholars of every school agree in this. Mr. Thomson, author of the last important work in defense of the Daniel authorship and historic immaculateness of this work, has nevertheless declared that "the Book of Daniel represented a new departure in the sacred literature of the Hebrews. It is the earliest example, and the only one in the Old Testament canon, of apocalypse. . . . Apocalypse is the philosophy of history in the mythic stage. But, while it is philosophy, it is philosophy in picture—in symbols of the imagination, not in propositions of the understanding. The symbols used show it is Eastern philosophy that is so adumbrated—a philosophy which drew its symbols from the grotesque combinations, human and bestial, which so liberally adorned the walls of the Assyrian and Babylonian palaces" (*Pulpit Commentary*).

This book, then, as all agree, is not a history, or a biography, but rather a "heavenly vision" in which the mysteries of present, past, and future were unveiled in symbolic pictures. It gives "God's view of things." The seer spoke of principalities and powers; of things present and things to come "as they appear before the throne of God." (See introduction to *Biblical Apocalypics*, 1898, by Milton S. Terry, D.D.) The biblical apocalypses do not always, or generally, deal with matters of actual history, but, unless Daniel be an exception, they always declare God's purposes of judgment and of salvation in imaginative pictures of a more or less startling nature. No one now maintains that the candlestick and olive trees and flying roll of Zechariah, or the six-winged seraphim of Isaiah, or the horses, the great red dragon, the lamb with the sword in his mouth, the tottering heavens and falling stars of St. John's revelation, represent actual existent literalities. They represent realities but not literalities. The picture of the new Jerusalem by the seer of Patmos was really and gloriously true, but it was truth expressed in symbolic picture. No one now believes that the height of the walls of the celestial city, and its area, and the materials of which its foundations and gates are said to be made (Rev. xxi), and the total number of

its inhabitants (Rev. vii), can be taken in the same literal sense in this vision as if found in some government survey or census report, while very few scholars, if any, believe that the cherubim, the supernatural trees, and speaking serpent in the "Edenic apocalypse" are to be interpreted in terms of earthly botany or reptilology, or that the "days" of creation were twenty-four hours in length, each hour of which consisted of sixty seconds as ticked off by a modern Elgin watch or electric clock. It is now seen that inspired poetry or parable or apocalypse is equally profitable with inspired history.

According, then, to the modern view this is an apocalypse; a vision in which the past is opened and made to live again, in which the ancient prophet speaks as if still alive, and in which the future is made to glow under the light of a prophetic illumination which comes straight from God. Considered thus, many difficulties disappear which have been thorns in the flesh heretofore to every devout commentator. For example, even if the historic background should be proved inaccurate in some important particulars, this would not materially affect its value as a "heavenly vision." The historic background in the Book of Job and in many of the parables of our Lord might be considered fictitious without in any degree detracting from the spiritual power of those inspired productions.

Again, viewed as an apocalypse, no one can declare, as so many have hastily done in the past, that unless Daniel wrote the book *in toto* not later than the reign of Cyrus it must be a "wicked forgery," or a "pure romance" expressing "the mere ravings of a fanatic." According to one recent theory the ancient Daniel may have written down and hidden away these visions (xii, 4), which a later prophet found and published, much as the Jews and the early fathers always supposed Ezra and Nehemiah to have published in their day the books of the law, the Psalms, and the greater prophets (compare Von Gess, *Die Inspiration*, 1892); but it does not at all detract from the value of this apocalypse if the more common view among modern evangelical scholars be adopted, that a holy seer of the Maccabean era was shown a picture of the past—as Moses was shown a picture of creation—while he was

also inspired by the "spirit of prophecy" to spiritually interpret the distracting events of his own exciting era and to calm and uplift his fainting countrymen by a splendid vision of the future triumph of the coming Messiah.

That this was a true prophecy has already been proved (Introduction, II, 2). Delitzsch, who for many years brought the full strength of his intellect and vast learning to the defense of the older view, finally came, after the most profound study of these prophecies, to the conclusion that "the book as an apocalypse of the Seleucidæ time has more right to canonicity than though it were a product of the Achæmenidæ time which had become estranged from its original form by later hands."

According to this view Daniel would not be the author but the hero of the book bearing his name. And just as the Song of Solomon becomes no less rich in spiritual lessons if Koheleth should be not Solomon himself, but if a later prophet has put his own words into the lips of this wise king, so the place of Daniel in the canon and among the most sacred of the inspired records would not be disturbed if this name were a mere *nom de plume*.*

This would not mean, as some have supposed, that the real seer of this apocalypse, if he lived in the Maccabean era, was a "liar," or a "forger," or an "impostor." Not so; he received this apocalypse of Daniel as St. John received the "Apocalypse of Jesus Christ" (Rev. i, 1). Our Lord did not write this revelation, but it was his "apocalypse." Just so this wonderful vision concerning Daniel burst upon this nameless prophet at the time when the world most needed to see it. The prophecy which Jesus approved was not written by some Anonymous the Little who told lies in order to spiritually encourage his countrymen to live a life of truth. Rather, if this almost universally accepted view of the book as an apocalypse of the second century B. C. be correct, it must be considered as an

* No one supposes that the books of Ruth, Esther, and Samuel were written by the famous Moabitish maiden or the Persian queen or the prophet whose names they bear. It is a suggestive fact that every historical book of the Bible, with perhaps one single exception, is anonymous.

inspired reformulation and adaptation of an older history to new needs by a true prophet of Jehovah.*

He was not an "audacious impostor" who published his own lucubrations under a false name—as Voltaire published skeptical tracts under the name of Christian savants, or had them bound as Psalters or Prayer Books (L'Abbé d'Envieu)—but rather was he a "man of the spirit," above whom, as truly as above Ezekiel, "the heavens were opened" and he saw "visions of God" (Ezek. i, 1), and when the hand of the Lord God was upon him he was "brought in the visions of God" to Babylon, or Shushan, or whithersoever the Spirit moved (Ezek. viii, 3; Dan. viii, 1).†

4. WAS THE BOOK WRITTEN IN THE SIXTH CENTURY BEFORE CHRIST?—The former supposition of Christian scholars, that the Book of Daniel had been in existence and honored in the Jewish Church from the sixth century B. C., and that we possess the book now as it was originally written with the exception of such modernizations of the text and marginal annotations as would naturally come to any ancient book in the course of centuries, is held to-day by very few Old Testament scholars of distinguished reputation. The death of Dr. William Henry Green, of Princeton, removed the one conspicuous

* We might say that Daniel expounds history homiletically, as, according to recent views, Deuteronomy expounds the law Mosaicly. (Compare Driver's words concerning Deuteronomy and Chronicles, *Introduction*, pp. 85, 500, and Robertson's *Early Religion of Israel*, p. 424, etc.). Professor Candlish (*Expositor*, iv, pp. 90, 262) has shown that the assumption of Nöldeke, followed by Farrar and others, that "anyone who felt himself capable of writing in the spirit of the old prophets felt justified in usurping their names and attaching them to their books," cannot be sustained. Both Celsus and Origen, for example, admitted that if any late oracles had been secretly slipped in as additions to the Sibyl, he who did this was morally guilty. But "pseudepigraphy" is not the same as forgery, and does not involve the idea of deception. (Compare Tasso and Vergil, and see Deane, *Pseudepigraphy*, 1891.)

† In the first six chapters of this book Daniel is always spoken of in the third person. He is not the speaker; he is talked about. But in the visions, the apocalypse proper, the first person is used. This has been supposed to be an unanswerable proof that Daniel himself wrote the book or that some later writer forged his name to it. The theory elaborated above relieves us of this dilemma. The "I" of Daniel in the Daniel apocalypse is made little more emphatic than the "I" of Jesus in the "apocalypse of Jesus Christ." Yet John was the penman of this apocalypse concerning Jesus Christ, as we suppose a later prophet to be the penman of this apocalypse concerning Daniel. This is not deception. This is the common literary style of all apocalypses.

Hebraist who continued to defend without modification the old position even down to the present decade. In favor of this view it is said that the Christian Church and the Jewish Church for at least two thousand years have accepted the book as a work written about 536 B. C. by Daniel himself, and the fact that it was received into the Jewish canon, translated into the LXX., used by all the early apocalyptics, and enlarged by fanciful additions both in the LXX. and the Talmud—which shows that the original Daniel had been long before the public before these late exaggerations could have been added—this proves its antiquity, while the testimony of our Lord proves its prophetic authority; and the exceeding accuracy of its historic background and its occasional Persian and Babylonian phraseology show that it could not possibly be a composition of the second century B. C. It is also claimed that every single objection to its authorship by Daniel can be answered or put aside as inconclusive.

To this it is replied that the Church has been compelled to revise its judgment concerning the authorship of other books, such as the Song of Solomon, Jude, etc.; that there is no proof that the third section of the Jewish canon, in which Daniel appeared, was considered as Holy Scripture much, if any, earlier than 100 B. C., or that Daniel was in the collection previous to that time; that there is no proof that the LXX. translation of Daniel was made before 100 B. C.; that the Jewish apocalyptics formerly supposed to be very ancient are now proved to be comparatively modern, while additions to the LXX. and Talmud must probably be dated into the Christian era; that the prophetic authority of the book need not be denied, at whatever period it was written, and that the argument from language and historic background is against, not in favor, of the book's direct authorship by the ancient Daniel.*

It is also urged that the excessive praise of Daniel (ii, 21, 23; v, 12, etc.) and other references to him (such as i, 17, 19, 20, and especially i, 21; vi, 28) seem inconsistent with the theory

* The fathers generally accepted the Daniel Apocrypha as well as our Daniel. They are not very good authorities on the canon. The fact that the LXX. contains the apocryphal additions suggests that the contents of the Daniel book were not fixed at the time these originated.

that Daniel himself wrote the book, as is also the form in which the extraordinary number of edicts from various Babylonian kings appear (so very Jewish in spirit and so strikingly different from the original state papers, multitudes of which have been recently discovered dating from the reigns of Nebuchadnezzar and Cyrus), while it is also pointed out that if this book had been in existence in the sixth century B. C., and had been recognized then as the work of Daniel, it would almost certainly have been classed by the Jews among the "Prophets," instead of in the "Hagiographa," or "Other Writings," which was undoubtedly a later collection; that the language of the book is that of the second century rather than of the sixth century B. C. (see this Introduction, II, 7); and that the book seems to show far less familiarity with the times in which Daniel is supposed to have lived than with those of the Maccabean era, etc.*

Perhaps the most impressive argument for the late date of Daniel is that if it had really originated in the sixth century it would, like other prophecies, have almost certainly dealt with the needs of the age in which the prophet lived, and would not, on the contrary, have given the greatest attention to the downfall of a prince ruling over a nation not yet in existence, and describe the days of that prince in the smallest detail. That God should have inspired an ancient prophet to thus foretell the minute circumstances connected with the politics, movement of armies, treaties, and royal marriages of a princely family which was not to come to the throne until four hundred years afterward (all parties to the controversy admitting that at least chap. xi does thus minutely describe the times of

* Recent writers on the canon, with the single exception of Green, have concluded that of the three divisions of the holy books made by the Jews, the "Law" first received canonization; then long afterward, somewhere about 300 B. C., or even later, the "Prophets;" and very much later still the "Hagiographa," in which Daniel stood. Green admits that we have no positive information when or by whom the sacred books were collected and arranged. The fact so often mentioned, that the distinction between the "Prophets" and "Hagiographa" is abolished in the Alexandrine Canon, has no bearing on this discussion; but it is to the point to remark here that there may very likely have been other reasons than that of age for placing the Daniel book in the third division of the holy writings. The fact that it was an apocalypse, and not a prophecy, might have been a sufficient reason for this at whatever date composed.

Antiochus Epiphanes), this would be contrary to all prophetic analogy. That this prophecy was just suited to the needs of the second century B. C. all admit. Was it equally suitable to the sixth century B. C.? To say this, would presuppose a fixity of religious character and a failure in theological development which is disproved by other prophecies whose age is undisputed. (Compare Duff, *Old Testament Theology*.) Besides, if the Book of Daniel had been known all these centuries, how comes it that no quotation from this book, or allusion to it, is to be found in any of the biblical writings—excepting possibly in one or two doubtful cases in books the age of which is not certain (see this Introduction, I, 2)—nor in any other writings earlier than the Maccabean era, while references are frequent after the middle of the second century? The prophetic development and the growth of religious thought and doctrine in Israel for four hundred years after the Babylonish captivity were as totally unaffected by the wonderful and sublime teachings of Daniel concerning the resurrection and future judgment, and angelic intermediation between the prophet and Jehovah, as if these prophecies had not been in existence. But beginning with the latter part of the second century B. C. a whole group of Jewish writings seize upon and elaborate these ideas.*

While some arguments for the late date of the Daniel book, such as the presence of foreign words and its supposed historical inaccuracies, have lost much of their force through recent

* If it were simply the silence of Sirach that needed to be accounted for, we could reply that he might not have known the book, though others of his contemporaries did, or that, for some reason, he did not like it; but it is the silence of all other writers during these centuries which needs explanation, and the total absence from their works of any sign that they had ever heard of these striking narratives and thrilling doctrines and figures of speech. With 1 Macc. ii, 59, 60, Daniel and the three Hebrew children for the first time take their places in Hebrew literature. This is not an argument against the existence of the prophet Daniel, for Moses is only mentioned three times in all the prophets, Jeremiah is not mentioned in Kings, and Ezra does not occur in Ben Sirach's list of great Hebrews (see also *Biblical World*, July, 1893); but it does seem to show that the book containing these sensational predictions and glorious revelations of the Messianic kingdom was not known to Ezekiel, Zechariah, Haggai, Malachi, and their countrymen, whose teachings concerning the "last days" fall incomparably below the Daniel ideal.

research, this argument, drawn from prophetic analogy and from the total absence of any Danielic influence on Jewish literature before the second century, corroborated, as it is, by a powerful cumulative, linguistic, historical, and circumstantial evidence, has so strongly appealed to biblical students as to win the respect and acceptance of the most conservative and evangelical scholars.*

With the single exception of Dr. Green almost all evangelical scholars whose opinions are of international importance agree that the book as we now have it is a composition or compilation of an age later than that of Nebuchadnezzar or Cyrus.

The fact that this book had an assured place in the Jewish canon probably as early as 100 B. C., and certainly at the opening of the Christian era—being received by the Jews as a sacred book, without discussion, so far as we know, although the old and noble Book of Ecclesiasticus was not admitted—makes it impossible to believe that the Daniel story was invented cir. 164 B. C., and makes it very probable that at least a portion of the volume which reached such popularity in the second century B. C. had been previously well known to the Hebrews, having been handed down from their forefathers, either in oral or written form, as a trustworthy memory of the great exilic prophet. In any case, however, it must be admitted that the book as we have it cannot be proved to have come from the pen of the exilic Daniel; for it can be traced back historically no farther than the second century B. C., and shows many signs of having been touched by some hand at an era later than the Exile. Even Dr. Strack, after urging many points with great strength and enthusiasm in favor of the old view in a somewhat modified form (*Einleitung*, 1888), admits that the contents of the book so thoroughly fit into the needs of the Maccabean times that “if a writer of that era had been composing a book to console his countrymen, he would have written it very little differently.” †

* Any one of the above objections to the early date of the book might possibly be answered and seemingly overthrown by opposing considerations, but it is the force of this cumulative evidence which has won the evangelical scholars to this position.

† While the present agreement of Christian theologians may be no proof of a “permanent equilibrium,” yet the criticism which at last won the adherence of Strack and Delitzsch must not be lightly esteemed or mocked at. Such state-

It is not indeed proved that Daniel did not, in the sixth century B. C., write an original history and prophecy, but (even if it could be proved that he did this) certainly the book which we have is, as all admit, not the book which the ancient Daniel wrote. Any reasonable confidence that our present Daniel correctly reproduces any part of an ancient book or ancient materials must necessarily rest largely upon the assured integrity of the later author or editor. [Compare Introduction, II, 6, (3), (4).] The argument that this book is from God, based upon an attempt to prove that it originated in the age of Cyrus, must always remain inadequate and inconclusive; but, on the other hand, the fact that the most wonderful prophecies of the book have been fulfilled proves that the modern prophet, through whom the book as we now have it certainly reached the reading public, did his work under divine guidance.

5. ANCIENT MATERIALS USED IN THE DANIEL BOOK.—While almost all modern expositors agree that the Book of Daniel reached its present form in the Maccabean era (see this Introduction, I, 3 ; II, 3, 4), yet, as we have found, most scholars see various signs of antiquity in the book which they do not believe would be natural, or even possible, in an original work by an uninspired writer of the second century.

(1) Many have pointed out, especially since Lenormant, that the representation of Babylonian conditions in the sixth century B. C. is so correct and so extensive that no erudite Jew, writing 168–164 B. C., would have been able to reconstruct so vividly that misty, far-away past which even Josephus was not able to make live again. Notwithstanding the criticisms of Professor Sayce and others—which, however, do show that this Babylonian material is not so extensive and definite as has sometimes been represented—this proposition can still be maintained with force as against the theory of the narratives of Daniel being a fictitious invention of the age of Antiochus Epiphanes. It should be noticed, however, that, granting all

ments as those of Kaülen (*Einleitung*, 1893), that these arguments against the Daniel authorship “have no foundation,” or of Rupprecht (1894), that they only show the “absolute emptiness of this bloated negative criticism,” do harm rather than good to the cause which they seek to defend.

that can be said in favor of the truthfulness and naturalness of the narratives, this does not necessarily prove their origin at that early period, but only that the author, whenever he lived, had access to trustworthy records or memories of that ancient time, or that the spirit of prophecy brought to his remembrance such circumstances of the Nebuchadnezzar era as were needed to introduce the apocalypse or to act as its framework.

(2) But far more impressive is the proof—given most extensively by Meinhold—that the main narrative section (chaps. ii-vi) does not fit into the conditions of the Maccabean age, as it would certainly have been made to do were it a free invention of that period. Meinhold points out that there is no single external sign that these chapters were compiled in the time of the Maccabees, while the internal evidence is strongly against such a theory; as the exhortations and hopes and ideals expressed here are strikingly different from those of the Maccabean Jews as shown by contemporaneous literature. What ought to be mentioned on the theory of a Maccabean author is not mentioned, and what is related is not suitable. These chapters are filled with proof that the all-wise and almighty Jehovah is superior to any heathen god (for example, iii, 29), but the Jew of the day of Antiochus Epiphanes would have considered that point self-evident and unworthy of argument. It is very noticeable also that in all these chapters there is not a word about circumcision, or the Sabbath, or any other of the questions in which the Maccabean Jews were most interested. Instead of the narrowness of the Maccabees, who emphasized every minutiae of Jewish ritual and hated the heathen with desperate hatred, there is here the breadth of the earlier prophets, who, like Ezekiel, believed that the mission of Israel was to help their heathen neighbors to the knowledge that the Lord he is God. These chapters teach that Daniel considered it his duty to spend his life and all his powers in the service of the heathen ruler, to guard him from danger as far as possible, to accept from him official position in the court, and even to permit himself to be made chief of the Magi! A Maccabean Jew would have scorned the honors of a heathen king and would have considered himself defiled by any associ-

ation with the magicians, and if he had heard any one of his countrymen pray for the preservation of the life of Antiochus and for the destruction of the king's enemies, he would immediately have counted him a traitor and an apostate. (Compare Dan. iv, 19; vi, 21, with 2 Macc. ix, 14.) The watchword of the Maccabees was war, regardless of consequences, and total separation from the enemy. L'Abbé d'Envieu and others, following Meinhold, have pointed out that in no part of the entire book is there any call to a holy war, nor the slightest reflection of the Jewish spirit or Greek manners of the second century; neither the standpoint, motive, nor development of the work being suitable to that era.

While certain parts of Meinhold's argument have been answered by various writers, especially by Budde, Kuenen, König, Kautzsch, and Von Gall, yet it remains substantially conclusive against the theory that this book is an original romance of the second century; for no uninspired Maccabean author would have put into the book so many things distasteful to his copatriots. It seems certain, therefore, that, at whatever time the inspired compiler or author of this book lived, he must have used ancient materials in his work.

6. ITS UNITY AND AUTHORSHIP.—While it may be impossible to settle these questions positively several points, in view of our previous conclusions, become clear.

(1) If this book were written substantially as we now have it by the prophet Daniel about 535 B. C., in Babylon (Green, Fuller, Thomson, etc.), it is necessarily a unit, although a late translator may have modernized the language, or a late editor may have added certain introductory or connecting phrases or sections.

(2) If it were an invention or original composition of a Maccabean author, with only a faint traditional rumor as its historical or visional basis (Kuenen, Cornill, etc.), then also it would, of equal necessity, be a unit, and its author anonymous and wholly unreliable.

(3) If it is, in its substantial entirety, an apocalyptic vision of a true, though later, prophet, through whom God addressed this message of consolation to the confessors and martyrs of the time of the Seleucidæ—through him making the far-away

past to live again and the Messianic future to shine like the sun—then also is it a unity, however thoroughly the prophet may have digested any Babylonian-Persian narratives or traditional prophecies of the ancient Daniel which were current at that time, and however much of this former knowledge the divine Giver of the revelation should have permitted to enter into the inspired vision.*

(4) If, on the other hand, we find here evidences of a body of ancient historic or prophetic material which has been collected and set in new relations (possibly with additions) by a later hand for homiletic or other purposes, or if we find here traces of two or more ancient writings or memories which have seemingly been transmitted from the past in different ways, and which have been pedagogically utilized and perhaps supplemented by a later writer, then we must declare that the book, although perhaps showing a general unity of purpose, is yet not a unit when we consider the materials of which it has been composed; difference being detectable in style, language, theme, and theological tendency.

A large majority of the evangelical scholars of this generation have taken this latter position. They all, with scarcely an exception, admit the touch of a later hand, and almost all of them agree that this hand did its work in the Maccabean era, but they insist with great energy that a larger or smaller portion of the book dates directly from the era of Cyrus or from a period perhaps a little later.

Throughout our entire study of these thrilling narratives and prophecies our sympathies have been given to the defenders of (4); but because of the utter impossibility of ever arriving at any satisfactory and convincing conclusion as to which particular sections of the work are the ancient sections—thus being forced in the last analysis to depend in every case upon the knowledge and veracity of the later prophet who (like the writers of Genesis, Samuel, and Kings) used these otherwise unknown ancient documents according

* Compare Delitzsch, *Old Testament History of Redemption*, p. 150, etc. In Ezekiel's visions we have constantly seen how his former information and present surroundings influenced and colored his "visions."

to his own best judgment, or as he was moved by the Holy Ghost—we have been led nearer and nearer to (3) as our working hypothesis, feeling that it was a consistent and invulnerable position.*

That the Maccabean prophet had ancient documents before him, or at least trustworthy historical memories, need not be doubted (see this Introduction, II, 5). But the truth of the golden visions which he describes cannot be reached by any process of historic investigation, but only through a trust in the writer or compiler as a true prophet upon whose prophecies the Lord of truth has placed his divine seal (see this Introduction, II, 2, 3, 4); but that being granted there remains no special reason why this divinely inspired seer of visions should have spoken five hundred years rather than one hundred and seventy years before the coming of the Messiah whom he foretold. The fulfillment of the prophecy and the approval of Jesus prove that he spoke the truth, whether he reproduced old material or whether the visions of this second Daniel, written in the spirit of the first, were only set in an ancient framework.†

7. ITS LINGUISTIC PECULIARITIES.

(1) *The Hebrew of Daniel.*—The Hebrew of Daniel has long been a subject of deep study by specialists, and on scarcely any other matter have great scholars in the generation past held such divergent opinions. Some masters of the language, like Gesenius, have believed it showed every indication of being a product of the age of the Cap-

* Zöckler, Strack, Meinhold, and König date the first half of the book as evidently the most ancient portion, while Köhler and others hold that the visions were ancient, and the late compiler added to these the historic introduction. This illustrates how the best and most learned men find it impossible to decide on the sections which are most ancient. As the prophecies are acknowledged to be peculiarly and strikingly appropriate to the days of Antiochus Epiphanes it seems to be reasonable that the book should be assigned to the era for which it was providentially intended.

† The essential unity of the book has been argued with great force especially by Bleek, among the older writers, and very recently by Kuenen, Kamphausen, Behrmann, and Von Gall. Professor Barton (1898) stands alone in supposing that the book was written 168–165 B. C., not by one individual, but by several who happened at the same time, at different places, to independently hit upon the happy expedient of comforting their brethren in trial by writing down for them lessons from the life of Daniel!

tivity, resembling the Hebrew of Ezekiel in a marked degree, while others have thought it showed clear traces of youth and degeneracy.*

Although there is more unanimity now than ever before, the almost universal decision of modern philologists being that the Hebrew of Daniel is Maccabean, yet that there is still room for difference of opinion is seen from the fact that Professor Margoliouth, Dr. Levy, and a few other Hebraists have very recently been willing to defend the view that "the deep waters of the Captivity was the grave of the old Hebrew as of the old Israel," and that a gap of centuries lies between the Hebrew of Daniel and that of Ecclesiasticus (200 to 170 B. C.), and an even greater gap between Daniel and the Targums.†

The fact is that our knowledge of Hebrew is confined almost exclusively to the Old Testament, and when the age of a biblical book is in dispute there is no way of determining the question by an examination of the text as compared with other contemporary inscriptions; but the date must be fixed, when it can be fixed at all, from other considerations rather than from those of linguistic necessity.

Klostermann's suggestion ought also to be borne in mind, that there were so many probabilities of the modernization of the Hebrew text during the centuries between the writing of a biblical book and the fixing of the Masoretic reading that

* This likeness to Ezekiel has also been insisted on recently, particularly by Zunz (1873), Wettstein (1884), and Seinicke (1890), the latter being sure that the date of the one book settles the date of the other.

† Although Margoliouth's metrical theory of Ecclesiasticus upon which he built so much, and his late startling claim that the newly discovered Cairene manuscript was a modern forgery, have been rejected by Schechter and Neubauer and König, and almost everyone else who is competent of independent judgment on the question—these scholars declaring that the Hebrew of Ecclesiasticus is more ancient than that of Daniel—yet the fact that he could argue the antiquity of the Daniel text on such slight additional evidence as he supposed himself to have discovered shows how insufficient is the philological proof of its youth or age. From a private note (August 6, 1897) I learn that, though Professor Margoliouth still holds to his opinion that there are fewer neo-Hebrew words in Daniel than in Ecclesiasticus, he has ceased to contend that the difference between the nature of the vocabularies of the two authors is very great. He now accepts the Maccabean date of the book.

any analysis or criticism of our present text, as if it were the original manuscript, must always be precarious (*Die Penta-teuch*, 1893).*

Arguments for the date of Daniel, therefore, drawn from the Hebrew must be considered as inconclusive until other ancient texts of this same era are discovered, though the united judgment of Hebrew experts of such varied theological opinions as Neubauer, Nöldeke, Delitzsch, Kuenen, König, and Behrmann must meanwhile be taken as presenting the best conclusions possible to arrive at with our present knowledge.

(2) *The Aramaic of Daniel*.—No one now doubts that Aramaic, even as early as the tenth century B. C., had spread as a commercial language as far as Egypt, while the lands east of the Euphrates and Damascus had adopted the Aramaic script. Inscriptions in this language are frequently met with in the seventh century B. C., and thereafter, on weights and seals and on the dockets of Babylonian contracts, while a short text found at Lachish, in Palestine (cir. 700 B. C.), seems as much like Aramaic as like Hebrew. Indeed the Aramaic and Hebrew of that era differed so little that it takes an accomplished expert to tell the one from the other. Professor Nöldeke, one of the greatest of such experts, acknowledged that when the Sendjirli inscriptions (850–719 B. C.) were first discovered he thought, with Halévy, that they were written in Hebrew, and only after prolonged study did he become sure that they were in Aramaic (*Z. D. M. G.*, 1893); and Professor Sachau, in his *Ausgrabungen in Sendschirli* (1893), says that these texts read “like a leaf from the Bible,” and adds, “the older the Aramaic the more does it resemble the Hebrew;” while Professor Gottheil showed before the American Oriental Society (1895) that some inscriptions could be read either as Hebrew or Aramaic, many peculiarities of the biblical Aramaic which scholars had previously called “Hebraisms” being inherent in the ancient language.

* It must also be borne in mind that ancient Hebrew manuscripts were sometimes written in shorthand, which, though quicker and cheaper, would make mistakes easier, and also that according to the Babylonian system Masoretic notes were not placed on the margin, but in the body of the page. (Compare *Jewish Quarterly Review*, January, 1895; *S. B. A.*, xviii, 2, 56.)

The Sendjirli discovery—taken in connection with the fact that Aramaic tribes from the East were thrown into Palestine in the seventh century B. C., while Palestinian captives, comprising many of the literary and noble classes who must have been well acquainted with the “commercial language” though the common people were not (Isa. xxxvi, 11), were in the seventh and sixth centuries thrown into Babylonia—makes it almost certain that there was not such a marked distinction between the eastern and western Aramaic dialects then spoken in Babylon as in later times.*

Why, then, may not the Aramaic of the Daniel book, although showing, as all admit, certain characteristics of the later Palestinian dialect, be regarded as a genuine product of the era of the Captivity, at which time such peculiarities might not unnaturally be expected in the work of a native of Palestine writing in Babylonia, especially since the two dialects had not yet probably grown very far apart? This was the question which the present writer put to himself and to every specialist in Aramaic whom he could approach as soon as the Sendjirli inscriptions were published, in 1893; for it seemed as if now, for the first time, we possessed a certain criterion by which the age of the Daniel Aramaic could be determined. But the answer to the question has not been favorable. No expert who has made a study of the newly discovered Aramaic texts in comparison with those of Ezra and Daniel has found from this examination any proof of the antiquity of the Daniel language.†

* For these marks of distinction, with a catalogue of a few late texts from which they are drawn, see, for example, Kautzsch, *Grammatik*, 1884, and William Wright, *Lectures on Comparative Grammar of Semitic Languages*, 1890. Of course no one would now hold that the Israelites brought their western Aramaic from Babylon. As Kautzsch well says, “The Jews could not bring from Babylon a dialect which was never spoken there at all.” (See also Dalman, *Grammatik*, 1895.) It is a surprising statement of Westcott (Smith’s *Dictionary of the Bible*, 1893), that Ezra and Daniel are the earliest examples of eastern Aramaic!

† Professor Margoliouth writes, “I do not think that the question of the Aramaic of Daniel can be affected by these inscriptions, which are in a dialect *sui generis*.” Halévy, on the other hand, says, “The recent discoveries strengthen the idea that the Aramaic parts of Daniel are much more modern than the Aramaic of the Book of Esdras, which is only of the Persian epoch.”

On the other hand, the biblical Aramaic, it is said, bears a striking resemblance to the Palmyrene inscriptions (9 B. C. to 270 A. D.), though differing in even a more marked degree from the Aramaic of the Targums.

This really leaves the entire matter where it was before. It is conceded that the difference is very slight between the Aramaic of Daniel and that of Ezra; yet Nöldeke dates certain portions of Ezra to the Persian period, while Professor Wright dates it as a whole to the time of Darius Hystaspes (521-486 B. C.), and Edouard Meyer (1896) claims that the Aramaic edicts in Ezra are copies of genuine official documents, proving also—in answer to the criticism that they were written in western Aramaic and not in the eastern dialects common to Persia and Babylonia—that the kings of Persia published their decrees in the languages familiar to the provinces to which they were sent; the decrees for eastern provinces being in Persian or Babylonian, but for Egypt in a hieroglyphic or demotic version, and for Greece in a Greek translation; so that a Persian decree in Palestine or Syria would naturally be written in western Aramaic! Of course Meyer does not deny that a few modern Aramaic words and phrases have crept into the old documents, but this is not surprising since the same is true even of the Samaritan Pentateuch, old as it is and reliable as is its text.

This difference of opinion in regard to the age of the Aramaic portions of Ezra, especially as Ezra and Daniel stand so near together in language that, judging from that alone, we "could not decide which was the earlier" (Kuenen, *Onderzoek*, ii, p. 493), makes it necessary for us to conclude that no very definite argument as to the date of the book can be drawn from its language although there is a remarkable consensus of judgment that this is later than the exile.

(3) *Why are Two Languages Used in This Book?*—One of the greatest puzzles to the students of this book has been the strange phenomenon that the first half of it, with the exception of the first chapter, is written in Aramaic (ii, 4-vii), while the second half, with the exception of a few phrases, together with the prologue, is written in Hebrew (i-ii, 4;

viii-xii). No altogether satisfactory reason for this has ever been given.

It has been suggested that perhaps this peculiarity may be traced to the author of the book, who wrote in a double language either because of the dual nature of his subject or because of the different needs of his readers, or possibly through accident or mere caprice. The old expositors generally held to the first of these opinions, believing that the writer of Daniel intended thus to indicate in a vivid way the divisions of his theme, the Aramaic section (chaps. ii-vii) representing the development of the world power in its relation to the kingdom of God, while the Hebrew section (chaps. viii-xii) represented the development of the kingdom of God and its relation to the world power; but according to this scheme chaps. ii and vii ought to have been in Hebrew instead of Aramaic, and chap. viii in Aramaic instead of Hebrew. The hypothesis that the author used different languages because he was addressing different audiences, the Hebrew portion having been written for the use of the wise ones in Israel, and the Aramaic portions for the common people, or perhaps for the heathen, also seems to be defective, for in that case chap. vii should have been in Hebrew and chap. i in Aramaic. So also the kindred theory which would imagine that the Aramaic dialect was a secret sign to the readers of the book, that the Chaldeans were intended to represent Antiochus Epiphanes and his countrymen, breaks down when it is noticed that the chapter in which these Syrians are most minutely described (xi) is written not in Aramaic, but Hebrew. Finally, some scholars have suggested that the writer was familiar with both languages, and having occasion at ii, 4, to change from Hebrew to Aramaic in giving the speech of the king, which he supposed was spoken in that language, he simply kept on, either from carelessness or pure inertia, or because he found the Aramaic a little easier to write; but the reason given for the introduction of the "Chaldee" (ii, 4) would have certainly induced such a scrupulously careful writer to change to Hebrew again at the end of the king's speech, while this theory offers no explanation why, having

forgotten to do this at the right time, he should have changed again to Hebrew in chap. viii.

Recently the explanation of the use of two languages has been sought more frequently in the supposed history of the book rather than in any secret purpose of the original writer. Of all such theories the "fly leaf" has certainly been most popular. This theory supposes that the narratives of the book had been written at a different time from the visions, and afterward these pamphlets (two or more of them) were joined together by an editor who may, or may not, have previously been the author or compiler of one of them, and who added chap. i as a fitting introduction.

But the thought of some disaster to the primitive text is the one now received with greatest favor. According to this view this book, like other books, was written originally in a single language, but because of the demands of a different constituency it was either rewritten by the author in the second language (as Luke rewrote the Acts, and Matthew his gospel, according to some scholars; compare also Neubauer on Ezra in *Studia Biblica*, 1896), or, as is more probable, was translated a little afterward by some interested party. In later times, when all complete Hebrew manuscripts of the book had been destroyed in the multitude of persecutions which fell upon the Jews, a lost portion of the book was restored from an Aramaic manuscript.

Closely allied to this theory is the one which regards the present Aramaic text not as a translation, but as a Targum, or explanatory paraphrase substituted for the original text; which, as Dr. Terry says, could have been done quite as easily as the substitution of the Theodotion Greek text for that used in the older LXX. This theory is favored by certain sections of the Greek version which are briefer and more reserved than the Hebrew.

Between these various views the reader must take his choice, as no certainty on the question is possible.

(4) *The Foreign Words of the Book: Greek Words.* Whatever other good reasons may be given for the late date of this book the old argument based upon the presence of

Greek words ought now to be given up. Formerly scholars supposed themselves able to count up a large number of Greek words in Daniel (so even Derenbourg, as late as 1884), but Driver (1893) is sure of only three—*kitharis* (Bib., “kitharos”), *psaltarion* (Bib., “psanterin”), and *sumphonia* (Bib., “sumphonyah”). He regards it as “incredible” that, at any rate, the two latter instruments could have reached Babylon by 550 B. C., and therefore concludes that the use of these two Greek words “demands a date for this book after the conquest of Palestine by Alexander the Great,” while Kuenen also regards these Greek words as “sufficient to place the book in the very latest history of the Old Testament.”

This argument—as also that of Bevan, who, however, confines his disputation to the one word, *sumphonia*—is based chiefly upon the late form of the words, or the fact that they are not used in the Daniel text in the same technical sense as by early Greek writers. The feebleness of this argument is evident when we remember how uncritical the Babylonians were, both in orthography and definition, when they used technical foreign terms, and when we further remember that in the transmission of this book the change of a musical term from its antique to its modern form would be not unnaturally expected. For Dr. Driver’s only additional argument, that a Greek instrument could not have reached Babylon in the sixth century B. C., because at that time “the arts and inventions of civilized life streamed into Greece from the East, not from Greece outward,” he unhappily depended upon a very old and out-of-date magazine article. Recent discoveries have proved not only that in the sixth century B. C. the Greeks were settled in Egypt and Palestine and along the coasts of the Mediterranean—from which place the Babylonian kings brought so many prisoners at this era—but that at this very period they directed the commerce of these countries and also of Asia Minor, even on to Babylonia itself; having succeeded in completely ousting the Phœnicians from their long supremacy on the sea, and being themselves at this time in the apogee of their power as the sole carriers, to far distant parts of the world, of the fruits and wines and other commercial commodi-

ties of their own land, as well as papyrus and linen from Egypt, gold dust from Kolchis, metals from Armenia, incense and spices from Arabia, ivory from Africa, precious stones, pearls, and silk from India and China (brought by sea to the Assyrian cities of the Persian Gulf), amber from the shores of the Adriatic, and, especially, slaves from all the known countries of the world—all of which could be exchanged for the carpets and other rare fabrics from Babylonian looms. (See especially Duruy, *History of Greece*, 1892, ii, 126–180; W. Max Müller, *Asien und Europa*, 1893; Gardner, *Manual of Greek Antiquities*, 1895; and this Introduction, III, 2.)

When we remember the special love of the Assyrians and Babylonians for new and foreign musical instruments (Amos vi, 5; compare Psalms cxxxvii, 2, 3; Isaiah xiv, 11), and that musicians are mentioned as among the special treasure which Sennacherib captured from Hezekiah (Taylor Cylinder), remembering also that it was in the sixth century B. C., as we can see from the monuments, that the Babylonian love of music received a new impulse, the orchestras being much larger than ever before, remembering also that Nebuchadnezzar was dependent upon the Greeks for the curiosities and luxuries which the Babylonian monarchs most coveted, and that it is now proved that the art and architecture of the day were greatly influenced by Greek models, even the beautiful cameo portrait of Nebuchadnezzar himself having evidently been carved by a Greek artist or by one thoroughly schooled in the principles of Greek art, we will hardly feel that the mention of two Greek musical instruments in Nebuchadnezzar's orchestra really "demands" a late date for the book.

That the Greeks had already come to Babylon as soldiers or prisoners of war cannot be doubted. That they had already come as visitors and students of Babylonian science the Greek writers of the next age admitted. That they had come as merchants the late critical historians of Greece acknowledge. But wherever the Greeks went they would take with them their instruments of music. Greece had long been celebrated for its musical proficiency. In the *Iliad* and *Odyssey* there is no feast without its musical accompaniment. In the eighth

and seventh centuries B. C. great musical contests were held in which foreign musicians joined, and Asiatic, Egyptian, Phrygian, and Lydian musical peculiarities became popular. Can it be doubtful that Greek music would find its way to foreign courts? The second great epoch of Greek music lies between the years 650-527 B. C. So great an influence did its study exert upon the Greek mind that Pythagoras (who probably himself visited Babylon, as Holm and Evelyn Abbott admit in their critical histories) made music the basis of all his philosophical speculations.

All things being considered, therefore, it would have been a most surprising thing if no Greek instruments had been used by Nebuchadnezzar at the festival in which all "nations and languages" (iii, 4) were expected to take part. The Greek words in Daniel do not furnish, therefore, any very reliable indication as to the date of the book.*

Persian Words. The same dependence is not placed by Dr. Driver upon the Persian words to be found in the Book of Daniel, as a sign of its late origin, as upon the Greek. It is admitted by all that when "Cyrus the Persian" took the throne Persian words would naturally be introduced at the court. Yet the number of the words—some thirteen of them according to Driver (1893), and many more of them according to Marti (1896)—and their character (not being confined at all to technical or official terms) indicate the linguistic habit of a later time rather than that of the beginning of the reign of Cyrus.†

* Prince (1899) makes the claim that the Greeks are not mentioned in any Assyrian or Babylonian inscriptions from Sennacherib to Darius Hystaspes. Even if this were granted it ought not to weigh heavily against the circumstantial evidence just adduced and which could be multiplied many fold. The royal Egyptian texts very seldom mention the Greeks at this era; but no scholar doubts they were there as soldiers, merchants, and colonists. (See this Introduction, III, 2.)

† This can hardly be called absolute proof. Marti finds almost as many Persian words in Ezra as in Daniel, and Ed. Meyer (1896) quotes an inscription from the reign of Cyrus in which an enormous number of Persian words appear. However, if Marti's long list of Middle Persian as distinguished from Old Persian words in Daniel is correct—and there is no better authority, especially since Dr. Andreas scrutinized this portion of the work—practical certainty on this point has been reached. Meinhold has pointed out with great force the improbability of Nebuchadnezzar and Belshazzar using Persian words in their speeches.

Assyrian and Babylonian Words. There are a few Babylonian words in Daniel, perhaps fifteen in all. Besides the proper names, which will be discussed elsewhere, several of the subordinate officers of the kingdom (iii, 2), "the magicians" (ii, 2), and various other words, have been proved by the inscriptions to be good Babylonian. Prince even counts up more than seventy words which can with some probability be traced to an Assyrian or Babylonian origin. These were used, however, both in late and early times in Babylonia, and many of them also in other places in Scripture, so that, while they must be mentioned as a linguistic peculiarity of the book, they unfortunately offer no sure datum of age.

8. ALLEGED HISTORICAL INACCURACIES.—From our standpoint it would not greatly matter if there were in this apocalypse certain of those defects of statement from which no human writer can hope to entirely escape unless miraculously endowed with infallibility of knowledge and of expression. Whether biblical inspiration did thus supernaturally protect every historic writer of Holy Scripture from any slip of the memory or slip of the pen must be determined by the evidence, and by the evidence alone; but, as we have seen (Introduction, II, 3), if Daniel is, as all seem to admit, an apocalypse, it might remain inspired Scripture even if its historic background were as purely imaginative or symbolic as the parable of Nathan or the revelation of St. John.

Nevertheless the historical mistakes charged upon Daniel so blithely by certain critics do not generally appear so serious when more closely scrutinized. Almost all the "blunders" counted up by De Wette (1832) are now seen, even by critics of the same school, to have been ill chosen. The large space devoted by Bevan and others to the supposed chronological slip (i, 1) where Nebuchadnezzar is said to have plundered the temple in Jerusalem in the third year of Jehoiakim, whereas from Jeremiah it seems this could not have occurred before the fourth year of Jehoiakim (Jer. xxv, i; xlvi, 2), shows what microscopic glasses are worn by many critics. (See note i, 1.)

So Oppert (*Revue des Etudes Juives*, 1894, p. 43, etc.)

comments upon i, 21, "Daniel continued unto the first year of King Cyrus"—and points out its direct "contradiction" with x, 1—adding sarcastically, "But notwithstanding his death Daniel prophesied still in the third year of the same king!" But surely this is not worthy of the veteran archæologist. "Continued" is not the same word as "died," and since it was in the first year of Cyrus that the long-prophesied edict was given by this king, allowing the Babylonian captives to return to their own land and rebuild their beloved temple, one may see why the compiler or editor, or the inspired prophet to whom was given a vision of Daniel's long captivity might, not unnaturally, have jotted down the statement that Daniel lived long enough to see in the Babylonian court the preparations for this glad return. (See also note i, 21.)

Another mistake which is greatly magnified is that connected with Daniel's use of the word "Chaldeans." It is said that he makes Chaldeans synonymous with the caste of wise men; "which is a sense unknown in ancient Babylonia, only becoming common in very late times" (Schrader, Driver, Meinhold, etc.).

But while it is true that "Chaldeans" was, so far as we know, never used until the classical era as a general term for "soothsayers," or "fortune tellers," yet it is not certain that even in the days of Cyrus the name "Chaldean" was not used in the sense of "wise man." According to Diodorus the ancient Babylonians gave this name to all priests of Bel Mar-duk, and this is not improbable. The fact that Nebuchadnezzar himself was not a native Babylonian but a Chaldean, like many of his greatest predecessors, would make it very certain that the courtiers and the sacerdotal class, including also those learned in astronomy, astrology, and all dark subjects, would be Chaldeans. It is, indeed, universally acknowledged that this race did control the language, laws, and religion of the empire. It would be quite natural, then, for the men of other races in Babylon to speak of these "wise men" as "Chaldeans," although the cuneiform inscriptions would not so classify them, because those inscriptions were written by the Chaldeans themselves. At any rate it is by no means certain

that Daniel thinks of this term exclusively in the sense of "soothsayer," or even "wise man," for at least in chap. i, 4, and v, 30, he seems to use it with the larger ethnic meaning.

The most confident and voluminous charges of "historical blunders" in this book are made, however, with reference to its statements concerning the kings Belshazzar and Darius the Mede, and the circumstances connected with the fall of Babylon. These supposed mistakes will be taken up in detail in the next section of this introduction and in the notes. We will only call attention now to the inaccurate assumption of many authors that the writer of Daniel did not know any other Babylonian rulers excepting those he mentioned. The same criticism could be applied, and with equal inconclusiveness, to every Hebrew writing which deals with ancient times. Those writers were only concerned with such rulers and such events as touched, in some vital way, the people of Israel and the history of redemption. The New Testament writers equally ignored the rulers and national activities of their day, and for the same reason. The exactness of the picture of Babylonian life given in Daniel does not prove that it could not have been written by an inspired prophet of the second century B. C.; nevertheless, it is not greatly different from what a writer at the end of the sixth century B. C. might have drawn. In examining the criticisms of Daniel's unhistoricity we have often been reminded of the words of a recent commentator on Euripides who laments the haste with which many of his predecessors have charged that great Greek poet with blundering, adding that in most cases it is their own mistakes which they have converted into so many reproaches against the author whose words they seek to explain (Virrall, *Manual of Greek Tragedy*).

9. ITS THEOLOGICAL CHARACTER.—Every prophet and Old Testament seer spake to his own generation and for the special needs of his own time; but every prophet, from the first to the last, took for granted—as something which did not need proof—a faith in God as a near presence, man's individual responsibility and need of forgiveness, a future world, and a certain retribution for sin and reward for righteousness here and here-

after. These faiths meet us at the beginning of Scripture and stay to the end. The fact that a prophet may only emphasize a part of the universal creed by no means proves that he held no more. Every rift torn in the cloud-garment of the past points to a common ancient heritage of faith concerning God and man and duty, and to a common human conscience.

The only possible exception which could be taken to this statement would be with respect to the ancient Hebrew belief in a future world. But, if Duhm and others are right, Israel must have stood on a lower level than any other nation under heaven, and the Egyptian *nabi* and the Assyrian *sespu* had a much deeper religious insight than the great Hebrew prophets. The new discoveries have proved that in Egypt and Babylonia, and even in Phœnicia and Arabia, the nearest and most influential neighbors of Israel, a belief in a future world had existed from the earliest historic times. But this world, like the *Sheol* of the Hebrews, was a dark land. The difference between the heathen and the Hebrew conception of *Sheol* lay in the difference between their gods. Jehovah, so different from the heathen deities, was omnipresent, omnipotent, and beneficent, and ruled even in the land of the shadow of death. He could bring up the soul from *Sheol*, or shelter it with his wings even there (Psa. xxx, 3 ; xciv, 17 ; 1 Sam. ii, 2). The future life was not denied or contradicted; it was overlooked, set aside, overwhelmed by the consciousness of the living, actual presence of God himself (Salmond, *Immortality*, 1895).

But the conception of God and his power to protect and save the righteous here and hereafter, as found in Daniel, surpasses the most sublime thoughts of any former prophet. All mankind is here clearly seen to be one God-family. Even heathen nations are watched over by angelic guardians, and under the eye of Jehovah, the God of the whole earth, and by his direction the destinies of all nations are dictated, and all the bestial forces of earth are compelled to work in harmony with the archangel of heaven for the bringing in of the glorious future kingdom. As Renan acknowledged, Augustine in his *City of God* and Bossuet in his *Universal History* hardly added anything essential to this picture of a world governed and con-

trolled for a heavenly purpose by the one overruling divine Providence. The very climax of the book is reached in chap. vii, where the kingdom of God and the Son of man meet each other. (See especially Boehmer, *Reich Gottes und Menschensohn im Buche Daniel*, 1899.) The God-kingdom now supersedes the world-kingdoms. Heretofore the kingdoms of the world have been directed by rulers well imaged as devouring animals, but in this "time of the end" they shall all yield to the sway of the gentle, peace-loving, human, divine Prince. No such Messianic vision ever before gladdened the inward eye of Hebrew prophet. And in close connection with the triumph of this true humanity on the earth is seen also Jehovah's triumph over Sheol and a resurrection of the righteous to everlasting blessedness. This is the most definite, the most literal, the largest expression of belief in a personal resurrection to be found in the holy book; it is the blossom and fruit of Israel's long-cherished Messianic hope. Attempts have been made again and again (compare especially Cheyne, *Jewish Quarterly Review*, June-August, 1891) to trace back to Mazdaism all the most spiritual features of this picture. That Zoroastrianism taught noble doctrines concerning God, and ministering angelic spirits, and future retribution, and a spiritual divine kingdom cannot be denied. But whether these doctrines in their purest form antedate even the youngest books of the Old Testament has recently been doubted. The celebrated orientalist, M. C. de Harlez, contended years ago (1879) that the Persian monotheism was due to intercourse between the followers of Zoroaster and Jewish captives in Babylon; but with much greater force James Darmesteter, one of the best Zend scholars of the generation, has offered very impressive, if not convincing, proof that many of the doctrines of the Avesta, such as the limited duration of the world, and the resurrection of the dead, were largely borrowed from or modified by the Jewish Scriptures—even the very divisions of the Bible being adopted in the Avesta! (*Sacred Books of the East*, vol. iv, 1895.) Whatever may be the final decision of scholars on this point, it is certain that we need not go to the Avesta for the biblical doctrines of the judg-

ment and resurrection. If the prophets had borrowed that much they would have borrowed much more, unless supernaturally protected, for, as has been well said, there were many "weak and beggarly elements" in Zoroastrianism which were very fascinating to the natural mind, and beneath these puerilities and absurdities its noble doctrines were well-nigh buried.* But, as even Cheyne admits, the prophets did not need to go outside of the ancient Hebrew teaching to find all the germs which sprouted into such splendid forms in this apocalypse. Ezekiel has something of this (chap. xxxvii), the Psalms have much of it (xvi, 10, 11; xvii, 15; xlix, 15; lxxiii, 24-28, etc.), Hosea is very explicit (vi, 2; xiii, 14), while Duhm says that Isaiah might just as well have written the Book of Daniel as chaps. xxiv to xxvii (and compare lxv, 17-25; lxvi, 24), and therefore dates those chapters long after 164 B. C.! But it will not do to make every noble doctrine of the Bible a late parasitic growth upon the Hebrew religion and date the documents to suit such a theory. It cannot be doubted that the resurrection of the dead, a judgment of eternal disgrace upon the wicked and of eternal life for the righteous were visions which certainly belonged to the earlier time.†

But while those earlier prophets saw as in a glass, darkly, this writer of the Book of Daniel escaped from the cold and cheerless conceptions of Sheol, with which all the past had been darkened, and with open vision pictured a future life on which the full-orbed sun was pouring its light, and in which every redeemed saint was brilliant as a star. Amos taught that the righteous reached future blessedness through death,

* For example, no hint is to be found in Daniel or any other biblical book that the writers had ever heard of the fantastic speculations concerning the method of the resurrection which are made so much of in Zoroastrianism, the earth restoring the bones, water restoring the blood, fire the life of the departed, etc.

† See especially Professor Schlottmann, *Kompendium* (1889), and compare Grabler, *Theol. Studien und Kritiken* (1879). Note also that there is no mention of the doctrine of the resurrection or judgment in the Book of Jubilees, Sibylline Oracles V, nor in Ecclesiasticus, the Books of the Maccabees, Tobit, Baruch, or Judith (Deane, *Pseudepigraphy*). This is another illustration of the precariousness of the argument that the silence of an author concerning a doctrine proves that it has not yet been originated.

Hosea through suffering, Isaiah through a new creation, Daniel through a resurrection. And even yet, when men in moments of supreme exaltation speak of the ultimate triumph of the holy ones of the Highest One, they love to use the words of Daniel: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Happy was the generation which heard for the first time such tidings of great joy.

10. THE GREAT PROPHECY OF THE SEVENTY WEEKS (ix, 24-27).—No prophecy of Scripture is more difficult to explain than this. Anyone who thinks it easy proves thereby that he does not understand it. The more confident the explanation the less likely is it to be of any value. Like all apocalyptic calculations, these have doubtless been left enigmatical on purpose—if not, the aim of the writer has been sadly defeated, for scarcely two scholars of the old school or of the new school can agree as to the meaning of these various mathematical combinations. As literally tons of argument have been published on this section of the prophecy, we can only state briefly, and as fairly as possible, the various positions, with special reference to the present state of the controversy.

(1) Many have thought this to be a chronological chart of the world's history down to the end of time. Armenian commentators of this school have read here the leading dates in the history of Constantinople with direct reference to "the dog" Theodoric; Coptic expositors have been certain that these dates touched the movements of the armies of the sons of Ishmael; while Mohammedan exegetes have seen here the very clearest reference to Godefroy de Bouillion, the accursed destroyer of mosques. European, English, and American scholars have been equally confident while holding equally diverse views. The "Antichrist" supposed to be mentioned here has been named Calvin, the pope, Wesley, Napoleon, and Boulanger, and the "time of the end" has been placed in almost every decade of the last two centuries—the day and hour, and sometimes even the minute, being calculated with fine precision. An American scholar has expended enormous

enthusiasm in proving that the United States is the stone "cut out of the mountain" (ii, 35, 45); and that, starting from the morning sacrifice mentioned in this passage, Daniel's prophetic "weeks" ran out at exactly a quarter to three o'clock on the afternoon of July 4, 1776—the very hour at which the Declaration of Independence was proclaimed. This view of the prophecy is not commended by modern scholarship.

(2) Most Christian commentators have thought it necessary to make elaborate calculations in order to prove that all these chronological periods fit exactly to the great historical events in the life of our Lord. There has, however, been very little agreement as to the unit of time according to which the calculations should be made or the point from which these mysterious "sevens" should be reckoned. Various interpreters have thought these to be solar years of three hundred and forty-three days each, or Sabbath or Jubilee years of forty-nine or fifty years each, or mystical years of no definite earthly measurement. One scholar (Rosenthal, 1895) has argued that a "time" is one hundred and twenty years in length, this point being "absolutely fixed by the Lord himself" (Gen. vi, 3), while a "week" must be seven thousand years, since "one thousand" years are as one day (Psa. xc, 4). Another ingenious writer (Alberts, 1896) has argued that these "sevens" which are called "weeks" in the Authorized Version are not weeks of ordinary years, but since Jerusalem was to be laid waste seven "sevens," and since this period began with Jeremiah's letter, about 596 B. C. (Jer. xxix, 10; xxviii, 1-3), and ended with the decree of Cyrus, 537 B. C., evidently these seven "prophetic weeks" must measure exactly sixty years; one week being therefore equal to eight and four sevenths years, and the sixty-two weeks to the birth of Christ measuring five hundred and thirty-one years—the last week being, however, seventy-one years instead of eight and four sevenths in length, the crucifixion occurring in the middle of it. Still other interesting and even more elaborate calculations have been made based upon the proposition that the "year" in Daniel was the luni-solar year of three hundred and sixty days, as it is in St. John's Revelation

where forty-two months is made equal to twelve hundred and sixty days (Rev. xi, 2, 3; xii, 6; xiii, 5). Dr. Anderson (*Blackwood's Magazine*, April, 1895), on this basis, calculates that between Tebet 10, B. C. 589, when the foundations of the temple were laid (Ezra v, vi; Hag. i, 1, 2; ii, 18, 19) and Kislev 24, B. C. 520, when the end of the desolations came (in the second year of Darius Hystaspes) there intervenes a period of twenty-five thousand two hundred days, or exactly seventy luni-solar years; while sixty-nine "sevens" (or four hundred and eighty-three years of three hundred and sixty days each) counted from Nisan 1, B. C. 445 (at which time an edict was given to rebuild Jerusalem) brings us to the eighteenth year of Tiberius Cæsar, and to the very day at which our Lord made his entry into Jerusalem and, for the first and only time, publicly proclaimed his Messiahship. Other exegetes have contented themselves with the supposition that the "seven" of Daniel was a "week" of ordinary years, but an extraordinary diversity of opinion has always been shown as to the starting point of the calculation. A few (as Neteler, 1893) have tried to find a Sabbatical year from which to compute these periods, and believing themselves to have found this 454 B. C., the first period of seven weeks would reach to 406 B. C., the next period of sixty-two weeks would reach to 29 A. D., and the middle of the next, or last, week would reach to the Easter of 33 A. D.—the date formerly supposed to be that of the Resurrection. Others have calculated from the completion of Nehemiah's reform, 420 B. C., the seventy year-weeks ending therefore with the destruction of Jerusalem, 70 A. D.; and others still from various points in the reigns of Cyrus or Darius Hystaspes—all reaching by various methods some epochal date in the life of Christ or in the early history of the Church.

Perhaps the majority of orthodox commentators have, however, favored beginning the seventy-year week with the commission given by Artaxerxes to Nehemiah about B. C. 444, or to Ezra about B. C. 457 (Ezra vi, 15; Neh. ii, 1-8), finding the "end" of the sixty-nine and seventy weeks close to the date of the birth, baptism, or crucifixion of our Lord, or shortly after.

ward. Dr. Leathes has pointed out that if four hundred and ninety years are computed from any conceivable date between the first year of Cyrus or "Darius the Mede" (537 B. C.) and the twentieth year of Artaxerxes (444 B. C.), "the two extreme limits possible," we are in every case brought within fifty years of the birth of Christ whether before or after, while a calculation from "the only edict in Scripture not exclusively limited to the temple (that in the seventh year of Artaxerxes, 457 B. C.);" brings us to the year of our Lord 33! (*Old Testament Prophecy*, p. 230.)

Such calculations have been intensely interesting to Bible students, but because of the lack of exact knowledge concerning the dates of these edicts and other critical events (or even of the birth year of Christ until recently), and for many other reasons—especially because the "word" or "commandment" of the Lord (verse 23) which is given here as the starting point of all the calculations is connected so closely with the "word" given to this very prophet Jeremiah, whose prophecies Daniel had been studying (the Hebrew term being the same in each case)—many recent commentators have started their calculations from one of these divine communications to Jeremiah, and by various expedients have reached some especially important epoch immediately preceding or following the birth of Christ. There may be a slight difference of opinion as to the dates at which the "word" came to Jeremiah, but we cannot be far wrong in fixing them at about 604 B. C. (Jer. xxv); 593 B. C. (Jer. xxix); 586 B. C. (Jer. xxx, xxxi). See Kuenen's *Onderzoek*, pp. 474, 475.

(3) Many Christian thinkers, however, being dissatisfied with the arbitrary suppositions which it seemed necessary to make in order to reach any significant date in the Christian era at the end of the sixty-nine and seventy weeks, have contended that these numbers were purely symbolical. Seven and seventy were common "round" symbolical numbers having a special religious meaning not only among the Jews, but also among the Babylonians (see, for example, Van Lennep, *De Zeventig Jaarweken*, 1888, *passim*, and our Introduction to Ezekiel, VIII). No numerical value is therefore to be attached to these num-

bers, the seventy weeks having no claim to chronological significance. As the number $3\frac{1}{2}$ is a half week, and therefore symbolically means "a short time," so 7 is "a long time," a period known only to God, and especially terrible when it consists of persecutions and troubles. Such a period reaches its full height when it consists of ten such "times," so that the first period, for example, which ran from the command of Cyrus, 537 B. C., to the edict of Artaxerxes, 444 B. C. (a period of almost one hundred years instead of forty-nine years) could be very properly covered by the symbolical seven year-weeks (Lohr, *Kirchliche Monatschrift*, 1895). The ten year-weeks (seventy years) of Jeremiah is simply the full "time of oppression." Seven times this period is simply a divine multiplication of this time of disaster because of sin. These symbolical ten weeks of Jeremiah were literally only sixty years, while the "seven weeks" (verse 25) after which the Messiah was to come lengthened out into centuries. According as the view point changed the seer could declare that it was to be seventy weeks (verse 24) or seven weeks (verse 25) until Messiah should come, and thus St. John the revelator could use exactly the same expressions with reference to a future still more distant (Rev. xvii, 6. So Wolf, *Die Siebzig Wochen Daniels*, 1889).

(4) Very many recent commentators have undertaken to explain these numbers as referring entirely to certain historic periods which culminated near the reign of Antiochus Epiphanes, the king to whom Daniel elsewhere gives the greatest attention. (See notes vii, 8, 20, 24, 25; viii, 9-12, 23-25; xi, etc.) This position is taken not only by the destructive critics, as is sometimes claimed, but is advocated without reserve in as conservative and evangelical a work, for example, as Hastings's *Dictionary of the Bible* (1898-1901). The position taken is that all the above explanations are artificial and arbitrary, and that the "natural interpretation" of the prophecy is as follows. From the rebuilding of Jerusalem, about 586 B. C., to 537 B. C., when the decree of Cyrus was given, he being the anointed prince (Isa. xlv, 28; xlv, 1), seven weeks shall pass (verse 25). From this decree the city was being rebuilt dur-

ing sixty-two weeks (four hundred and thirty-four years), after which period (verse 26) the "anointed one" (Onias III) was cut off (171 B. C.). During the next seven years—the last week (verse 26)—occur the havoc and ruin wrought by Antiochus. This is essentially the same explanation offered by Driver and a multitude of the latest expositors, although minor differences occur. One of the main objections to this view is the fact that the sixty-two "weeks," which according to the theory extends from 537 B. C. to 171 B. C., is not a period of four hundred and thirty-four years (sixty-two weeks) but of three hundred and sixty-six years (only fifty-two and one third weeks). Many writers admit the discrepancy, and charge it to a lack of exact chronological knowledge on the part of the seer (compare Schurer, *Hist.*, ii, 54). Buchanan Blake has made very recently an ingenious attempt to explain this discrepancy on the theory that the "weeks" were secular weeks, each of which covered not seven year-days but six year-days, so that seventy year-weeks would equal four hundred and twenty years, or exactly the length of time between Jeremiah's prophecy (Jer. xxx, 2), about 588 B. C., and 168 B. C., when the desolation reached its height in Jerusalem. So the seven year-weeks (forty-two years) would run from 588 B. C. to 546 B. C., when Cyrus appeared; the sixty-two year-weeks (three hundred and seventy-two years) would extend from 546 B. C. to 174 B. C., when trouble began in Jerusalem under Antiochus and Jason, and the seventieth year-week (six years) would cover the period from 174 B. C. to 168 B. C., the period from 168 B. C. to 165 B. C. being represented by the thirteen hundred and thirty-five days at the end of which triumph was expected.

This new "solution" appears almost too ingenious to be true, and yet some advocates of this theory, who accept at the same time the divine inspiration of the writer of Daniel, might be inclined to favor it rather than acknowledge that the seer had made a mistake of ten weeks in his computations. Many scholars simply wait further light on this point while accepting in general this interpretation.

(5) Still another view is possible. While accepting, in the

main, the local historic periods insisted upon above as the "natural" explanation of the $7 + 62 + 1 = 70$ weeks, we—following many evangelical expositors of the highest rank—may also insist, and bring the entire analogy of prophecy to our support, that such references do not exhaust the full meaning of this scripture. This was the position taken finally by such mighty defenders of the faith as Zöckler and Delitzsch, and which has only recently been accepted by the distinguished Methodist commentator, Dr. Milton S. Terry (see *Biblical Apocalypitics*, 1898, pp. 200–205). As Bishop Westcott has written ("Daniel," Smith's *Dictionary*, 1893): "Great periods (*αιῶνες*) appear to be marked out in the fortunes of mankind which answer to another, so that that divine utterance which receives its first fulfillment in one period receives a further and more complete fulfillment in the corresponding part of some later period." It is admitted by Driver and other interpreters who hold to the above primary historico-critical explanation of these numbers that verse 24, for example, describes the Messianic age, and that many of the expressions used describe what was in fact only accomplished by Christ. Indeed, it is now universally recognized that every Messianic prophecy received its impulse and form from some event which was near to the prophet's eye. The prophet looking at one glowing mountain peak of divine grace, not far in the distance, sees another mountain peak beyond, which gleams with a like or greater glory. The prophets could not estimate the distance between these mountain peaks. They could not see the vast cañons which sometimes yawned between them. They sometimes melted the two visions into one description until modern interpreters cannot tell when the one vision ends and the other begins (compare our Lord's prophecies concerning the destruction of Jerusalem and the end of the world). This only indicates the divine order in human history. Each generation contains the germ out of which all coming history is to step forth. The entire future may be pictured in the present by one who is divinely wise enough to see its implications. The greater battles and triumphs of the Messianic and pre-millennial future are prefigured in these Satanic persecutions by

Antiochus Epiphanes and the final victory of the saints. Daniel probably did not see that far future (1 Pet. i, 10-12); but being moved by the Holy Ghost he spake more wisely than he knew, and much of his prophecy never was fulfilled, and was incapable of fulfillment, except in the life and death and divine triumphs of Jesus Christ. The prophet wrote down what he saw ; but God saw farther than the prophet. The seer belonged to his own day and wrote for it, and his vision was limited; but God's vision was not thus limited. What God saw in this prophecy of Daniel the New Testament has told us. No interpretation of prophecy can be so conclusive as its fulfillment. Daniel did not see Jesus, but the Ancient of days who inspired the prophecy did.

The choice seems to be between this view and the direct Messianic interpretation. Each position has its own peculiar difficulties. To the more modern explanation it can justly be objected, as we have said, that the intermediate sixty-two weeks between the seven weeks and the last week ought strictly to be not sixty-two but fifty-two weeks. On the other hand, the older view does not supply any significant event at the close of the first seven weeks, nor explain why these should be separated from the sixty-two; nor was it historically true that Christ "confirmed his covenant with many for one week," as his ministry lasted not more than half that time—three and a half years—or, if the confirmation of the covenant is supposed to continue after the crucifixion, no good reason has been offered why it should cease three and a half years after the resurrection. Dr. Terry has lately accepted without reserve what Schaff once called the "historical view" of this passage, assigning as one chief reason for doing so that it "accords with the methodic principle of apocalyptic repetition so conspicuous in the Book of Daniel, and it gives a remarkable unity and harmony to the five prophecies therein recorded" (*Biblical Apocalypics*, 1898, p. 213).

The newer view is also sustained by the judgment of the Revisers in their translation of verses 25-27, and by many more of the most evangelical expositors, who seek first to find the historic facts which were probably in the prophet's field

of vision when he penned these verses, and then look for the larger fulfillment which has been revealed in the Messianic history.

III. Hero and Historical Background.

Whether the Daniel book be literal history or idealized history we ought to read it in the light of the century in which its scenes are laid. We will, therefore, in this section seek to become better acquainted with the era of which this book treats, the kings mentioned in it, and the circumstances connected with the fall of Babylon and the triumph of Cyrus.

1. THE MAN DANIEL.—All the knowledge which we possess concerning the life of Daniel is found in the pages of the book which bears his name, and in three brief references from the pen of the prophet Ezekiel (xiv, 14, 20; xxviii, 3). If this book does not contain a memory of the great actions which made the name of Daniel celebrated, then we are shut up either to the assumption that no prophet of this name ever lived—which would be charging Ezekiel with an incredible blunder, and would be supposing that a purely fictitious hero could carve a name for himself among the most celebrated men of the nation, which is as unreasonable as to suppose that Hamlet will some day take his place among Danish princes or Uncle Sam among the American presidents—or to the equally incredible assumption that at some era long anterior to the days of Ezekiel and Nebuchadnezzar a very celebrated Hebrew by the name of Daniel was carried away into Assyria or Babylonia, and was supposed to have lived a very wonderful life there, but that this ancient story of his life, which was known to Ezekiel, perished from the earth and a newly invented story took its place, which was accepted instead of the original by the entire Hebrew nation. Surely only men like Kamphausen, who acknowledges that he considers orthodoxy “the worst of all heresies,” would risk being impaled on either horn of this dilemma. There is no sign or sound in Hebrew history of any other “Daniel the prophet” except the one of which this book speaks. To take out of history some colossal figure like that of Abraham, Moses, or Daniel, and put in its place some un-

known little man—not on the ground of some newly discovered tablet which gives the national annals in a more primitive form, but on the ground of a hypothetical naturalistic evolution of history, or because of certain “incredible” accounts interwoven in the national memory with the record of these great deeds—this is not to pursue historic investigations according to a true scientific method.*

From the Book of Daniel we learn that this celebrated character was born in the Holy Land during the reign of good King Josiah; was of fine physique and probably of noble birth; was carried away at an early age by Nebuchadnezzar to Babylon as captive or hostage; was educated in the royal palace; was very temperate in his habits, and very obedient to the religious observances in which he had evidently been thoroughly instructed, being as careful as Ezekiel not to defile his mouth with unlawful food (Ezek. iv, 14); although Knabebauer observes that it must have been harder for him to keep pure amidst the allurements of the heathen palace than it was for Ezekiel living in the Jerusalem temple or in a rural settlement on the Chebar. As a youth he had such agility of mind that by the end of three years of training he became more expert in all the wisdom of the Babylonians than the most learned of the king’s counselors. His supernatural understanding in visions and dreams soon gained him not only the special favor of the king, but a great reputation throughout the realm, so that Ezekiel, who had been transported to Babylonia some eight years later than Daniel, could speak of him while he was still in youth or middle life in surprising terms of eulogy. He was also a great student of former prophecies (ix, 2) and

*The most forcible argument against the real existence of Daniel as an important personage in the Babylonian court is drawn from the fact that in all the hundreds of cuneiform inscriptions of this era which have been deciphered the name of Daniel (Belteshazzar) does not once appear. This is a remarkable omission; yet even the name of Belshazzar has only been found a few times, mostly in royal inscriptions (Introduction, III, 3). The king very seldom mentions any of his courtiers by name, and the records of the Magi have not been discovered. (See notes i, 20; ii, 2.) Besides, the prominence of Daniel appears to have been of short duration, for Belshazzar seems not to have heard of him (v, 11.) Of course, if the entire book be regarded as an apocalypse, the above objection at once loses its force. (See Introduction, II, 3.)

deeply interested in calculating the times of their fulfillment. If Daniel were fourteen years of age when carried to Babylon—boys generally being of that age when admitted to instruction in the royal household (Knabenbauer)—he would be near seventeen when he finished the stipulated course of study, a man somewhere near twenty-five or thirty years of age when Ezekiel speaks of him (xiv, 14; xxviii, 3), and about eighty-five when we last hear of him (Dan. x, 1).*

Only a few scenes in this long life are opened to us in the Daniel book. The later legends related of him are absolutely worthless. All that we know of his sympathy with his people, his love of prayer, his exaltation of Jehovah, his patience in tribulation, his sublime wisdom and unwavering hope, and his confidence in a glorious future for Israel and for the world, we learn from the pages of this heavenly vision. Of the last days of this great man we know absolutely nothing. But surely when he passed away there sank into the grave one of the greatest seers of the Old Covenant. The splendid Daniel visions, even if recorded by an inspired writer of a later time, must have truly represented his own visions in spirit if not in letter. And never again should those who were wise be so overwhelmed and bewildered with brilliant mysteries till in the end of days the Daniel of the New Covenant should look through the open gates of the new Jerusalem and see the same Son of man whom Daniel saw in the clouds sitting now on the throne of his everlasting dominion.

Let his great example stand,
Colossal, seen of every land;
And make the soldier firm, the statesman pure,
The Christian brave,
Till in all lands and through all human story,
The path of duty be the way to glory.—Tennyson.

* Farrar, by some unaccountable slip, says that if Daniel were carried to Babylon about 606 B. C., when he was twelve years of age, and if Ezekiel's prophecy were uttered 584 B. C., he would then be only twenty-two years of age; if the prophecy were uttered 572 B. C., he would then be only thirty-four, whereas, according to the archdeacon's own figures, he would in each case have been twelve years older than this. The probability is that he was above twelve years of age when carried to Babylon. The Hebrew word for "child" is often used for boys seventeen years old and older.

2. INTERNATIONAL INTERCOURSE IN NEBUCHADNEZZAR'S TIME AND EARLIER.—It is now known that Palestine was in some true sense—though very different from that supposed by the mediæval writers—the center of the ancient world. This was indeed the battle ground of the great nations of antiquity, who, millennium after millennium, settled their quarrels on Syrian soil, deciding thus which was the supreme earthly power. Not only the greatest military roads, but the world's chief highways of trade and culture ran within a few miles of the Judean capital hidden and fortified in the mountains. Jerusalem was the meeting place of all ancient civilizations, and no doubt from the earliest dawn of history travelers and merchants as well as soldiers from the chief nations of Asia, Africa, and Europe thronged her thoroughfares. The broad street just opened in the ancient Jerusalem by Dr. Bliss, and the Israelitish seals discovered there of a time before the captivity, as well as the inscriptions found at Tel Zakariya of even earlier date, show—as the Tel-el-Amarna tablets and the Tel-el-Hesi discoveries had previously done of still earlier centuries—not only a degree of civilization and culture hitherto unproved in Palestine, but an intimate intercourse with the other great centers of the world's life. It was here, as truly as in Babylon and Thebes, that century after century streams of diverse civilizations converged and mingled. Indeed, from the earliest to the latest times, every army or caravan or royal embassy which passed between Egypt and Mesopotamia, Babylonia, or Phœnicia must of necessity have passed along the Palestinian highway, close to Jerusalem, unless it chose a desert route or went by sea. Recent discoveries have absolutely disproved the old notion that there was a Chinese wall of separation between the great nations of antiquity. Instead of this, closer and closer connections are proved as more and more foreign elements are found in their language, pantheon, art, costume, literature, etc. It has been well pointed out by William Hayes Ward that seals dating between 2000–600 B. C. contain upon them the marks of so many different nationalities that even experts find it often impossible to decide whether they are Assyrian, Hittite, Syrian, Phœnician, or Mycenæan. Three

Phœnician cylinders from Sidon of about 1500 B. C. are engraved in Assyrian script, but show the worshiper between two purely Egyptian deities. A Hittite seal of the same date, or earlier, though written in cuneiform characters, displays prominently the Egyptian *crux ansata* in close connection with a Phœnician deity (*American Journal of Archæology*, January-February, 1899). So cuneiform tablets written by Palestinian scribes about 1400 B. C. in Babylonian script were found both in Egypt and Palestine with Phœnician and Ægean pottery, while at Sendjirli inscriptions dating from the eighth century B. C. have recently been found written in Aramaic, with Phœnician letters, in Hittite style, by certain Syrian rulers who acknowledged the Assyrian king as their overlord.

There is no indication whatever that this close intercourse which has been proved between the nations which made use of the Palestinian military and trade route in early times decreased in later times. We now know by contemporaneous testimony how natural it was for Solomon to take a Phœnician wife (1 Kings xi, 2) and to have trade connections not only with Tyre and Arabia, but perhaps even with Spain, India, and the far distant coasts of Africa (compare 2 Chron. ii, 17); and for Ahab, who was also a son-in-law of the king of Tyre, about 850 B. C. to have "bazaars" occupying whole streets in Damascus (1 Kings xx, 34), while Babylonian sun clocks and foreign altars entered Jerusalem at least as early as the reign of Ahaz, about 735 B. C. (Isa. xxxviii, 8; 2 Kings xvi, 10). The Hebrews, as well as the Egyptians and Babylonians, always encouraged foreign immigration. Long before the days of Ezekiel and Daniel special districts for foreigners had been set apart in various great cities of Egypt, in some of which there had been erected temples to Syrian gods, while the Palestinian contingent of the Pharaoh's army was reckoned only second to that of the native Egyptian troops; and fifty per cent of the military and civil officers in Thebes and other cities were Syrians, Nubians, or their descendants. The Israelitish and Egyptian testimonies agree, also, that in the very century of which the books of Ezekiel and Daniel speak an important Jewish population was already settled in the frontier cities of

Egypt (Jer. xliii, 6, 7 ; see publications *Egyptian Exploration Fund*). In the Babylonian cities also whole districts were set apart for foreign colonists, whose naturalization was made easy. The Amorites had a district named after them, while the sales and contracts of Ezekiel's day and earlier contain many purely Hebrew names as principals or witnesses.*

The ancient Hebrews had not the prejudice against foreigners which some of their descendants showed. The "Book of the Covenant," as McCurdy has pointed out, gives more space to the easy naturalization of these sojourners of a foreign race than to any other rubric. Even in their sacred literature foreigners like Job, Jethro, Ruth, Lemuel, etc., occupy a prominent place. Some of the heroes most celebrated in the earliest wars of the nation, like Caleb and Othniel, were foreigners, as also some of David's best captains (Num. xxxii, 12 ; Josh. xiv, 6, 14 ; 2 Sam. xv, 19 ; xxiii, 37) and in the noble future, for which the prophets hoped, all nations were expected to flow to Mount Zion and become incorporated in the ideal Israel (Isa. ii, 2 ; xix, 25 ; Mic. iv, 8 ; Psa. cii, 19 ; compare McCurdy, *History, Prophecy, and the Monuments*, 1897, ii, p. 263, etc.).

The prophets all show exceptional acquaintance with foreign countries and customs and with international complications. Amos, in the middle of the eighth century B. C., although not belonging to the literary or traveled class in Israel—being, as he confesses, only a cowherd living in a

* So in Palestine there had been for centuries permanent settlements of foreigners (compare 2 Kings xvii, 24, where a city is named after the "two Sippars" of Babylon), the Greek influence in Ashdod being so great that about the time of Isaiah's death a Greek even dared to head an insurrection against the Assyrian emperor (Sayce, Hommel, etc.), and a very strong Greek influence is seen also about this same time at Lachish (Tel-el-Hesi).

It is interesting to note at this point that from "very early times the Greeks lived just as much on the Asiatic coast as on the European," while their art was shaped and molded after Egyptian, Phœnician, and Assyrian designs. Of their two standards of weights and coinage one came undoubtedly from Phœnicia, and the other from Babylon. It was also from Babylon that they received the sun clock, the parts of the day, and probably also the leap year (Adolph Holm, *History of Greece*, 1894, pp. 71, 267 ; *Ninth International Congress of Archæologists*, p. 217).

country village—yet astonishes us not only with his superb use of classical Hebrew, with his high moral and religious conceptions (for example, ii, 6; iii, 10; v, 11-27) and his knowledge of the history of his own people, but with his evident interest in foreign kingdoms, such as Damascus, Tyre, and Edom, and his acquaintance with the “palaces” of Moab as well as those of Jerusalem. Indeed in this first written prophecy we find not only a fixed religious phraseology, a literary style, and a well-defined system of ethics, but also a grasp of national and international history and its philosophy (for example, ix, 7), which speaks most loudly concerning the education and the political as well as moral culture of the “common people” (vii, 14) in this far-away epoch (775-750 B. C.).

So a little later Isaiah (740-700 B. C.) describes the fall of Babylon and of Tyre, and later still (cir. 650 B. C.) Nahum pictures the fall of Nineveh so vividly that one might think these prophets served as soldiers in the assaulting parties before whom the warriors who defended these “cities of merchants” are said to have fled like grasshoppers. It is not strange that the prophets who wrote later than this should have been well acquainted with Egypt and Babylon (see, for example, Ezek. xxix-xxxii; Jer. xxxix-xlvi, 1-lii), for from this time the political fortunes of Israel and Judah were understood to be entirely dependent upon the relations of these two foreign countries to each other. Indeed for several generations previously Jewish captives were being constantly carried to Assyria and Jewish exiles constantly fleeing to Egypt. Shalmaneser II (842 B. C.) had exacted tribute from Jehu, as had also Ramman-Nirari III (811-783 B. C.) from the “land of Omri;” but it was Tiglath-pileser III (745-727 B. C.) who introduced the practice of transplanting the population of conquered countries and putting other captives of war from far-away regions in their places. His monuments as well as Scripture (2 Kings xv, 29; xvi, 5-9) tell of his cruel treatment of Pekah, king of Israel, and his subjects, while his successor Shalmaneser IV (727-722 B. C.) laid siege to Samaria, which, after three years, was captured in 722 B. C., the northern kingdom being thus deprived of its independency and the “ten tribes” being carried away

by the usurper Sargon, who followed Shalmaneser to the throne.

Sargon (721-705 B. C.) carried off over twenty-seven thousand of the inhabitants of Samaria, as he himself says, bringing in foreigners from many different countries to take their places (see also Isa. xx, 1; 2 Kings xvii, 6, 24); punished Gaza and Ashdod, and also styled himself in his royal inscriptions "sub-jector of the land of Judah." One of his inscriptions has only recently been found in Jerusalem (*Palestine Exploration Fund*, October, 1890). Sennacherib (701 B. C.) made a great campaign against Phœnicia, Moab, and Edom, besieging also the forty-one fenced cities of Zedekiah, shutting up "Hezekiah the Judaite like a caged bird in Jerusalem," carrying away with him to Nineveh, if we can trust his count, "two hundred thousand one hundred and fifty persons, small and great, male and female," with "thirty talents of gold, eight hundred talents of silver," and an immense treasure of other precious things (Compare 2 Kings xviii, 13-17, 35; xix, 10; Isa. xxxvi, xxxvii.) Esar-haddon (681-668 B. C.) conquered Phœnicia, Arabia, and Palestine, making, as he says, "Manasseh of Judah" subject to him, and putting his hook also in the nose of Tirhakah of Egypt. (Compare 2 Kings xix, 9; 2 Chron. xxxiii, 11; Isa. xxx-xxxi, xxxvii, 9.) Assurbanipal (668-626 B. C.), "the scribe of Nebo," though chiefly interested in literature and the study of antiquity, yet retained for some time his grasp upon Egypt and Palestine (2 Chron. xxxiii, 11), putting Psammetichus on the Egyptian throne as an Assyrian vassal and settling many foreigners in Israel (Ezra iv, 9, 10) to take the place of the native population carried into captivity. Psammetichus, however, assisted by Ionian and Carian troops, furnished by Gyges, king of Lydia—with probably the usual sympathy from Palestine, although Josiah, being under the influence of Jeremiah and other prophets, could not have directly allied himself with Egypt against Assyria—succeeded finally in breaking away from his yoke, and the savage Assyrian army could not make another ruthless march through Palestine to punish him for his rebellion, because the kingdoms nearer home, especially those of Babylon and Media, had risen against these lords of Nineveh,

and in 607 or 606 B. C. Nineveh was destroyed, and with it the Assyrian empire, which for centuries had terrorized the four quarters of the earth.

With the fall of Nineveh Babylon began again its reign of power, and under Nebuchadnezzar (604-561 B. C.), at the very epoch with which the books of Ezekiel and Daniel deal, reached its greatest splendor. The first ruler of the new Babylonian empire, Nabopolassar (625-605 B. C.), with the help of the Medo-Scythian army, conquered the Assyrians and thus became master of all Mesopotamia. Nebuchadnezzar defeated Necho of Egypt at Carchemish (605 B. C.) and thus gained for himself the rule of Phœnicia, Arabia, and Palestine, as well as that of Egypt. When Pharaoh Hophra (Apries), assisted by Zedekiah, the king of Tyre, and others, resisted this sovereignty, the Babylonian king defeated the allied forces, captured and destroyed Jerusalem (587 B. C.), invaded Egypt (568 B. C.), punished the Arabs (Jer. xlix, 28-33), and besieged Tyre, though for thirteen years he failed to get the reward which the Hebrew prophets foresaw should ultimately be his (2 Kings xxv, 1; Ezek. xxix, 17, 18, note).

Evil-merodach continued during his reign (561-560 B. C.) the close relations with the far West which Nebuchadnezzar, his father, and his predecessors had favored. (See 2 Kings xxv, 27.) If his successor, Neriglissor (559-556 B. C.), who bore the splendid title *rubu imga* (the "Rab-mag" of Jer. xxxix, 3, 13), and Nabonidus (555-539 B. C.), whose son, Belshazzar, has such prominent mention in the Book of Daniel, failed to swing their royal troops through Palestine, it was only because their building operations, literary researches, and, especially, the newly rising power of Cyrus the Persian, kept them too busy nearer home. The streets of their famous capital, however, were filled with travelers, soldiers, merchants, or slaves from every nation under heaven, while the vast buildings with their great libraries, containing hundreds of thousands of tablets, prove that the Babylonian astrology, medicine, magic, and religion, as well as its language, its weapons, art, and architecture, had been greatly influenced by foreign lands.

This was not an ignorant and sleepy age. Not only had the

Babylonian and Jewish aristocrats for centuries given themselves to letters, but, as we have seen, even the cowherds of Israel could sometimes wield powerful pens, while as great an authority as Hugo Winckler has ventured to say, "The Babylonians were a scribbling people, they wrote more than we do" (*Geschichte Bab. und Assy.*, p. 322). The epoch of which the books of Ezekiel and Daniel treat was of intense political, intellectual, and literary energy throughout the whole earth, while the intercourse between nations was almost as potent and constant then as now.*

3. THE KINGS MENTIONED IN THE BOOK OF DANIEL.—Several kings are mentioned by name, and others who are not personally named are given to us from the monuments.

(1) *Nebuchadnezzar*.—The monumental name of this king, *Nabium-kudurri-usur*, "Nebo, protect my territory," favors the form of Nebuchadrezzar rather than the form which Daniel constantly uses, but since this same misspelling is found in an undoubted work of Jeremiah, who himself was a contemporary of Nebuchadnezzar (Jer. xlix, 28), as also in Ezra and the Book of Kings; considering also that the Babylonian scribes themselves spelled this name in various ways, even in official reports and contracts, we think it would not be safe to build any very solid argument for the date of this book on the difference in one letter between the biblical and cuneiform name. (Compare König, *Einleitung*, p. 56; Bezold, *Oriental Diplomacy*, 1893; Hilprecht, *Babylonian Exploration Fund*, vol. ix, 1898.)

Nebuchadnezzar (604–562 B. C.), the greatest king and virtual founder of the new Babylonian empire, was vicegerent with his father, Nabopolassar, from 625 B. C., and thus for sixty years ruled a great empire and for over forty years

* In this era fall such biblical works as Habakkuk, Zephaniah, Jeremiah, Lamentations, and, according to most modern chronologists, Duetero-Isaiah and perhaps Deuteronomy, while a number of the historical books were then re-edited. There was also a renaissance of art and literature at this time both in Egypt and Babylonia, and vast classical works on astrology, religion, and other subjects were being published in most beautiful and sumptuous editions. It might also be added that Confucius was born, according to the best authorities, about 550 B. C., and Buddha about 543 B. C., while Zoroaster arose as the great prophet of Ormazd in the preceding century.

dominated almost all the civilized world. His portrait, as seen engraved on what was probably a votive offering to his favorite temple in Babylon, shows a commanding and engaging countenance worthy the fame of this truly royal king. His conquests were vast enough to be compared with those of Ramses the Great, or even Alexander the Great, and yet thus far his military annals have not been discovered, and there are few references to these undoubted campaigns excepting in the general statement that he claimed dominion over "far-off lands and from the upper to the lower sea." Hundreds of inscriptions, however, testify to his building operations. (See note iv, 30.) That he virtually rebuilt his capital city is proved not only by his name inscribed upon almost all its bricks, but from the cuneiform records, which never weary of telling of the new streets, walls, fortifications, quays, palaces, and temples which he constructed in Babylon and Borsippa, the latter being essentially a part of the capital; and although he erected great buildings in Sippar, Kutha, Uruk, Larsa, and Ur, yet so far did the buildings of Babylon exceed these that in one inscription, in praise of Bel, the chief god of Babylon, he declares, "On no other sites excepting in thy city have I built." He rebuilt the royal palace in Babylon from its foundations, and at least a score of temples; his chief pride, however, being in that of Bel-merodach (iv, 8), which he built with precious woods, and silver, and molten gold, and precious stones, and alabaster blocks, and filled it with "abundant tribute of the kings of nations of all people" (Pinches). His name also indicates that Nebo, the god of literature, who was supposed to keep the Book of Life in the Babylonian Olympus, was a special patron deity. One of his inscriptions to Nebo reads, "Upon thy eternal tablet, which reaches round the heaven and the earth, the length of my days is recorded."

As such vast numbers of Jews were in exile in Babylon during this reign it is not strange that Nebuchadnezzar is mentioned by name scores of times by the exilic prophets. Nor are these references bitter and antagonistic, but, on the contrary, rather complimentary. The fact is that this great monarch was far more just and merciful than his predecessors, and

the Hebrews, like his other conquered subjects, were treated with humanity and were allowed privileges in Babylon perhaps equal to those which most of them had enjoyed in their home land. (See Introduction to Ezekiel, VII.) It was with more truth than most oriental kings that Nebuchadnezzar could call himself "King of righteousness, . . . who loveth justice and righteousness, who seeketh after life," and prays that he may have "a righteous scepter, a just staff of rule prospering the people." (See Ball, *Light from the East*, p. 106, etc.; Rogers, *History of Assyria*, 1901.)

(2) *Immediate Successors of Nebuchadnezzar*.—These are not referred to by name in the Book of Daniel, but are shown by the monuments to have reigned at the times mentioned. On the death of Nebuchadnezzar (August, 562 B. C., Oppert), his son Evil-merodach, "man of Merodach," took the kingdom, but after a brief reign of about two years—little of which is known, his annals not having been discovered, though Berosus does not give him as generous a character as 2 Kings xxv, 27-30, would indicate—he was murdered by his brother-in-law Neriglissar, "Nergal, preserve the king," a man who had been very prominent, as the inscriptions show, even in the lifetime of Nebuchadnezzar (compare Jer. xxxix, 3); whose daughter he had married, and of whose four years' reign (560-556 B. C.) nothing important is known beyond certain improvements in temples and palaces and of the water facilities in Babylon.*

His son, Lavashi-merodach, came to the throne "as a youth incapable of ruling," if we can trust the probably prejudiced statement of Nabonidus, who when the child king was assassinated, within a year of the time he was crowned, became his successor.

(3) *Nabonidus, the Father of Belshazzar*.—Whether Nabonidus was personally implicated in the swift removal of his predecessor from the throne cannot now be told. He himself declares that he was raised to be chief ruler "by the hand of Merodach, my lord," while the people shouted with one voice, "O father of the land." He must have come from a noble

* If this king tells the truth and speaks literally when he calls himself "son of Bel-sun-iskum, king of Babylon," this reign, of which the monuments have left no trace, must be placed between March 30 and August 31, 561 B. C. (Oppert, *C. R. Acad. Insc.*, 1897, p. 495, etc.).

family, as he gives his father, Nebu-balat-su-ikbi, very distinguished titles. He does not anywhere definitely claim to be a descendant of Nebuchadnezzar, but only calls himself his "legate." Many hundreds of commercial tablets and historical inscriptions are preserved from this reign (555-538 B. C.) every year of which is illuminated by some dated document. While Nabonidus had been a commanding general under former kings, yet none of the cuneiform inscriptions would indicate that he maintained his military record after coming to the throne. Indeed he seemed to delegate all military operations to his eldest son while he gave himself to antiquarian researches, no doubt because of his religious veneration for the past. He rebuilt the ancient temples, seeking in the records deposited with their corner stones for all information possible concerning their first construction, and giving excessive honor to the deities which he considered most ancient. In order to rebuild and decorate worthily these already magnificent temples he called for special tribute from his world-wide dominions. For example, one text says, "I gave command to my widely distributed peoples, from the land of Gaza on the border of the land of Egypt, from the upper sea beyond the Euphrates unto the lower sea, the kings, princes, governors, and numerous peoples which Sin, Shamash, and Ishtar, my lords, had intrusted to me to build the temple of Sin, my lord." It is most probable, as Professor Price and others believe, that this excessive devotion to the deities of a past age "detracted from his zeal for the great divinities exalted and worshiped as supreme by Nebuchadnezzar and his immediate successors" (*The Monuments and Old Testament*, 1899), and thus led to the enmity of the priesthood in general, or, as the inscriptions state it, to the enmity of Merodach, through whose favor Cyrus was able to take his throne "without fighting." The yearly record of the movements of the king shows that for some reason unstated he would not even attend the most sacred festivals of Merodach at Babylon, nor return to the city as a matter of state policy even when the Persian army was marching to capture it; though he must have known that with the capture of the capital his empire would fall. (See Histories

of Assyria and Babylonia, especially those by Tiele, 1888; Friedrich Delitzsch, 1891; Winckler, 1892; and Rogers, 1901.)

(4) *Belshazzar*.—Up to within a few years it could be said that the only mention of this king found in any ancient history or tradition was in the Book of Daniel. For this reason many scholars were confident that no such person had ever ruled in Babylon or had any connection whatever with Nebuchadnezzar's dynasty and the fall of the great world capital. If such a ruler had actually lived, how could the great historians of Greece and the universal memory of other nations so deeply interested in this catastrophe have forgotten it? (See, for example, Kuenen, *Hist. Crit.*, vol. ii, p. 556.)

But within a few years a number of inscriptions have been discovered in which the name Belshazzar (*Bel-sarra-usur*, "O Bel, protect the king") appears as the name of the firstborn son of Nabonidus, the last historic king of Babylon, and in which he is given a place of peculiar prominence in the stirring scenes connected with the capture of this city.* (See next section of this Introduction.)

Indeed it almost appears from these inscriptions that Nabonidus had turned over not only the command of the army, but the "management of the empire," to the crown prince. His name also occurs in numbers of the royal prayers coupled with that of his father. "No such usage as this appears in any other text" (Rogers, *History of Assyria*, ii, 362). So practically, if not officially, he was "associated on the throne at this time with his father as companion ruler, and in great measure endowed with royal powers" (Pinches, *Church Congress*, 1891; Vigoureux, *Dictionnaire*, 1893). Eastern monarchs previous to this had admitted their sons to the vicegerency, and it was not uncommon in later years. Sennacherib was vicegerent with his father, and perhaps Nebuchadnezzar also; so Jeremiah can call the latter "king" earlier than the date at which he became sole ruler (Jer. xxv, 1; xxvi, 1).

* It is interesting to note that there is a slight difference in the spelling of the name in various cuneiform texts, as also in the Hebrew (v, 1; vii, 1). The name Belshazzar has also been found in an Assyrian text as that of a ruler in North Media.

Even if not officially vicegerent it would not be unnatural that the prince royal should be called king by anticipation. It is also to be remembered that the titles "king" and "prince" were more flexible then than now. There are a number of striking instances in which Babylonian rulers call their fathers "king" when the records prove that this was not literally true; for example, the father of *Nergal-sar-usur* was not king of Babylon and yet he was called king by a Babylonian scribe, probably because he had royal blood in his veins and married a daughter of Nebuchadnezzar (*Babylonia and Oriental Record*, v, 213), while in an inscription recently found at Nippur *Asur-etil-ilani-ukini* calls himself "king of Babylon" when in reality he was but a vassal of another and took the title by his sufferance (*Le Muséon*, June, 1894); so Cambyzes was called in his cylinder "king of Babylon" while Cyrus was yet alive. Belshazzar was not the "son" of Nebuchadnezzar in any strict sense of the word, for Nabonidus, in numbers of inscriptions, speaks of him as "my firstborn son," "fruit of my body," etc. But, notwithstanding the strong affirmation of great scholars that "son" in this particular passage can only have a strictly literal interpretation (for example, Kuenen, *Onderzoek*, ii, 480-482), it is now universally acknowledged that in many other passages, both in the Hebrew and Babylonian texts, the word "son" was used for grandson, nephew, relative, descendant, and even for successor or subordinate (see, e. g., Brown's *Gesenius*, 1893-1899, and *Revue des Questions Historiques*, July, 1896). Though Belshazzar was not, so far as any text proves (compare *B. and O. Record*, Sept., 1896; *Recueil de Travaux*, Tome XVIII), related by blood to Nebuchadnezzar, yet it has always been the custom for founders of a new dynasty to claim descent from some former distinguished king. So whether the queen mother spoke accurately or not (v, 11), it is not at all improbable that she appealed to an ancestral claim which may have been the greatest pride of the family.*

* It would have been a matter of state policy for Nabonidus to strengthen his hold on the throne by marrying a daughter of Nebuchadnezzar. If he did this—which would have been merely following the examples of his predecessors—then Nebuchadnezzar would really have been Belshazzar's grandfather on his mother's side.

Various commercial texts show that Belshazzar was a man of business as well as commander of the royal troops. In the first year of Nabonidus some property adjoining "the house of the son of the king" is legally transferred to *Marduk-irba*, "son of the Egyptian," through the efforts of *Bil-risua*, "servant of Belshazzar, the son of the king." In the third, fifth, and seventh years of Nabonidus other commercial transactions are recorded in which *Nabu-surra-usar*, the scribe of Belshazzar, and others of his household take a chief part. In the eleventh year (B. C. 545) Belshazzar makes a loan to *Iddin-Marduk*, securing it by a mortgage on "the house of —, a Persian," and other real estate. In the twelfth year another loan is arranged and secured by farm produce. Numbers of other business transactions are recorded, the most remarkable being in the seventeenth year of Nabonidus, just before the fall of Babylon, at which time Belshazzar is said to have paid his sister's tithe due to the temple of the sun-god at Sippar. Mr. Pinches draws the conclusion, from the fact that these funds were taken from the royal treasury, that at this time Belshazzar must have had control of the royal finances; though perhaps his position as commander in chief of the army might have given him this control of royal funds even if he were not vicegerent (Smith's *Dictionary*, 1893. For other contracts see Schrader's *Keilinschriftliche Bibliothek*, 1896).

In his temple inscriptions Nabonidus often showed his great regard for his firstborn son and heir. At the four corners of the foundation of one great temple which he built in Ur to the moon-god tablets were found each containing the prayer, "Set thy fear in the heart of Belshazzar, my eldest son, the fruit of my body; let him not commit sin, and may he be satisfied with fullness of life." Other prayers of the king begged for a long life in behalf of this cherished son; but after the fall of Babylon the tablets have nothing further to say of him. (See also in the next section of this Introduction, III, 4.)

(5) *Darius the Mede*.—Belshazzar's existence was denied up to the very day when the Babylonian tablet was found which proved him to be an historical character. No such tablet has yet been found mentioning Darius the Mede. There is no

king of this name in the Babylonian lists of kings, and the annals are very complete for this period. If Darius the Mede be an historical character, he could have reigned as an independent king only a few months, or else Darius must be the name of some king which the lists speak of under another form; which is by no means impossible, for the Babylonian kings often had several names by which they were known on the monuments (see *Society Biblical Archæology*, xviii, 7, 205); or Darius may, though less probably, have been merely a title, as Herodotus and Josephus seem to have thought, rather than a personal name; or Darius the Mede may have been a "companion ruler" with Cyrus, or a subordinate who either usurped the title "king of Babylon" for a brief time or had it conferred upon him by his superior.

The latter supposition, which formerly seemed almost too incredible to be seriously considered, has been rendered most probable by recent discovery. So Assur-etil-ilani-ukini calls himself king of Babylon when in reality he was only a vassal of Nabusalassur, who permitted him to take this title; and although Cyrus became really king of Babylon on his capture of that city, and is so called in one most celebrated tablet, yet the inscriptions prove that he did not retain it for himself until some years afterward. Indeed various contract tablets have recently been published which are dated "first year of Cyrus, king of countries, . . . Cambyes, king of Babylon" (*Keilinschriftliche Bibliothek*, 1896). This absolutely proves that after the capture of Babylon Cyrus did allow some one other than himself, at least for a time, to assume the title "king of Babylon." If he allowed Cambyes to do this, as he did, he might, for equally weighty reasons, have permitted Darius the Mede to do this.

Darius the Mede could not have been another name for Cambyes, or Astyages, or Cyaxares II, or for Darius Hystaspes, for no one of these agrees with the description given in the Book of Daniel of this otherwise unknown ruler, who is said to have "received the kingdom," appointed satraps, to have been about sixty-two years old and of the seed of the Medes and the son of Ahasuerus (v, 31; vi, 1; ix, 1).

Positive knowledge now excludes those candidates from the field, if the description given in Daniel is to be accepted as correct.

Gubaru, the general of Cyrus whom the texts show to have been very prominent in the capture of that city, is the man who seems most nearly to fill the requirements of the case. There is comparatively little known about him, but that little is not contradictory to the above statements, and some few additional points are favorable. It is evident from the Babylonian chronicle that he received great power from Cyrus, being "practically his viceroy," appointing for him governors in Babylon, while he was also closely connected in the history of the times with Gutium, which is generally regarded as including a part of Media and of which he is said finally to have been appointed governor by Cyrus (so Pinches in Smith's *Dictionary*, 1893, and in Hastings's *Dictionary*, 1898; see Halévy against this, *Revue Sémitique*, 1894, p. 186, etc.). The well-known archæologist Boscawen, quoted by Anderson (1895), declares distinctly that Gubaru was a Manda ("among whom were embraced the Medes"), was appointed by Cyrus "præfect of præfects," and "seems to fulfill in every way the required conditions to be Darius the Mede." That the Medes, who had been the ardent allies of Cyrus, should have been honored in some special way after the capture of the capital is not at all improbable.*

A few other particulars about Gubaru, who may, as Pinches says, have borne also the name Darius, or whose name might possibly have been confused by some copyist with that of Darius which it slightly resembles, will be given in the next section of this Introduction, "Babylon and its Fall."

The Babylonian texts in several places speak of some great king appointing "kings" over certain parts of his empire, so that it is not at all impossible that this "governor" should have received the official title of king though his reign could

* As against Sayce, who seems to deny that the Manda of the inscriptions of this era had any connection with the Medes, and who would brush aside all ancient memory on this subject as valueless (*Higher Criticism*, p. 519, etc.), see McCurdy, *History, Prophecy, and the Monuments*, 1897, pp. 394, 416.

have been but short. Esar-haddon, 680-668 B. C., having captured Memphis and led away Tirhakah, states that he "placed over the whole of Egypt *kings*, satraps, magistrates," etc. This shows how easily a man could become a king by the will of a superior. Even if not possessing this title officially his countrymen might have so regarded him. In Egypt, again and again, rulers are called "king" in the inscriptions when the controlling powers merely regarded them as viceroys. That the name should not appear in the official chronicle, if he were indeed more than viceroy, might be due either to the brevity of the reign or to a disposition on the part of the scribe to exalt the Persian and depreciate the Mede. New kings are constantly being found in the cuneiform records whose reigns overlap those of some better known rulers, or who had the throne but briefly or by usurpation.

(6) *Cyrus the Persian*.—Cyrus (558-530 B. C.), the conqueror of Babylon and ruler of an empire extending from the Mediterranean to Bactria, came, as he says, "of an enduring seed of royalty." A text reads, "I am Cyrus, the king of the world, the great king, the king of Babylon, the king of the land of Shinar and Akkad, the king of the four quarters, son of Cambyses the great king, king of Anshan, grandson of Cyrus the great king, king of Anshan, great grandson of Teispes the great king, king of Anshan." The kingdom of Anshan probably included the whole of Elam when Cyrus took the throne. Eight years after his accession, by his victory over the Manda prince Astyages, he became king of the Median empire and for the first time took the title "king of Parsu." Three years later (547 B. C.), he defeated the tripartite alliance of Lydia, Egypt, and Babylon and became ruler of all Asia Minor. About the beginning of July, 539, he got possession of Babylon "through the treachery of its priests" without drawing a sword. Three and a half months later he made his triumphal entry into the city, and eight days afterward his general, Gubaru, caused the king's son (that is, Belshazzar) to be put to death. (See next section.) In the official account of Cyrus's entrance into Babylon he declares that he entered the city peacefully and was received joyfully by all its inhabit-

ants: "With rejoicings and festive shouts in the king's palace I occupied the seat of sovereignty, my great army in the midst of Babylon went about harmlessly." He declares that he observed this same policy of conciliation and protection in all the other captured cities, "Their sighing I stilled; their sorrow I relieved." Of all the cities, also, which brought tribute he says, "The gods that abode in them I restored to their places and settled in an eternal abode; all their populations I gathered together and restored to their own dwelling places." How different this was from the action of former conquerors may be seen from this wail of a native Babylonian poet:

O city of Babylon, thy grandeur is now in ruins,
Violence, vexation, incendiarism,
Prostration, horror, captivity,
Insult, blasphemy, ruin,
Tears, cries, the flowing of red blood,
Terror, rage, desolation, famine,
Tumult, overwhelming fear,
Have come of a sudden upon thy head!
The cries of murderers are in every street,
Solitude, destruction, lamentation.

—*Revue Biblique*, January, 1897.

The difference in spirit between Cyrus and former kings may account for the fact that not only the biblical prophets could call him the servant of Jehovah, but even the priests of Babylon, whose capital city he had invaded, declared that he was Merodach's "young servant." One tablet specifically declares that when Merodach became wroth with Nabonidus, who had ruined the country by an unrelaxing yoke, "he looked for, yea, he sought out, he found an upright prince after his own heart, whom he took by his hand, Cyrus, king of the city of Anshan. He named his name to the kingdom of the whole earth, he called him by name." (Compare Ezek. xxxvii, 1-4; Isa. xlv, 28; xlv, 1-4.) This great king was not, as was formerly supposed, a monotheist, for he offered sacrifice to the gods of every kingdom which he conquered; but he was mild and strong, and inaugurated the policy of retaining captured territory, not by force of arms, but by making friends with the conquered nobles and priests. (For "The Religion of the Achæmenian Kings" see *Journal*

American Oriental Society, 1901, xxi, pp. 160-184.) It was in accordance with this policy that the Jews and other peoples were restored to their native land when he became master of Babylon. (See Introduction to Ezekiel, "The Exiled Jews in Babylon," VII.) His portrait, as found engraved on a jewel, shows a face "distinctly European" (Ball), and the official records of his nine years' rule as "king of Babylon and king of the world" prove his right to be counted, as the prophet called him, the "shepherd" of the nations (Isa. xlv, 28).

4. BABYLON AND ITS FALL.—Babylon (*Bab.*, "Gate of God;" *Akk.*, "Seat of Life") had for more than a thousand years been a great city and capital of the empire; but Nebuchadnezzar rebuilt it in a most splendid way. Ancient writers describe it as a city four times as large as the present London, with fifty streets, each fifteen miles in length, lined with houses three stories in height and beautiful gardens, the whole surrounded with walls more than three hundred feet high and so broad that six chariots could drive abreast upon them; while one hundred gates of cedar covered with copper and two hundred and fifty towers, with a complex system of canals and bridges, defended its entrances. Modern excavations favor the truth of the ancient accounts. It was the father of Nebuchadnezzar who finished the erection of those mighty double defensive walls, named "Foundation of Bel" and "Bel has been Merciful" (compare Jer. l, 15 ; li, 53, 58) ; but Nebuchadnezzar added to their thickness, built another outer wall "like a mountain," strengthened the battlements with blocks of alabaster, and protected the city with moats of incredible size, saying, "Of great waters like the waters of the ocean I made use abundantly." It was probably he who constructed the royal canal which connected the Euphrates with the Tigris, so wide and deep that it could be used by merchant ships of the largest size. He also restored many of the great temples, giving especial favor to those dedicated to the worship of Bel, or Marduk, his patron deity. One of those most favored temples, where, on each New Year's Day, "the future of the king was declared," lay almost within the palace grounds. (So Pinches, and compare Dan. v, 2.) He himself speaks of his work in one

of those gateway temples as follows, "The cedar of the roofing of the walls I overlaid with gold; mighty bulls of copper and dreadful serpents standing upright on their thresholds I erected; the sacred chamber of the lord of the gods, Merodach, I made to glisten like the sun; with blocks of gold large as rubblestones I made its walls brilliant; I filled its gates with splendor for the astonishment of all mankind."

Two pictures of the royal palace of Nebuchadnezzar which were carved upon slabs, probably for wall decorations while the king was yet alive, can now be seen in the British Museum. They show the palace to have been three stories in height, with lofty ceilings, and arched windows supported upon pillars resting upon huge lions of stone or bronze. Colossal statues are seen standing in niches of the wall, and the roof of the palace is adorned with rare plants, while in the distance can be seen the magnificent hanging gardens—which tradition says he erected out of love for his Median wife who was mourning for her native hills—rising, terrace on terrace, like the sides of a mountain, and covered with a forest of palms and almond trees. This particular palace seems from the picture to have been built of fine blocks of cut stone, although the excavations prove that another palace was built of burnt brick of a handsome yellow color, each brick being stamped with the name and titles of the king. Many fragments of the enameled tiles, covered with sculptured pictures and historic or mythological scenes wrought in bright colors which adorned the walls, and which were accompanied by brilliant cuneiform inscriptions, have also been found.* (Compare Ezek. xxiii, 14.)

The Babylon of Nebuchadnezzar was the most brilliant city of the ancient world: a "golden cup" (Jer. li, 7), "abundant in treasures" (Jer. li, 13), "the lady of kingdoms" (Isa. xlvii, 5), "the golden city" (Isa. xiv, 4), and a "mount of destruction" (Jer. li, 25) among all the nations; but when the Lord Jehovah opened his armory and brought against her "the

* Josephus declares that this palace was built in fifteen days, and a cylinder of Nebuchadnezzar in the British Museum is supposed by some to make the same incredible statement, although other scholars understand it to speak of the hanging gardens.

kings of the Medes" (Jer. l, 25 ; li, 1 ; Isa. xiii, 17), then was the earth moved by the noise of the fall of those mighty walls (Jer. l, 46 ; li, 58), and Babylon, the "glory of kingdoms and the beauty of the Chaldees' excellency" (Isa. xiii, 19) was overthrown, and her mighty men, taken in drunken sleep (Jer. li, 39, 57), were shot through with the bright arrows of her enemies or dashed to pieces by the heavy Median bows (Isa. xiii, 17 ; Jer. li, 11), while the cry filled the whole earth, "Babylon is taken, Bel is ashamed, Merodach is broken in pieces" (Jer. l, 2).

Babylon had been conquered by Tiglath-pileser II (731 B. C.), Merodach-Baladan (722 B. C.), Sargon (721 B. C.) ; pillaged and destroyed by Sennacherib (692 B. C.), and again captured by Assurbanipal (648 B. C.) ; but no conquest of the city was so fateful as this by Cyrus and his allies (about 538 B. C.). Contemporaneous records give very full accounts of the events preceding and accompanying this great catastrophe. After Nebuchadnezzar, who had indeed proven himself a golden king upon the Babylonian throne (compare ii, 38), came very inferior successors. (Compare v, 25, and Introduction, III, 3.) Nabonidus, the last independent king of the Nebuchadnezzar dynasty, seemed to have a positive distaste for arms, leaving in the hands of his son Belshazzar the command of the royal troops while he elsewhere enjoyed himself in lonely study or religious contemplation. [See Introduction, III, 3, (3), (4).] When Cyrus, therefore, who had meanwhile made himself master of most of the ancient world, marched against Babylonia, he experienced little resistance from Nabonidus, or from his subjects, who evidently disliked their unwarlike monarch. It seems most probable, also, that the priests of Babylon had become offended at the open preference which the king showed for certain ancient deities of other cities, to the disparagement of Babylon and its religious cult. It is certain from the inscriptions that this foolish king could not be induced to come to Babylon even at the new year festival. Year after year record is made in the official chronicle : "The king was in the city of Tema ; the king's son, the grandees, and his troops were in the land of Akkad. The king at Nisan to Babylon came not ; Bel went not forth from his temple ; the new year's feast was omitted ;" and all this time

every clear-sighted statesman saw Cyrus hovering upon the edge of the empire and threatening the existence of Babylonian sovereignty. Even when Cyrus finally moved his victorious armies against Babylon Nabonidus seems simply to have dropped his hands into his lap, as Winckler puts it, and let things take their course. Instead of resisting the invader at the borders of his kingdom Nabonidus showed his own sense of helplessness by taking the images of his dearly loved gods out of the temples which he had built for them in many cities and hurrying them into Babylon for safety. This of itself predicted disaster. The Babylonian army did venture one engagement with the invaders, near Sippar, early in the month Tammuz (539 B.C. or 538 B.C.), but it was so thoroughly beaten that after this Cyrus marched seemingly without resistance clear up to the gates of the capital. The official Babylonian record states: "In the month Tammuz [June-July] Cyrus fought a battle at *Ugu-ki* [a town located about one hundred miles north of Babylon], on the river Zalzullat, against the troops of the land of Akkad. The people of the land of Akkad rose in revolt [or, *he overthrew*]. Many were slaughtered. On the fourteenth day Sippar was taken without a battle. Nabonidus fled. On the sixteenth day Gubaru [*Ugbaru*], satrap of the land of Gutium, and the troops of Cyrus without a battle entered Babylon. Afterward Nabonidus, having been shut up in Babylon, was made prisoner. Until the end of the month Tammuz the shields [or, *javelin throwers*] of the land of Gutium surrounded the gates of E-Saggil. Arms of no kind in E-Saggil and the sanctuaries had been stored, and no accouterments had passed in [or, *a festival did not take place*]. In the month Marchesven [October], on the third day, Cyrus entered Babylon; the walls fell down before him. Peace for the city he established. Cyrus to Babylon peace to the whole of it spake. Gubaru, his satrap, he appointed governor in Babylon. From the month Kislev [November] to the month Adar [February, 538 B. C. or 537 B. C.] the gods of the land of Akkad, whom Nabonidus had brought down to Babylon, returned unto their own cities."*

* Edouard Meyer corrects the text by putting Tishri (September) instead of Tammuz (June) in the first line. Instead of the phrase "the walls fell down

The official record continues : "On the eleventh of Marchesven, at night, Gubaru [marched] against . . . and the king's son died. From the twenty-seventh of Adar [February] to the third of Nisan [March] there was lamentation in Akkad; all the people gashed their heads. On the fourth day Cambyeses, the son of Cyrus, having entered the temple, House of the Giver of the Scepter of the World, the officials of the House of the Scepter of Nebo [conferred on him] the scepter."*

This contemporaneous account of the fall of Babylon is particularly remarkable by disproving the accounts of its siege and capture given by the Greek and Roman historians. There is no contradiction to the scriptural account. The texts show that Sippar yielded to Cyrus without resistance, and two days later Babylon was entered by Gubaru [probably the "Darius the Mede" of Daniel; see Introduction, III, 3, (5)] "without a battle," the gates probably having been opened by treasonable allies in the city.†

Nabonidus the king was taken prisoner, but the king's son (Belshazzar) was not captured. According to the common reading Cyrus did not enter the city personally for over three months after its capture. According to a corrected text,

before him" Sayce reads, "dissensions were allayed before him;" Schrader, "the roads before him were black;" Halévy, "the guilty disappeared before his face." But notwithstanding a few obscure passages, such as this, all agree as to the general sense.

* This translation follows most closely that of Ball (1899), although instead of reading with him "the king's consort died," we prefer "the king's son died." The earlier reading of these partially obliterated signs as *u-sarra imat*, "the king died," has been given up, and I think Halévy and Father Scheil stand alone in their reading, "Gubaru, in the presence [of the army] and of the king, died." Schrader's suggestion, *assat sarri mita-at*, "the wife of the king died," still finds supporters; but Pinches, who has had the very best opportunity of studying the original text, and who is an unrivaled expert in deciphering such tablets, reads *u-mar sarri imat*, "the son of the king died," and Schrader, Hagen, etc., have accepted this as quite possible, though Hagen and Hommel prefer translating, by a very slight correction, "and he [Gubaru] slew the son of the king." Mr. Pinches writes me that further examination of the text confirms his former reading.

† The statement that they entered "without fighting" may be taken with a grain of allowance. (Yet compare Jer. i, 14, 15; li, 30-32.) Every founder of a new dynasty desired to appear in the official records as a popular candidate for the throne. The above text seems to show the hand of Cyrus as its editor.

defended with some force by Meyer (*Zeitschrift für Alt-testamentliche Wissenschaft*, 1898), it was something over a fortnight before he made his appearance there. For this length of time, while Gubaru was nominally ruler of Babylon, his most trusted soldiers are said to have been surrounding the gates of E-Saggil, the very temple which we have seen was so near the royal palace as to be virtually a part of it. Evidently Gubaru was experiencing stubborn resistance from this inner citadel. It was a little over a week after Cyrus himself entered the city and proclaimed "peace to all Babylon" before the night battle occurred in which the Babylonian text declares the king's son was slain. It was toward the end of this siege of the royal palace that the events described in Daniel v, if such events are historic, must be placed. Mr. Pinches has pointed out that at least during this period Belshazzar must have been regarded by his Babylonian followers as "king." Boscawen suggests that Belshazzar's feast occurred at the time of the great annual festival, which reached its height in the middle of the month Tammuz (*Victoria Institute*, xviii, 70-117).

That night they slew him on his father's throne
 He died unnoticed, and the hand unknown;
 Crownless and scepterless Belshazzar lay,
 A robe of purple round a form of clay.—Sir Edwin Arnold.

It grew deathly still within the hall,
 And see! and see! on the white wall
 There came a shadow like a human hand
 And wrote, and wrote, on the white wall
 Letters of fire—wrote and disappeared!
 The king sat there, with staring look,
 With shaking knees and deathly pale.

The magicians came, but none would dare
 Interpret the flaming script upon the wall.
 That night Belshazzar died.—Heine (*Werke*, xv, 563).

5. COMPARATIVE CHRONOLOGICAL TABLET OF CRITICAL EVENTS (following Kautzsch, with emendations).—Some of these dates can only approximate correctness. The cuneiform lists are helpful, but as the great archæologist, Oppert, has recently argued, they themselves sometimes need

correction, and "must bow to the mathematical correctness of the Holy Scriptures" (*Society Biblical Archæology*, January 11, 1898). It must also be remembered that the Babylonians distinguished between the true year, counted from the king's accession, *sanat sattu*, and the years of the *pahu*, or "reign," which commenced with the month Nisan of the following year. At Babylon the word "year" was employed in both senses, thus, according to Oppert, Nebuchadnezzar, who actually began to reign in May, 605 B. C., began his second year in August, 605 B. C.; and although Cyrus captured Babylon October 28, 539 B. C., his first year did not commence until 538 B. C. This naturally disturbs exact calculations, as does also the fact that an intercalary month was added every six years.

B. C.	Hebrew Prophecy.	Hebrew History.	Assyrian-Babylonian History.	Egypt, Greece, etc.
800	Amos. cir. 760 B. C.			
	Hosea. 755-740 B. C.		Tiglath-pileser(Pul). 745-728 B. C.	Fall of Damascus. 732 B. C.
	Isaiah. 740-700 B. C.	B. C. 722. Capture of Samaria, carrying away of the "ten tribes," the land being colonized with foreigners.	Shalmaneser IV 727-723 B. C.	Founding of XXV Ethiopic dynasty in Egypt.
		705 B. C. Hezekiah's revolt from Assyria and alliance with Egypt.	Sargon. 722-706 B. C.	Battle of Carchemish 717 B. C. and destruction of Hittite kingdom.
		701 B. C. Judah devastated by Sennacherib.	705-681 B. C. Sennacherib.	715 B. C. Tribute of "Pharaoh" to Sargon.
700	Nahum. cir. 640 B. C.	643 B. C. Manasseh.	701 B. C. Phœnicia, except Tyre, subdued by Assyria.	704-685 B. C. Tirhakah king of Egypt and Ethiopia.
	Zephaniah. cir. 630 B. C.	640-609 B. C. Josiah.	681-668 B. C. Esar-haddon.	670 B. C. Egypt conquered by Assyria and end of Ethiopic dynasty.
	Jeremiah. 626-586 B. C.	622 B. C. Nation pledged to "Law Book" by Josiah.	668-626 B. C. Assurbanipal.	663-610 B. C. Psammetichus.
	Habakkuk. 609-607 B. C.	609 B. C. Battle of Megiddo and death of Josiah.	625 B. C. Nabopolassar.	Special favors to the Greeks in Egypt.
			606 (?) B. C. Fall of Nineveh and end of Assyrian empire.	Pharaoh-necho (609-594) defeats Josiah, but is beaten at Carchemish, 609 B. C.

B. C.	Hebrew Prophecy.	Hebrew History.	Assyrian-Babylonian History.	Egypt, Greece, etc.
		608-597 B. C. Jehoiakim made king by Necho.	605 (604)-562 B. C. NEBUCHADNEZZAR.	
600		602 B. C. Jehoiakim revolts. Nebuchadnezzar's first invasion of Judah.	Nebuchadnezzar's great building operations in Babylonia.	602 B. C. Conquest of Elam by the Persians.
	593 Ezekiel's Prophetic Ministry.	597 B. C. Capture of Jerusalem by Nebuchadnezzar, pillage of temple and first deportation of princes, priests, etc., to Babylon (including Ezekiel). Zedekiah.	586-573 B. C. Siege of Tyre by Nebuchadnezzar (Ezek. xxxix).	Psammetichus I I. 594-589 B. C. 594 B. C. Solon becomes Archon in Greece, and formulates the Athenian constitution and laws.
		570		Pharaoh Hophra 588-570 B. C.
	Second Isaiah. 546-540 B. C.	570-566 B. C. Judah becomes Babylonian province.	568 B. C. Campaign against Egypt.	585 B. C. Triple league, Babylon, Media, Lydia.
		566 B. C. Nebuchadnezzar captures Jerusalem. Second deportation of prisoners to Babylon, including Zedekiah. Flight of many Jews to Egypt (Jer. xlii-xlviii).	562 B. C. Death of Nebuchadnezzar.	570 B. C. Amasis with Hophra.
		562 B. C. Further deportations to Babylon.	555-539 (537?) B. C. Nabonidus, last historic king of the Chaldeans.	569-550 B. C. Fall of Median kingdom before Cyrus.
		537 B. C. Edict of Cyrus permitting the Jews to return.	Belshazzar.	549-538 B. C. Conquests of Cyrus in western Asia.
		536-516 B. C. Building second temple under great difficulties.	539-537 B. C. Capture of Babylon by Cyrus.	546 B. C. Croesus and his Egyptian auxiliaries vanquished by Cyrus.
			{ "Darius" } { the Mede." }	End of the Lydian kingdom.
	Haggai. 520 B. C. Zechariah. 520-518 B. C.	516 B. C. Dedication of temple. Judeans accused to Xerxes by Samaritans (Ezra vii, viii).	537-529 B. C. Cyrus king of Persia and also king of Babylonia.	537-529 B. C. Cyrus King of Nations.
			527-522 B. C. Cambyses.	537 B. C. Capture of Babylon by Cyrus.
			521 B. C. Darius I (Hystaspes).	
500		Ezra's colony. 458 B. C. Nehemiah's colony. 445-444 B. C. (Neh. ii, 1; vii, 3.) Nehemiah's second residence in Jerusalem and his reforms (Neh. xiii).	Xerxes (Ahasuerus). 485-465 B. C.	Cir. 500 B. C. Phœnician fleet aids Darius against the Greeks at Salamis.
			Artaxerxes I (Longimanus). 469-425 B. C.	500 B. C. Ionian revolt.
				490 B. C. Battle of Marathon.
				480 B. C. Thermopylæ and Salamis.
				479 B. C. Plataea.
				470 B. C. Persians driven from continent of Europe.
				462-456 B. C. Revolt of Egypt.
				Themistocles.
	Malachi. cir. 435 B. C.			455 B. C. Annihilation of Greek army in Egypt.
			Xerxes II. 425-423 B. C. Darius II (Nothus). 423-404 B. C.	431-404 B. C. Peloponnesian war. Plato. Socrates.

B. C.	Hebrew History.	Persian and Syrian History.	Egypt, Greece, etc.
400	400-350 B. C. Trouble between the Jews and the Persian governors, with much bloodshed (Josephus). 332 B. C. Jews submit to Alexander the Great. Palestine under Macedonian governors. 321-301 B. C. Struggle between Antigonus and the Ptolemies as to which shall dominate Palestine.	Artaxerxes II. 404-359 B. C. Artaxerxes III. 359-338 B. C. Darius III. 336-331 B. C. Codomannus defeated by Alexander the Great. 323 B. C. Death of Alexander the Great, breaking up of the empire. Continual wars between the Diadochi. Seleucus I. 312-280 B. C. Beginning of Seleucid era.	Xenophon and the Ten Thousand. 350-340 B.C. War in Egypt. Building of Samaritan temple on Gerizim. Philip of Macedon. ALEXANDER THE GREAT. (336-323 B.C.). 334-330 B. C. Alexander crosses the Hellespont, takes Babylon, Susa, Persepolis, etc. Wars of Romans with Samnites. 343-290 B. C. Ptolemy I, Lagos. 323-285 B. C.
300	301-264 B. C. Prosperous period under mild rule of the Ptolemies. 264-248 B. C. Renewed struggles for Palestine between the Syrian and Egyptian kings.	Antiochus I, Soter (280-261 B. C.). Antiochus II, Theos (261-246 B. C.). Seleucus II (246-226 B. C.). Seleucus III (226-224 B. C.). ANTIOCHUS III THE GREAT (224-187 B. C.).	Ptolemy Philadelphus (285-246 B. C.). Probable beginning of translation in Egypt of the Old Testament into Greek (LXX.). 248 B. C. Marriage of Antiochus III to Bernice, daughter of Ptol. II, Philadelphus. Ptolemy III, Euergetes (246-221 B. C.). Ptolemy IV, Philopator (221-204 B. C.). Ptolemy V, Epiphanes (204-181 B. C.).
200	218 B. C. Antiochus III the Great overruns Palestine, but at the battle of Raphia is forced to withdraw by Ptolemy IV. Palestine conquered by Antiochus III (202 B. C.). Ptolemy V (200 B. C.). Antiochus III (198 B. C.). Palestine continues under Syrian (Seleucid) rule. 175 B. C. Antiochus IV (Epiphanes) begins to Hellenize Judea by force. 170-168 B. C. Antiochus plunders the temple and forbids Sabbath observance, circumcision, and reading or owning of the law on penalty of death; erects altar of Olympian Zeus on altar of burnt offering at Jerusalem. 166-165 B. C. Judas Maccabæus defeats Syrians, occupies Jerusalem (excepting the castle), dedicates the purified temple. Heroic battles of the Maccabees with Syrians and high priests.	197 B. C. Cleopatra, daughter of Antiochus III, espoused to Ptolemy V. Seleucus IV, Philopator (187-175 B. C.). Philopator murdered by Heliodorus. ANTIOCHUS IV, Epiphanes (175-164 B. C.). Antiochus V, Eupator (164 B. C.). Lysias guardian and regent.	196 B. C. Flamininus proclaims the freedom of Greece at the Isthmian games. Ptolemy VI, Philometor (181-146 B. C.).

B. C.	Hebrew History.	Persian and Syrian History.	Egypt, Greece, etc.
161	161 B. C. Alliance of Judas with the Romans and his death in battle with Bacchides. 161-143 B. C. Jonathan takes lead of Maccabæan party and is made high priest. 142-135 B. C. Citadel captured from the Syrians. The independency of Judah is acknowledged by Syrians, and the Jewish state is recognized by the Romans. 135-105 B. C. John Hyrcanus I completes the war of independence, subdues the Samaritans, destroys Samaria and the Gerizim temple.	162-150 B. C. Demetrius I (Soter) procures murder of Antiochus V and Lysias. Struggles of rival kings for the Syrian throne. Antiochus VII (138-128 B. C.). Antiochus VIII (124-113; 111-96 B.C.). Antiochus IX (113-95 B. C.).	B. C. 100. Birth of Julius Cæsar.

Analysis of the Book.

CHAP. I. INTRODUCTORY—DANIEL PREPARED FOR HIS WORK.

CHAPS. II-VI. THE WORLD-KINGDOMS UNFITTED TO BECOME A UNIVERSAL WORLD-KINGDOM.

II. Nebuchadnezzar's Dream of the Decline of all World-kingdoms.

III. The Fate of Righteous Men under a World-kingdom.

IV. Nebuchadnezzar's Dream of the Destruction of His Own Kingdom, and its Fulfillment.

V. Belshazzar's View of the Doom Written by Jehovah against His Kingdom, and its Fulfillment.

VI. The Fate of a Righteous Man under another World-kingdom.

CHAP. VII. THE WORLD-KINGDOMS AND THE KINGDOM OF GOD MEET EACH OTHER, AND THE "SON OF MAN" APPEARS IN VICTORY.

CHAPS. VIII-XI. THE SURE TRIUMPH OF THE KINGDOM OF GOD AS THE UNIVERSAL WORLD-KINGDOM.

VIII. Daniel's Vision of the Deadly Struggle between World-kingdoms, with a Calculation of the "Time of the End."

IX. Daniel's Prayer for Israel's Deliverance from the World-kingdom, and His Vision of "Messiah the Prince," the Time of Whose Coming is Revealed.

X, XI. Daniel's Visions of the Struggles, Impieties, and Persecutions of the Last Great World-kingdoms.

CHAP. XII. THE ESTABLISHMENT OF THE UNIVERSAL KINGDOM OF GOD AND THE TRIUMPH OF THE WISE, THE TIME BEING AGAIN REVEALED TO DANIEL OF THE GLORIOUS CONSUMMATION OF ALL THINGS.

THE BOOK OF DANIEL.

CHAPTER I.

IN the third year of the reign of Jehoiakim king of Judah ^a came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. **¶** And the Lord gave Jehoiakim king of Judah into his hand, with ^b part of the vessels of the house of God, which he car-

^a 2 Kings 24. 1; 2 Chron. 36. 6. — ^b Jer. 27. 19, 20. — ^c Gen. 10. 10; 11. 2; Isa. 11. 11; Zech. 5. 11.

Introductory — Daniel Prepared for His Work.

CHAPTER I.

1. De Wette, Kuenen, etc., have called the date given in this verse "obviously false," "a striking and characteristic misstatement," because it makes the first year of Nebuchadnezzar coincide with the third year of the reign of Jehoiakim (608–597 B. C.), while Jeremiah (xxv, 1; xlv, 2; compare 2 Chron. xxxvi) makes it coincide with Jehoiakim's fourth year. But Jeremiah almost certainly calls Nebuchadnezzar, who was only crown prince at the time of the Palestinian campaign (605 B. C.), "king" proleptically, which is a very permissible usage (Behrmann). Moreover, Jeremiah may be conceived as reckoning the accession year of this king as his first year, according to Jewish custom, while the author of Daniel, according to ordinary Babylonian usage, may have counted his first year as not beginning until the following New Year's Day. (See our Introduction, III, 5; *Society Biblical Archaeology*, January, 1900.) On this supposition all contradictions vanish, the third year of Jehoiakim being the accession year of Nebuchadnezzar and his fourth year synchronizing with Nebuchadnezzar's official "first year." For **Nebuchadnezzar** see our Introduction, III, 3, (1); for **Babylon** see Introduction, III, 4. The cuneiform

ried ^c into the land of Shinar to the house of his god; ^d and he brought the vessels into the treasure house of his god.

¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring ^e certain of the children of Israel, and of the king's seed, and

^d 2 Chron. 36. 7. — ^e Foretold, 2 Kings 20. 17, 18; Isa. 39. 7.

meaning of this name is "Gate of God," but the discoveries at Kom Ombo, 1894, show Babylon spelt "Balbal," with an evident play on the Semitic בַּבְּלַיִם, "confound." (Compare Gen. xi, 9.)

2. Compare 2 Kings xxiii, 35; xxiv, 4; 2 Chron. xxxvi, 5–8; Jer. xxvii, 19, 20. **Shinar**—Probably the Hebrew form of the archaic name for Babylon (König). **Treasure house**—Nebuchadnezzar and other Babylonian kings in many inscriptions speak of storing up in the temple silver, gold, precious stones, and rare treasures, as well as captives. (See Introduction, III, 4.)

3. **Ashpenaz**—Compare Gen. x, 3. This name as it stands is not Babylonian, but resembles Persian. It is found in several inscriptions of the Persian period. However, one recension and various early quotations, made probably from the original LXX., give a very different name here, *Abiesdri*, or *Abriesdri*, which Lenormant partially unites to the Hebrew, making the name Assa-ibn-zir, "the goddess has molded the germ." **Master of his eunuchs**—That is, *courtiers*. This title even Hugo Winckler, as late as 1890, supposed to be a mere Hebrew fiction, being, as he thought, absolutely unknown at the Assyrian or Babylonian court; but Mr. Pinches, in 1889, found on a brick in the British Museum this very name as a title of one of the highest Babylonian officials, the Hebrew *Rab-sarisim* (or *Sar-sarisim*, verses 7, 10),

of the princes; 4 Children ^e in whom *was* no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and ^f whom they might teach the learning and the tongue of the Chaldeans. 5 And the king appointed them a daily provision

^e See Lev. 24. 19, 20. — ^f Acts 7. 22. — ¹ Heb. *the wine of his drink*.

corresponding almost exactly with the Babylonian *Rabu-sa-resu*, "chief of the chiefs." Nöldeke has also found this as an hereditary title on a recently discovered Phœnician inscription (*Revue des Etudes Juives*, 1895, p. 119). **Of the king's seed, and of the princes**—This may refer to the children of the Babylonian king and his nobles. The word for "princes" is generally regarded as Persian.

4. These youths, who were selected to be schooled in "the learning and the tongue of the Chaldeans" in the royal palace, were perfect physically, and with a pleasing presence—a quality which was especially appreciated at the Babylonian court—having good intellectual faculties, being quick to learn, with able powers of discrimination, possessed of easy manners and the polite accomplishments essential to courtiers. Jephth Ibu Ali, the Kararite, in his comments, says that they had ability, that is, "force of patience, to stand before the king and abstain from expectorating!" The ordinary "tongue" of the Chaldeans was, of course, the Babylonian, which comes to us in the cuneiform inscriptions, although several languages, including Aramaic and Assyrian, must have been studied in the schools of this period, as is shown by the contract tables and magic formulas. The Babylonian literature was very extensive, as also the trade and political relations of the court with far distant nations. (See Introduction, III, 2.) Assurbanipal's library, which he says was "for the instruction of my subjects," was that of the palace school, and the students were instructed in mathematics, botany, zoology, astronomy, astrology, and the literary use of their own

of the king's meat, and of ¹ the wine which he drank: so nourishing them three years, that at the end thereof they might ^e stand before the king. ¶ Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 7 ^h Unto whom the prince of the eunuchs gave names: ⁱ for he gave unto Daniel *the name of*

^e Verse 19; Gen. 41. 46; 1 Kings 10. 8. — ^h Gen. 41. 45; 2 Kings 24. 17. — ⁱ Chap. 4. 8; 5. 12.

and various other languages, being especially drilled in the study of the ancient religious texts, which were written in a dead language (Sum-Akk.). It may be that the Sumerian, or ancient Babylonian, is meant as the particular tongue of the Chaldeans or "wise men." These "Chaldeans" were the dominant race who in the sixth century B. C. and for centuries afterward monopolized the highest priestly and learned offices. It is not strange that the words "Chaldean" and "sorcerer" became almost synonymous terms, "for the magic art formed so large a part of the Babylonian religion that it can almost be considered its characteristic feature" (Zimmern). In later times the Chaldeans practiced necromancy of the grossest kind, and most abominable to pious Jews. The word may be used here, however, in the earlier sense, "learned men." (See Introduction, II, 8.)

5. **Meat**—Rather, *dainties*.

6, 7. It was quite the common thing for Assyrian, Babylonian, and Egyptian kings to take new names themselves on special occasions, or give new names to members of the royal family. (Compare Gen. xli, 45; 2 Kings xxiii, 34; xxiv, 17.) So Tiglath-pileser was also known as *Pulu* (compare 2 Kings xv, 19); Shalmaneser, as *Uhula'a*; and Assurbanipal, when he placed the Egyptian prince Psammetichus at the head of a province, changed his name to *Nebo-sezib-ani*. Daniel (Heb., "God is my judge") receives the name of Belteshazzar, probably a contraction of *Bel-balatsu-usur*, "Bel, protect his life" (Fr. Delitzsch). Most Assyriologists consider as hypercritical the remark of Professor Sayce that there is one letter wrong in the spelling of the Babylonian

Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

8 But Daniel purposed in his heart that he would not defile himself^a with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9 Now¹ God had brought Daniel into favor and tender love with the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces² worse liking than the children which are of your³ sort? then shall ye make me endanger my head to the king. 11 Then said Daniel to⁴ Melzar, whom

the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12 Prove thy servants, I beseech thee, ten days; and let them give us⁵ pulse⁶ to eat, and water to drink. 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. 14 So he consented to them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

^a Deut. 32. 33; Ezek. 4. 13; Hos. 9. 3. —¹ See Gen. 39. 21; Psa. 106. 46; Prov. 16. 7. —² Heb. sadder.

³ Or, term, or, continuance? —⁴ Or, The steward. —⁵ Heb. of pulse. —⁶ Heb. that we may eat, etc.

word corresponding to Belteshazzar, and that therefore we have here "a compound which has no sense and would be impossible in the Babylonian language." It is now known that the Babylonian scribes even spelled the names of their own kings differently at different times, just as the Hebrew scribes spelled David one way in Kings and another in Chronicles. (See also note iv, 8.) The companions of Daniel—who bear names meaning, respectively, "The Lord Jehovah is gracious," "Who is like God" (or, "Who is what God is"), and "Jehovah is helper"—receive as new names Shadrach, *Shudur-Aku* ("Command of Aku"—Aku being the Babylonian moon-god); Meshach, a probable Babylonian original for which cannot be suggested; and Abednego, or rather Abed-Nebo ("Servant of Nebo"), a name which Sayce has himself found in an inscription of the fifth or sixth century B. C. The objection of Jewish copyists to writing the names of heathen deities may account for the change of consonants here. There are numbers of instances of Jews settled at Babylon taking Babylonian names. (See, for example, *Records of the Past*, iv, 107; *Zeits. für Assy.*, xiii, 329, etc.)

8. Wesley suggests as reasons for Daniel's action that many meats were forbidden by Jewish law: the meats of

the royal table had been probably consecrated to idols; at any rate they would too greatly gratify the flesh and were unsuitable to the afflicted state of God's people. The Talmud declares that after the destruction of the second temple many Israelites would not eat meat, since it could no longer be offered on the altar according to the law; but in ix, 3, and x, 3, the "fasting" is a preparation for expected revelations (as Exod. xxxiv, 28). Jephthah (eleventh century) represents the spirit of the second century B. C., and perhaps earlier, when he explains, "They would not defile themselves with food prepared by Gentiles." Behrmann points out, however, that there is no indication that the vegetable food they did eat was prepared by their own hands.

9-16. The *Rab-saris* objected to the proposed change of diet—to pulse (vegetables) and water—out of "favor and compassion" for Daniel (verse 9, R. V.), and for fear of his own life if the boys should attract attention by their inferior appearance and it should thus be discovered that the royal orders concerning food had been disobeyed; but finally his assistant (verse 11) consented to a ten days' experiment, which was so successful that all objections were removed. Melzar (Heb., *the Melzar*) is probably not a proper name but an

17 As for these four children, ^m God gave them ^a knowledge and skill in all learning and wisdom: and ⁷ Daniel had ^o understanding in all visions and dreams. **18** Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. **19** And the king communed with them; and among them

all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore ^p stood they before the king. **20** ^q And in all matters of ^s wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. **21** ^r And Daniel continued even unto the first year of king Cyrus.

^m 1 Kings 3. 12; James 1. 5, 17. — ^a Acts 7. 22.
— ⁷ Or, *he made Daniel understand.* — ^o Num. 12. 6; 2 Chron. 26. 5; chap. 5. 11, 12, 14; 10. 1.

^p Gen. 41. 46; verse 5. — ^q 1 Kings 10. 1. —
^s Heb. *wisdom of understanding.* — ^r Chap. 6. 28; 10. 1.

official title: "steward" (R. V.) or "chief butler" (Haugh) or "pedagogue" (Hitzig). Lenormant thinks it corresponds to the *Amil-ussur*, or "treasurer," an official prominent at the Assyrian court; but later Assyriologists have derived it from *mazzar*, "overseer" or "guardian."

17. God gave these four Hebrew youths "knowledge and skill in every kind of books" (Heb.) The Hebrews wrote their books generally upon parchment, the Egyptians upon papyrus, the Babylonians upon clay tablets. These tablets were stored by hundreds of thousands in the palace library, and so arranged as to be easily accessible to visitors and students. The princes who were to be fitted for state offices would no doubt have a special post-graduate course differing from that provided for those who were to be priests or "magicians," but the preliminary training might be the same in both cases. It seems strange to many that these boys who were so scrupulous about touching heathen food (verse 8) would so eagerly grasp the heathen learning; but they might not have seen that this was necessarily connected with idolatry. They certainly are not represented as accepting the religion of Babylon with its other wisdom. **Visions and dreams**—Both the Babylonians and the Hebrews believed that the divine will was often revealed to man through this agency. (See ii, 1; Gen. xli, 15; Num. xii, 6.) No doubt the study of omens and dreams was a prominent part of the curriculum of the Babylonian schools, and there is no reason to suppose that a Hebrew youth at this era would doubt its value, although in later ages heathen

learning of every kind became abominable in their eyes.

18–20. At the end of a three years' course of study (verse 5) the examination not only showed the fitness of these youths to stand **before the king** (verse 19), that is, as royal attendants (Bevan); but when questions were propounded on dark subjects their answers showed more insight than those of the king's most aged and learned counselors. This statement probably has reference to the events related in chap. ii. This verse is so changed in various translations that Thomson would drop it out altogether as a later interpolation. Wyclif's translation, though not of critical value, is curious enough to quote: "And eche word of Wysdam and vndirstondyng, that the Kyng axide of him, he fonde in him the tenthe folde ouer alle dyvynours and witchis that everen in alle the rewme of hym."

21. For **Cyrus** see Introduction, III, 3, (6). If **continued** (Heb., *was*) means in this connection "remained alive," as many suppose, and as seems a very natural sense, then this verse contradicts x, 1. Several explanations are offered: certain words may have dropped out of the text (for example, "in the king's court"); or "first" is a copyist's blunder for "third;" or, as it was some time after the capture of Babylon before Cyrus took the title "King of Babylon" [Introduction, III, 3, (5); 4], this first year as king of Babylon might coincide with his third year as "king of Persia" (see Introduction, II, 8). While no explanation relieves the matter of difficulty, it is so incredible that a writer would have permitted a plain contradiction to remain uncorrected in his origi-

CHAPTER II.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, ^a wherewith his spirit was troubled, and ^b his sleep

^a Gen. 41. 8; chap. 4. 5.—^b Esth. 6. 1; chap. 6. 18.

inal treatise that it seems likely either that the author had a satisfactory explanation of the discrepancy or else that this verse, as Prince maintains, is a marginal note which has slipped by accident into the text.

The World-kingsdoms Unfitted to Become a Universal World-kingsdom.

CHAPTERS II-VI.

CHAPTER II.

NEBUCHADNEZZAR'S DREAM OF THE DECLINE OF ALL WORLD-KINGDOMS.

1. In the second year—See note i, 1. "By the most natural way of counting, the three years were the accession year of Nebuchadnezzar, his first year, and his second year, precisely as our Saviour's three days in the grave were Friday, Saturday, and Sunday" (Trumbull). Many scholars by a slight change of the text read "twelfth" instead of "second." **Nebuchadnezzar dreamed dreams**—Dreams had a great influence on the Assyrian and Babylonian kings, as their inscriptions prove. (See also note iv, 5-7.) The god of dreams, *Makhr*, is often referred to. The dreams recorded of various kings, and especially the Babylonian "Dream Books," show that apparitions of animals were considered especially fateful—the appearance of a lion, a jackal, a dog, a mountain goat, a stag, etc., each containing a supernatural portent for good or evil. (See Jastrow, *Babylonian Religion*, pp. 329-351, 402-404.) The records of Assurbanipal, for example, are rich in such omens. The deity appears in a dream to encourage the king; he sends him a message spoken to a priest in a vision and another written on the disk of the moon; he even, on one occasion, appears to Gyges, king of Lydia, the enemy of the king, and commands him to pay homage to his

brake from him. 2° Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood

^c Gen. 41. 8; Exod. 7. 11; chap. 5. 7.

servant Assurbanipal, which command is at once obeyed. So Merodach is said to have appeared in dreams to Nabonidus, the father of Belshazzar, directing and guiding him.

2. **The magicians**—This is a "good Babylonian word" (Fr. Delitzsch) and is found in connection with several other good Babylonian terms. Hommel adds to Delitzsch's references to the Babylonian magicians (*kardamu*) this passage: "They [certain deities?] break the *kardami* if they give not a right decision." Babylonian and Persian magic seems to be of Median origin (Nöldeke). The Magi, so famous in classical times, were already so powerful in the sixth century B. C. that king Nabonidus gives to himself as one of his greatest titles "Chief Magus," if that indeed is the meaning of *Rab-mag* (Jer. xxxix, 3). On the death of Cyrus one of these Magi (Gaumata) actually seized the throne, and so strong was the fear of these magicians upon the people that the whole empire was shaken by the insurrection. The magic formulas which have come down to us are positively innumerable. I suppose in the British Museum alone there must be a thousand tablets which give warnings concerning the old woman or the black cat or the black dog. As Budge has said, the ancient Babylonian passed his entire life in perpetual terror of evil spirits and demons and the wizards who could control them. The following fragments of texts from King's great work (*Babylonian Magic*, 1896) show the constant supplications of king and people:

O merciful goddess, I beseech thee to stand and harken to my cries. I am afraid; I tremble and am cast down with fear.

O Marduk, lord of lords, thou art compassionate; I am weak. . . . may they never approach me, the magic of the sorcerer or the sorceress. May there never approach me the evil of dreams; of powers and portents of heaven and earth.

before the king. ■ And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. 4 Then spake the Chaldeans to the king in Syriac, "O king, live forever: tell thy servants the

^a 1 Kings 1. 31; chap. 3. 9; 5. 10; 6. 6, 21.

The incantations of the wizards, and magical charms to be used against these, are given in great detail. Lenormant believed that the different classes of magic workers mentioned in this verse corresponded exactly to the different orders among the Babylonian magicians. Other Assyriologists do not recognize this similarity, yet it cannot be doubted that there were wonder-workers corresponding, at least generally, to each class named here: **magicians** (*khartummim*), probably wise men in general; **astrologers**, or "enchancers" (*assaphim*); **sorcerers**, perhaps "horoscopists" (Prince), that is, drawers of horoscopes or prognosticators (Bevan), etc. Assurbanipal, in one text, mentions the interpretation of dream visions as the special business of the *mahe* (*magha*, *magi*). The Assyrian generals were always accompanied in every campaign by the *asipu*, who is mentioned here, that is, the "dreamer," or "mutterer," on whose interpretation of the signs of heaven the movement of the troops depended. The **Chaldeans** are named here and in verse 10 as if they merely constituted one division of these magicians. They were really not an order of magicians, but the ruling race in Babylon at this time; though the fact that the wise men of the court would naturally come from this race points to the easy possibility of all the *literati* being called, by the conglomerate alien races with which Babylon was populated, by the name Chaldean, "doer of great deeds." (See Introduction, II, 8.) One Greek version, which many scholars believe to represent the original text of the LXX., in this verse speaks of the Chaldeans properly as a race: "The magicians, astrologers, and sorcerers of the Chaldeans." In verse 27, where the list is given again, the Chaldeans are omitted.

dream, and we will show the interpretation. 5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be ^e cut in

^e 2 Kings 10. 27; Ezra 6. 11; chap. 3. 29. —
^f Chald. *made pieces*.

4. **In Syriac**—This does not show that the writer of Daniel thought the Chaldeans spake Syriac or Aramaic. It is more probably a late marginal note, stating that at this point the Aramaic section of the book began.

5. Rather, "The word is gone forth from me" (R.V., margin; also verse 8). The king's decision was final, that the dream as well as the interpretation must be given or those who laid claim to supernatural wisdom should be cut limb from limb (compare Ezek. xvi, 40, and 2 Macc. i, 16)—which was, with stoning, a customary punishment with the Babylonians—their houses being turned into rubbish heaps and therefore dunghills (Ezra vi, 11; 2 Kings x, 27; compare *Records of the Past*, i, 27–43). If this be literal history, it suggests either that a sign of the king's future insanity was already showing itself (chap. iv) or else some previous friction had occurred between him and his religious advisers, this test serving as an excuse to get rid of them. The latter seems far more probable than that the king believed the magicians knew the dream but treasonably refused to tell it (Thomson). Such acts on the part of absolute sovereigns who find themselves being interfered with by influential subjects are not at all rare. Behrmann cites a parallel instance from Arabian history. A king of Yemen was visited with a dream which caused him great anxiety. So he summoned his sages and said to them, "I have had a dream which has frightened me and which I cannot forget; tell it me, and its interpretation." The wise men answered, "Repeat to us the dream, and we will tell you the interpretation." "No," said the king; "for if I tell you the dream, I cannot be sure of the truth of your explanation. He who does not know the dream with-

pieces, and your houses shall be made a dunghill. ■ 'But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and ²rewards and great honor: therefore show me the dream, and the interpretation thereof. 7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it. 8 The king answered and said, I know of certainty that ye would ³gain the time, because ye see the thing is gone from me. 9 But if ye will not make known unto me the dream, ⁴there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is no*

king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. 11 And *it is* a rare thing that the king requireth, and there is none other that can show it before the king, ⁵except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. 13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 Then Daniel ⁴answered with counsel and wisdom to Arioch the ^{5 6}captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: 15 He answered and said to Arioch the king's captain, Why is the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. 16 Then Daniel went in, and desired of the king that he would give

¹ Chap. 5. 16. — ² Or, *fee*; chap. 5. 17; verse 48. — ³ Chald. *buy*, Eph. 5. 16. — ⁴ Esth. 4. 11. — ⁵ Verse 28; chap. 5. 11.

⁴ Chald. *returned*. — ⁵ Or, *chief marshal*. — ⁶ Chald. *chief of the executioners, or, slaughtermen*, Gen. 37. 36.

out being told cannot know what it means."

6-9. Gifts are promised to anyone who can tell the dream and its meaning, while the strong affirmation of the magicians that they could give a true interpretation if they only knew what the dream was is characterized as **lying and corrupt words** used simply with the desire to "buy the time" and postpone punishment for their false pretenses until perhaps the king might relent, or a more lucky day for them should come. But the king affirms that he will not relent; the threat which had gone forth from him was irrevocable, and if they failed to do what he demanded there was but one decree or law for them—the sentence, or punishment, of death.

10-13. The magicians in utter desperation now appeal to the king's sense of justice and to the lack of precedent, "forasmuch as no king, be he never so great and powerful" (R. V., margin) had ever demanded such a "hard thing," which was absolutely impossible excepting to the highest deities, which have no intercourse with man. The king is, or pretends to be, very

furious at this insinuation of injustice, and their confession of inability to meet the fair test proposed (note verse 5) and sends forth his edict of death against the entire order of "wise men," to which order Daniel and his friends belonged (verse 13). So Herodotus says Astyages crucified the Magi who had advised him unwisely, interpreting wrongly the portents (cxxxviii)—which could only mean, he thought, either that the magicians were impostors, that they were willfully deceiving him, or else that they had lost the favor of their gods, and in either case they ought to die.

14-16. Daniel, having been informed of the decree, addresses Arioch (*Iri-Aku*) the captain, or rather "chief executioner," of the royal bodyguard—an officer well known from the inscriptions (*tabihu*)—so wisely: diplomatically asking, "Why is the decree so cruel [or, bitter] on the part of the king?" that, although opposing the decree (for to "answer" always means "to take the opposite side," Behrmann), he learns from this officer the entire story, and immediately, either in person or by petition, addresses Nebuchadnezzar,

him time, and that he would show the king the interpretation. **17** Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: **18** ¹That they would desire mercies ² of the God of heaven concerning this secret; ³ that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel ⁴ in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, ¹ Blessed be the name of God forever and ever: ² for wisdom and might are his:

21 And he changeth ³ the times and the seasons: ⁴ he removeth kings, and setteth up kings: ⁵ he giveth wisdom unto the wise, and knowledge to them that know understanding: **22** ¹ He revealeth the deep and secret things: ² he knoweth what ³ is in the darkness, and ⁴ the light dwelleth with him.

¹ Matt. 13. 19.—⁷ Chald. *from before God*.—

⁸ Or, *that they should not destroy Daniel*, etc.

⁹ Num. 12. 6; Job 32. 15, 16.—¹ Psa. 113. 2; 115. 18.—² Jer. 32. 19.—³ 1 Chron. 29. 30; Esth. 1. 13; chap. 7. 25; 11. 6.—⁴ Job 12. 18; Psa. 75. 6.

asking for a definite time, which is not named, with the implied promise that if this is given him he will show to the king the meaning of his dream.

17-19. Daniel joining in prayer with his companions to the one God, whose knowledge and power extend everywhere—the God of heaven (Gen. xxiv, 7), who can alone reveal secrets (Amos iii, 7; Deut. xxix, 29)—has the mystery opened to him in a dream or **night vision**. (Compare verse 28.) Thomson says, "This is the first record of concerted prayer" (Matt. xviii, 19). He regards this prayer as intercessory, being offered for the deliverance of the other wise men as well as for themselves. (See verse 29.)

20-23. In a hymn of praise Daniel blesses the all-powerful One (compare verse 11), whose name is above the name of Bel, or Nebo, or any other heathen God; who is not dependent on lucky days (verse 9), but who changes times and seasons at his will; who controls all earthly sovereigns; who alone has wisdom and who gives it to those who appreciate it and cherish it; who has light in himself (compare 1 John

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we ¹ desired of thee: for thou hast ² now made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, ¹ I have found a man of the ² captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

7; Jer. 27. 5; chap. 4. 17.—² James 1. 5.—³ Job

12. 22; Psa. 25. 14; verses 28, 29.—⁴ Psa. 139. 11, 12; Heb. 4. 13.—⁵ Chap. 5. 11, 14; James 1. 17.

⁶ Verse 18.—⁷ Chald. *That I have found*.—⁸ Chald. *children of the captivity of Judah*.

i, 5); from whom nothing can be hidden (Psa. cxxxix, 12), and who hath given to his servant the answer to his prayer. Rothi Bibi Sanguria, on the basis of this verse, declared, "Light is his [the Messiah's] name."

24-26. Daniel's first thought was to save the Babylonian wise men, so he hurries to Arioch (see verse 14), who obtains for him an audience with the king. Arioch's speech would indicate that he did not know of Daniel's previous visit or "petition" to the king. (See verse 16, LXX.) The absence of Daniel in verse 2, and all the later circumstances, would suggest that at this time the Hebrew children were not "standing before the king" in their old place of honor (i, 19) while the forgetfulness of Daniel shown by Nebuchadnezzar (compare i, 20) is surprising. Does this lend color to our previous suggestion, that the king wanted a chance to frighten the magicians into a position of subordination more than he wanted to hear his dream? (note verse 5.) This might also account for the additional humiliation placed upon the Magi when he ap-

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; **28** ^u But there is a God in heaven that revealeth secrets, and ¹¹ maketh known to the king Nebuchadnezzar ^v what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; **29** As for thee, O king, thy thoughts ¹² came into thy mind upon thy bed, what should come to pass hereafter: ^w and he that revealeth secrets maketh known to thee what shall come to pass. **30** ^x But as for me, this secret is not revealed to me for any wisdom that I have more than any living, ¹³ but for their sakes that shall make known the interpreta-

tion to the king, ^y and that thou mightest know the thoughts of thy heart.

31 Thou, O king, ¹⁴ sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. **32** ^z This image's head was of fine gold, his breast and his arms of silver, his belly and his ¹⁵ thighs of brass, **33** His legs of iron, his feet part of iron and part of clay. **34** Thou sawest till that a stone was cut out ¹⁶ without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. **35** Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became ^a like the chaff of the summer threshing-floors; and the wind carried them

^u Gen. 40. 8; 41. 16; verses 18, 47; Amos 4. 13.

^v ¹¹ Chald. hath made known. — ^w Gen. 49. 1.

^x ¹² Chald. came up. — ^y Verses 22, 28. — ^z So Gen. 41. 16; Acts 8. 12. — ¹³ Or, but for the intent that the interpretation may be made known

to the king. — ^a Verse 47. — ¹⁴ Chald. wast seeing. — ¹⁵ See verse 38, etc. — ¹⁶ Or, sides. — ¹⁶ Or, which was not in hands: as verse 45. — ¹⁷ Chap. 8. 25; Zech. 4. 6; 2 Cor. 5. 1; Heb. 9. 24. — ¹⁸ Psa. 1. 4; Hos. 13. 3.

pointed this youth to be the head of their order (verse 48).

27-30. The one God of heaven, who has power in Babylonia as well as in Palestine, has chosen to reveal his will to Nebuchadnezzar, and the secret of its meaning, which the wise men were correct in saying could only be discovered miraculously, is now supernaturally made plain to Daniel in order that "the interpretation might be made known to the king" (R. V.), who might thus be led to honor the most high God. (Compare verse 47 and Ezek. xxviii, 26.)

31. Daniel recalls the forgotten dream as that of a mighty glittering colossus whose "appearance" was terrible. (Compare iii, 1.)

32, 33. The dreamer dreams through the ages though he knows it not. In that sleep a thousand years were but as a watch in the night. "In the Parsee tradition Zoroaster was shown four trees, one of gold, another of silver, another of steel, and the fourth of iron, and he was told that these four trees represented four ages of the world (*Bakman Yesht*). Ovid sings of the ages of gold, silver, bronze, and iron (*Metamorphoses*); and though Hesiod (*Works and Days*) mentions five ages, he has for them only four metallic names—gold, silver, brass, and iron"

(Terry). Compare also Dante, *Inferno*, xiv, 94, and Goethe, *Das Mährchen*.

34. The artificial monster of human workmanship crumbles before the natural, divinely created, agent of its destruction, which, not by human but by divine power, falls upon it at a providentially chosen moment, striking it at exactly the right point to utterly overthrow and destroy it. This rock, cut out from the solid cliff without hands, is the symbol of the new Messianic kingdom before which all other kingdoms must fall. There is no significance in the stone's striking the feet, unless it is to imply "that the Gentile powers represented by the image are not contemporaneous, but follow one upon another—the destruction of the fourth empire involves the complete overthrow of the Gentile supremacy" (Bevan). Farrar brings out the profound symbolism of this vision and how well it expresses "the surface glare, the inward hollowness, the inherent weakness, the varying successions, the predestined transience of overgrown empires."

35. The little rock out of the mountain stirred by the invisible elemental forces hidden in the heart of nature is unseen, unnoticed, and absurdly unworthy of notice, as it begins to roll

away, that ^cno place was found for them: and the stone that smote the image ^dbecame a great mountain, ^eand filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king. **37** 'Thou, O king, *art* a king of kings: ^ffor the God of heaven hath given thee a kingdom, power, and

^c Psa. 37. 10, 36. — ^d Isa. 2. 2, 3. — ^e Psa. 80. 9. — ^f Ezra 7. 12; Isa. 47. 5; Jer. 27. 6, 7; Ezek. 26. 7; Hos. 8. 10.

toward the vast and glorious image. But though coming silently and unobserved it is moved by a power strong and irresistible as that of gravitation itself, and striking the point of weakness inevitable in every human creation, the monster totters, the iron legs crush down upon the feet of clay, and the proud image lies a hideous ruin, crushed and pulverized into dust, which the wind blows away like chaff (compare Job xxi, 18; Psa. i, 4; xxxv, 5), while the stone, as if having life in itself, grows, enlarges at the base and towers in height, till like a mighty mountain it fills the whole horizon of the sleeper's sight. (Compare *Expositor*, ix, 448.)

36-38. The head of gold is Nebuchadnezzar, whom God has made king of kings, putting all peoples of the world and the beasts of the field beneath his hand, and who, in himself, represented the Babylonian world-empire.

39. Nebuchadnezzar's kingdom shall be followed by a silver kingdom, inferior (or, literally, *lower down*; that is, nearer the ground) to that of the golden head, and it, in turn, by a brazen kingdom, to be followed by one of iron and miry clay (verses 40, 41). Expositors of the greatest ability and spiritual insight have differed in their interpretation of these four kingdoms. That the first world-empire is the Babylonian and that another is the Greek (viii, 21) all admit; but of the other two empires no explanation can be given which is free from difficulty. The best that can be done is to choose the view which does not positively contradict either the statements of Daniel or the acknowledged certainties of history. We will now consider the three leading positions.

strength, and glory. **38** ^hAnd whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. 'Thou *art* this head of gold. **39** And after thee shall arise ⁱanother kingdom ^jinferior to thee, and another third kingdom of brass, which shall

^g Ezra 1. 2. — ^h Chap. 4. 21, 22; Jer. 27. 6. — ⁱ Verse 32. — ^j Chap. 5. 23, 31. — ^k Verse 32.

(1) The most attractive view to modern scholars is that the four empires are the Babylonian, Median, Persian, and Greek. In favor of this it is urged that, following the ordinary rules of historic interpretation, the description of the fourth empire—of iron, which was afterward broken, divided, and weak (verses 34, 35)—and of the fourth beast, with the ten horns (namely, ten kings, vii, 24) among which sprung up a "little horn" which made war with the saints and took away the daily sacrifice (chaps. vii, viii), is clearly a description of the Greek empire, and of the little horn Antiochus Epiphanes, whose reign of guilt is so elaborately set forth in chap. xi. It is also said that the second empire must necessarily be Median, since Daniel himself makes Darius the Mede king of an independent world-monarchy (v, 31; vi) and therefore whatever history may say, we must interpret these visions from the prophet's standpoint.

Against this it may be said that, allowing the argument that the fourth monarchy cannot be Roman, and that the "little horn" in each chapter represents Antiochus Epiphanes, it still does not necessitate our making the second empire Median; it may be Medo-Persian, and the fourth empire that of the successors of Alexander. That Daniel did regard the Medes and Persians as a unit, so far as their kingdom is concerned, is clearly seen from the fact that the law of the kingdom, even under Darius the Mede, was the "law of the Medes and Persians" (vi, 8, 12, 15), while, as Dr. Terry himself admits, Daniel's statement that the two-horned ram denotes "the kings of Media and Persia" (viii, 20) does show that "Daniel

himself recognized Medes and Persians as constituting one monarchy" (*Hermeneutics*, p. 352). It will not do to say that the standpoint here "is manifestly in the last period of the Persian rule" (Terry); for Daniel himself states that this vision occurred not, as Terry assumes, "long after the Median power in Babylon had ceased to exist," but in the reign of King Belshazzar (viii, 1)—and surely, as Dr. Terry says, we should study these visions from Daniel's point of view and "in the light of his own explanations and historical statements." Daniel never distinguishes between the empire of Media and that of Persia, but invariably speaks of these empires as one. Neither the Book of Daniel nor the facts of history warrant us in assuming the existence of a Median empire between the Babylonian and Persian empires. Indeed, as Kamphausen says, "There never really was a Median world-kingdom, either before or after the fall of Babylon." This is acknowledged by all. Therefore, if Daniel did declare the Median to be the second empire, he made a mistake. So Kamphausen frankly acknowledges. But such mistake ought not to be charged against him unnecessarily, especially in the face of his own declaration in the same book that the law and monarchy of the Medes and Persians were a duality in unity.

Daniel's thought of the Medes and Persians as joint rulers of one kingdom is exactly that of the ancient writers, like Herodotus and Thucydides, who scarcely distinguished between these two peoples, and is also that of modern historians, who have before them all the facts of modern discovery. Maspero, without any thought of its bearing on a Bible statement, says: "The Median empire had fallen (549 B. C.), but it was a change of dynasty rather than a foreign conquest. Astyages and his predecessors had been kings of the Medes and Persians, Cyrus and his successors were kings of the Persians and Medes" (*Histoire Ancienne*, 1893, p. 564). Therefore, we are compelled by the facts of history, in perfect harmony with the words of Daniel himself, to

make the second empire not Median, but Medo-Persian.

(2) The view that the fourth empire was Roman took its rise before the Christian era (as is seen from 2 Esdras, etc.), and continued to be so universally accepted by the Christian Church that Luther could say, with only a little exaggeration, "In this interpretation and meaning all the world agree."

The most powerful argument in favor of this view is that from the days of Nebuchadnezzar until now there have been only four universal world-empires—the Babylonian, the Medo-Persian, the Greek, and the Roman. Many mighty emperors like Charlemagne and Napoleon have "hoped and plotted and warred and shed oceans of blood to form a fifth, but they have not succeeded; the fragments of the Roman empire still hold the field." And this fourth empire corresponded exactly to the description of Daniel; for it was an Iron Empire, a beast with iron teeth, diverse from all which had preceded it, devouring and treading down the whole earth (vii, 7, 27). Besides, it was "in the days of these kings" (ii, 44), during the Roman dominion, that the prophesied Messiah came, and St. John, in his Apocalypse, means Rome when he speaks of the beast with the seven heads and ten horns.

However, in answer to this it may be said that the Bible writers are not concerned to lay out a map of the world's history in which all future world-monarchies are mentioned, but (certainly in all other prophecies) confine themselves, so far as details are concerned, to the history which is near their own times and to the kings which have vital relations to Israel. It is entirely in accordance with this prophetic analogy that St. John, writing in the Roman period, should make very specific reference to the beastly Roman empire, but even if the seven-headed beast with ten horns which he describes (Rev. xiii) be Rome, which is very doubtful (Milligan, *Book of Revelation*, 1895), that would by no means prove that the one-headed beast with ten horns which Daniel spoke of (vii, 7, 19) referred to the same world-

power. The same symbol is often used in Scripture of very different historic events (Terry, *Biblical Hermeneutics*, 1891). Indeed there are several other considerations which indicate that Daniel's fourth empire could not be Rome. It was not the immediate successor of Alexander's empire; it arose and had its chief field of operations in a different country from that of the other empires of Daniel; it was not Rome, but Syria, which touched most closely the life and fate of the Jewish people at the close of the Greek domination; it is not Roman kings whose life and acts Daniel describes most minutely, but Syrian kings; while the description of this fourth empire of Daniel as iron and miry clay, that is, as "mixed, composite, brittle, inadhesive, not unified and consolidated into one firm power," does not properly describe the Roman empire at the beginning of the Christian era. Daniel prophesied that the kingdom of heaven should appear on the earth at a time when a kingdom, once strong, had become weak and divided, and when its unkingly kings, like the clay toes of the great image, could easily be smitten (ii, 42). This is not a picture of Augustus and the Roman empire which was at the apex of its glory when Christ was born. "It was three hundred years later than Christ's coming when the Roman empire was divided, and much later still when broken in pieces and made to pass away. But the stone smote not the legs of iron, but the feet, which were partly of iron and partly of clay" (Terry). Daniel's fourth empire was to be destroyed, broken to pieces, and swept away upon the rise of the Messianic kingdom (verse 35); but historically this was not true of Rome. If it be said in reply to this that the death-blow was really given to the Roman empire when the Messiah came, but that it took two thousand years for it to die, and that while the fragments of this empire still remain in the earth, and the "little horn" yet rages, all these enemies of the kingdom will be destroyed in the future, when the Son of man comes the second time in the clouds of heaven; we would answer, with Bruston, that it

is incredible, and contrary to all prophetic analogy, that, without saying a word of the first coming of Christ, Daniel should describe here the struggles of the Christian Church through long ages, ending with this thrilling picture of our Lord's second advent. Nowhere else in the Old Testament is the second advent referred to, and it ought not to be read into this passage if it can be consistently interpreted, as it can, of his first coming.

(3) The third position to which we are forced by the unsurmountable objections to other views is that Daniel's four kingdoms are Babylonian, Medo-Persian, Greek, and Syrian.

While objections can be made to this, for example, that the Medo-Persian empire was not "inferior" to the Babylonian (verse 39); the Syrian kingdom did not break in pieces and subdue all things (verse 40); the kingdom of God did not strike and crush this Syrian kingdom (verse 34) which had disappeared before Christ was born—the Messianic kingdom appearing not "in" but "after" the days of those kings (verse 44)—yet, instead of being vital and fundamental objections, these are mostly verbal criticisms, such as lie against all rival views. These seeming contradictions to our position are mostly due to the fact that a symbol cannot go on all fours, and a picture cannot apply to every minute section of the reality. (See note verse 40.)

Gutschmidt and other historians well see that "the fall of Perdiccas (321 B. C.) was really the end of the Perso-Macedonian empire founded by Alexander," and that following this came the great empires of the Seleucidæ and Ptolemies. The empire founded by Seleucus (who at least for a time became "arbiter of the world," Mahaffy), was, together with the allied kingdom of Egypt (chap. xi), the fourth empire of Daniel. Not only was Seleucus a great king, and a terrible scourge upon the nations of the East, his very name meaning "conqueror," but he was especially great and terrible to the Jews, and ruled over those very countries "which for nearly three hundred years had been

bear rule over all the earth. **40** And ^mthe fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. **41** And whereas thou sawest ⁿthe feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. **42** And as the toes of the feet *were* part of iron,

and part of clay, so the kingdom shall be partly strong, and partly ¹⁷broken. **43** And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave ¹⁸one to another, even as iron is not mixed with clay. **44** And in ¹⁹the days of these kings ^oshall the God of heaven set up a kingdom, ^pwhich shall never be destroyed: and the ²⁰kingdom shall not be left to other people, ^qbut it shall break in pieces and consume all these

^m Chap. 7. 7, 23; John 11. 48. — ⁿ Verse 33.
¹⁷ Of, brittle. — ¹⁸ Chald. *this with this*. —
¹⁹ Chald. *their days*. — ^o Verse 28.

[■] Chap. 4. 3, 34; 6. 26; 7. 14, 27; Mic. 4. 7; Luke 1. 32, 33. — ²⁰ Chald. *kingdom thereof*. — ^q Psa. 2. 9; Isa. 60. 12; 1 Cor. 15. 24.

the seat of empire for the three great prophetic dynasties before him" (Cowles).

40. This was true of the Syrian kingdom especially in its treatment of the Jews. I do not imagine the remark is of great importance, but iron in Egypt was closely connected with the evil god Set, and used in liturgies which had to do with black magic. Assurbanipal mentions statues made of gold, silver, bronze, and alabaster. Iron was not used for statues. This new kingdom was "diverse" from all others.

41. Internal divisions and consequent weakness grew more and more pronounced during every generation which followed the breaking up of Alexander's empire. Perhaps the iron may symbolize the Seleucidæ and the clay the Ptolemies.

42. Even the toes, the extremities of the kingdom, shall have in them something of the strength of iron, but shall be "brittle" and easily cracked.

43. This refers most probably to the matrimonial alliances between the Seleucidæ and the Ptolemies (compare xi, 6, 17; Jer. xxxi, 27), which were intended to strengthen the kingdom, but failed in their purpose.

44. In the days of these kings—That is, the kings of the fourth empire and, as all the symbols indicate, at the end of the empire and after the dividing process had greatly weakened it. At this period a new kingdom, like a mountain cliff, is to show itself for the first time and take the place of the artificially constructed kingdoms which had

preceded it. This kingdom is to be an everlasting kingdom; it shall break in pieces and consume all these kingdoms. This cannot be taken literally. The Messianic kingdom did not literally break in pieces the Babylonian or the Medo-Persian or the Greek kingdom, for these had all been broken in pieces and destroyed ages before, as the book itself elsewhere states (vii, 7, 11, 23; xi, 4). These successive empires were not literally broken to pieces "together" (verse 35) but successively. This seeming discrepancy merely shows that symbols must not be pressed too far. The statue really represented successive and not contemporaneous empires, but when a statue, struck upon the feet, falls, it necessarily falls altogether. So, literally, the Messianic kingdom did not arise "in" the days of the Seleucid kings, but shortly after the dissolution of that empire (cir. B. C. 60). So, literally, it was not Christianity, but the power of Rome as the agent of Providence which smote the already crumbling toes of this image of successive world-empires. The emphasis, as is shown by the other symbols used, is not upon the direct assault of the new kingdom upon all these kingdoms (that is, the Babylonian, Medo-Persian, Greek, and Syrian), but upon the fact that it was to immediately follow these other world-empires from which the Jews had suffered so greatly, and to take their place. As Cowles says, the kingdom of Messiah was set up in the days of those kings "only in the sense of preparatory work done by the agencies of divine

kingdoms, and it shall stand forever. **45** ^r Forasmuch as thou sawest that the stone was cut out of the mountain ²¹ without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass ²² hereafter: and the dream is certain, and the interpretation thereof sure.

46 ^a Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation ¹ and sweet odors unto him. **47** The king answered unto Daniel and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord

^r Verse 25; Isa. 28. 16.—²¹ Or, *which was not in hands*.—²² Chald. *after this*.—^a See Acts 10. 25; 14. 13; 28. 6.

providence. The demolition of those kingdoms prepared the way for the formal, visible inauguration of Messiah's kingdom. The visible inauguration and setting up followed this demolition, and was not strictly simultaneous. The language, which is very general, certainly admits this construction. The sense of the symbols seems to require it, and the genius of the entire vision sustains it." Terry profoundly observes, "The truth is that in the overthrow of all those kingdoms—Babylon as well as Persia or Greece—the Most High God was setting up his kingdom by preparing the way of his Messiah."

45. Half of this verse should be joined to the one preceding and a new sentence should begin with "The great God hath."

47. This verse proves that the "worship" of verse 46 was not to Daniel, but, as Augustine said, through him to the God whose representative he was; just as Nebuchadnezzar revered a living God behind the image to which he was accustomed to pour out libations. Of course Nebuchadnezzar's words are no indication that he had turned monotheist. He was accustomed to use these titles when speaking of any one of the great Babylonian deities.

48, 49. If this means that Daniel was really appointed viceroy, or *shalit*, of the province and official head (*rab*?) of the order of Magi, he must very soon have lost that position (verse 13), which

of kings, "and a revealer of secrets, seeing thou couldest reveal this secret. **48** Then the king made Daniel a great man, ^v and gave him many great gifts, and made him ruler over the whole province of Babylon, and ^w chief of the governors over all the wise men of Babylon. **49** Then Daniel requested of the king, ^x and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel ^y *sal* in the gate of the king.

CHAPTER III.

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the

^t Ezra 6. 10.—^u Verse 28.—^v Verse 6.—^w Chap. 4. 9; 5. 11.—^x Chap. 3. 12.—^y Esth. 2. 19, 21; 3. 2.

might have been arbitrarily given him out of temporary spite toward the Babylonian priests and taken from him when the king and these ecclesiastics became reconciled. (See note ii, 5.) Zöckler says, "What really was conferred on the prophet was probably merely a decisive influence over the administration of the province of Babylon." For a time, at least, Daniel was "in the gate of the king." This perhaps may only mean that he abode at the royal court, though, strictly speaking, the "gate" was the most sacred part of the temple or palace, and was, therefore, used for the highest judicial functions (Trumbull, *Threshold Covenant*). At Persepolis (Susa) on the doorways the king is represented rendering justice at the palace gate. A Babylonian tablet written in the twenty-eighth year of Nebuchadnezzar contains the challenge of a certain person to his opponent to bring his witnesses to the gate of the house *Bel-idden*, and testify, and so the most sacred city of the empire was named Babylon, "the gate of the gods." The high court of Turkey is still called the Sublime Porte, or Exalted Gateway.

CHAPTER III.

THE FATE OF RIGHTEOUS MEN UNDER A WORLD-KINGDOM.

1. Kuenen (*Onderzoek*, ii, N. 487), following Reuss (*La Bible*, 1879) and others, emphasizes the disproportion

breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. 2 Then Nebuchadnezzar the king sent to gather together the

between the height and the breadth of this image, and also points out the "great improbability" that a "column of gold" of this size should have been erected. But if the height of 60 cubits (about 100 feet) is supposed to include a pedestal, the proper proportion for the figure is retained, while there is no reason to suppose that the writer here was speaking of a statue of solid gold of this size (which Meinhold has calculated would have contained gold worth \$2,000,000,000), but rather of a statue covered with gold, which was very common at this time in Babylonia. The story of its immense size has recently been rendered less incredible by the discovery at San (Zoan), in Egypt, of an erect colossus of Ramses II sculptured out of hard red granite, standing 100 feet high from head to foot, or 115 feet high including the pedestal, and weighing 1,200 tons. Professor Fuller has even supposed that Nebuchadnezzar may have been led to erect his statue because of his admiration for this great Ramses colossus, which he might have seen during his invasion of Egypt. He thinks it may have been a statue of himself to celebrate his successful campaign there (in his "eighteenth year," LXX.). The Pharaohs carved their effigies in stone, but he would cast his in gold. In favor of this it is also urged that the Aramaic word for statue used here is "a likeness." Professor Jastrow, taking this to be a statue of Nebuchadnezzar, says that this "may be regarded as an authentic picture of a custom that survived to the closing days of the Babylonian monarchy, except that we have no proof that divine honors were paid to these statues," and gives a corresponding act on the part of one of the earliest kings, Gudea (*Religion of Babylonia*, 1899, p. 669).

But rather than regard this story as a Maccabean invention, or the command to worship his own image as the eccentric act of a king soon to become entirely insane, it may with more proba-

princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the

bility be supposed that this was a statue of some great Babylonian divinity rather than of the king. This very term "image" has been found used in the Sendjirli inscriptions of a date shortly preceding that of Nebuchadnezzar for the "statues" of the gods, as also in the Palmyrene inscriptions of the second century B. C. Dr. Budge is sure this statue was the image of the god Bel, whose chief shrine at Babylon was called *E-sag-ili*, "lofty-headed." The inscriptions speak of the setting up of such statues of the gods, as, for example, by Asurnazirpal, who says, "I erected an image of Ninib . . . of choice mountain stone and of pure gold." While the gods were usually represented seated rather than standing, some erect statues have been found, like that of Ramses previously mentioned, and Pausanias states that Bathycles of Magnesia was just at this era (550 B. C.) erecting near Sparta a throne for a bronze standing statue of Apollo 30 cubits in height. If this were indeed an image of Bel-Marduk, then those who refused to bow down before it defied the great god of Babylon, to whom Nebuchadnezzar in his inscriptions is constantly ascribing lordship over the four quarters of the world. Origen, Irenæus, and other early commentators often describe this as the figure of Antichrist, "the image of the beast" (Rev. xiii; xiv), whose satanic number was 666, "the devil no doubt inducing Nebuchadnezzar to erect it."

It is worthy of notice that the dimensions given (60, 6) are distinctly Babylonian, since they used not the decimal but the sexagesimal system of notation.

In the inscriptions there is often found mention of a *duru* ("wall," "fortress," or "hill"). Lenormant and Oppert located a "plain of Duru" some dozen miles east of the city of Babylon, where there is a mound even yet bearing this name.

2. "Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges

dedication of the image which Nebuchadnezzar the king had set up. **3** Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood be-

¹ Chald. *with might*. — ² Chald. *they command*.

[*chief soothsayers*, margin], the treasurers, the counselors, the sheriffs [*lawyers*, margin], and all the rulers of the provinces" (R. V.). Nöldeke and others have recognized most of these as Persian official titles. This would not of itself prove the late origin of the book, as in referring to ancient dignitaries it is natural, instead of retaining the ancient term, to substitute for it a modern title which corresponds as nearly as possible to the old one, as is vividly illustrated in every translation; for example, when Wyclif names these officials "magistratis, jugis, duykis," and the "herald" of verse 4 "a bedel." As Prince says, it is difficult to distinguish between these various officials; and it is hardly necessary to do so, as they are probably grouped together for the sake of the local coloring and need not be a complete list of all the provincial officers. The names as given in verse 3 are not in every case exactly the same or in the same order. The new discoveries have thrown some light upon the formerly unknown functions of certain of these officials, the "counselors," for example, mentioned here appearing in a multitude of texts of the fifth century B. C. as well-known officers stationed all over the fertile plain between the lower Euphrates and the Tigris to gather the taxes and look after the interests of the government. These officials are called *da-a-ta-ba-ra* or *da-ta-bar-ri*, corresponding exactly to the term used in Daniel (*deltrabarim*) the meaning of which has never before been understood (see Hilprecht, *Babylonian Expedition*, 1898, ix, pp. 8, 28).

4. Compare iv, 1; vi, 25. Recent excavations prove that Babylon was a city of many tongues. Hilprecht has

fore the image that Nebuchadnezzar had set up. **4** Then a herald cried ¹ aloud, To you ² it is commanded, ^a O people, nations, and languages, **5** That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ³ dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar

^a Chap. 4, 1; 6, 25. — ³ Or, *singing*; Chald. *symphony*.

been able to declare that, from the amalgamation of languages used in the texts, it is clear that at a time only a little later than this "the population of Babylon was as thoroughly mixed as that of the States of New York and Pennsylvania at our own time" (*ibid.*); but this amalgamation of languages could not have taken place in an hour. It is absolutely certain that in Nebuchadnezzar's time all the tongues of the civilized world could be heard in the streets of the capital, and representatives of these languages no doubt took part in his great triumphs and festivals. (See Introduction, III, 2.)

5. Prince gives the names of these musical instruments as "the horn, syrinx, lyre, triangular harp, upright harp, bagpipe (?)." (See also *Hebraica*, iv, 7.) There can be little doubt that he is correct as to the first three instruments, but as to the "triangular harp" there may be a difference of opinion. The only thing certainly known is that it was not a sackbut (trombone). The "upright harp" (A. V., *psaltery*) must also remain only a probability, as the term used was a general name for several kinds of instruments, especially for such stringed instruments as were played upon by the fingers of both hands. (See Hastings's *Dictionary of the Bible*, under "Music," vol. iii, 1900.) The last instrument is mentioned nowhere else in the Bible and has provoked much discussion. It, like the "psaltery" (*psanterim*), is certainly a Greek loan word. "The Greek *συμφωνία*, from which the word is derived, did not originally denote an instrument but a concordant interval. Tradition applies it to the bagpipe. Originally the form of this instrument may have been de-

the king hath set up: ■ And whoso falleth not down and worshipeth shall the same hour ^b be cast into the midst of ■ burning fiery furnace.

^b Jer. 29, 22;

veloped from the double flute, one of the pipes being shorter and being used for the melody while the longer furnished a droning bass accompaniment. We are told by Athenæus (Lib. X, p. 439) that Antiochus Epiphanes used to dance to the sound of the *symphonia*. To this day the Italians have a bagpipe called *zampugna* or *sampogna*, and a *chifonie* or *symphonie* was an instrument of the same class used in the Middle Ages. In Rome this instrument was introduced in the time of the empire under the name of *tibia utricularis* or *chorus*, and soon became highly popular" (*ibid.*). Too much stress has been laid by most modern scholars upon the modern form of these Greek names, together with the fact that they never appear on the Babylonian monuments and never in Greek literature until a very late period. It is natural for an editor or translator to modernize obsolete terms. As Francis Brown has said in another connection, "It is one thing to argue that a document is late because it contains words not found in old documents, and quite another thing to argue that words are new because they occur only in a late document." That the Babylonians and the Greeks were in close touch toward the end of the sixth century B. C. cannot be rationally denied. (See Introduction, III, 2, and compare Margoliouth, *Expository Times*, February, 1901.) While Driver makes the Greek words the chief proof of late date, Meinhold considers this proof rather weak and thinks the presence of Persian words is most significant; while the word which Kautzsch declares to be of all others the one which dates Daniel linguistically as a late production Behrmann shows is not a Greek word at all, but pure Aramaic. It has even been argued with some force that these particular terms are interpolations and were not a part of the original Daniel text (Thomson). But all such discussion is now

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the

Rev. 13, 15.

obsolete. The argument as to the date of this book no longer centers upon the decision of such questions (Introduction, II, 4-7).

6. If this image were indeed that of the chief Babylonian deity there need be no surprise that the penalty of death should fall upon those who would refuse to worship it. Knabenbauer (p. 7) gives an instance in comparatively modern times, on somewhat doubtful authority however, where, on severe penalties, the emperor of Japan suspended all the religious worship of the empire excepting to one particular idol. Those who refused allegiance to the gods of the country were considered as traitors to the government. (See *Pusey*, 444, etc.) Of course the worship of Bel would not, from the heathen standpoint, have excluded the worship also of Jehovah; but from the Jewish standpoint he who worshiped the One God could worship no other without apostasy. The punishment by fire was according to the Babylonian and Persian custom (Jer. xxix, 22). Bertin and Budge were wrong in formerly supposing that these fiery furnaces were crematories, as it is now known that the practice of burning the dead among the Babylonians was "practically unknown" (Jastrow); but a number of texts speak of the burning alive of the king's enemies. This custom continued clear down to Maccabean times (2 Macc. vii, 5). Assurbanipal (668-626 B. C.) says of a prince who had uttered curses against his favorite gods, "Over a furnace they placed him and consumed him" (*Records of the Past*, i, 76-79; ix, 56). As the fire god (*Nusku*) was the "messenger" and "firstborn" of Bel, if the Hebrews had refused to worship this chief deity of Babylon the punishment of death by fire would be peculiarly appropriate.

7. At that time—A number of commentators suppose that this burst of

nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans came near, and accused the Jews. 9 They spake and said to the king Nebuchadnezzar, "O king, live forever. 10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: 11 And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. 12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

^c Chap. 6. 12; Acts 28. 22. — ^d Chap. 2. 4; 5. 10; 6. 6, 21. — ^e Chap. 2. 49. — ^f Chald. have set no regard upon thee.

music took place at sunrise, when the summit of the statue first caught the blaze of the rising sun; that being from time immemorial the principal hour of prayer in the East.

8. The statement that the Chaldeans (see verses 2, 5) accused the Jews (literally, *ate their pieces*) receives illustration in the Tel-el-Amarna tablets, where it is said, "If thou art a servant of the king in verity, why dost thou not eat his stomach before the king?"

9. This was the regular form of address, found in hundreds of inscriptions.

12. The charge is that these Jews who had been such favorites of the king had now disobeyed him in a most flagrant and open way, refusing worship to the gods and to their images: (Compare notes verse 1; vi, 13). The plot which the priests had laid for Daniel and his friends is now revealed, and proves most successful. (Compare vi, 8-17.) It is a curious circumstance that Daniel is not mentioned in this interesting episode.

13-15. See note, verse 5. "Infuriated with rage" (Greek version) against his *protégés*, the king gives the three Hebrews one more opportunity of saving their lives by excusing themselves for what

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. 14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abednego? do not ye serve my gods, nor worship the golden image which I have set up? 15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? 16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, *we are not careful to answer thee in this matter.* 17 If

^g Or, of purpose, as Exod. 21. 13. — ^h As Exod. 32. 32; Luke 13. 9. — ⁱ Exod. 5. 2; 2 Kings 18. 35. ^h Matt. 10. 19.

might have been an unintentional insult, if they would agree to worship the image of Bel (verse 1) at the next hour of public worship. He had previously, according to the account, recognized Jehovah as the God of gods and Lord of kings (ii, 47) but these were only the formal titles of all the great gods in the Babylonian pantheon, and from Nebuchadnezzar's standpoint no courtier need refuse these titles to any deity which the king might wish to honor unless by such act he meant to throw off allegiance to the king who reigned through the favor of the national gods. (See note verse 6.) Remembering the peculiar faith of the Jews in the God of Palestine as being all powerful, he closes with the caustic warning that not even their boasted God of gods could deliver them if disobedient to the king. (Compare 2 Kings xviii, 38.) This warning becomes more impressive when we remember that the most common titles of Bel were "the conqueror," "the lord of lands," "who fixes the decrees of heaven and earth."

16-18. In answer to the king's remark concerning Jehovah the Hebrews replied: "We have no need to answer thee a word in this matter. If our God

it be so, our God whom we serve ⁱ is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. 18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar ⁶ full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. 20 And he commanded the

ⁱ Rom. 8, 21; Heb. 7, 25.—⁶ Chald. *filled*.—⁷ Chald. *mighty of strength*.—⁸ Or, *mantles*.

whom we serve be able to deliver us [at all], he is able to deliver us from the burning fiery furnace and out of thine hand, O king; and if not, be it known unto thee"—that is, even if for some inexplicable reason Jehovah did not deliver them, they would, nevertheless, die trusting him and refusing allegiance to any other god or idol. Prince translates: "If our God . . . exists, he is able to deliver us . . . and from thy hand, O king, he will deliver us."

19. This public and outspoken act of disobedience naturally infuriated the king, who was in the habit of having his own way absolutely. It is still customary in the East to say of one who is angry with another "his face is black against him." This does not prove that as late as verse 14 the face of the king was white to these men (Thomson), but that he was now excessively and additionally furious. De Wette (*Allgemeine Encyclopaedia*) remarks that the king's order to heat the furnace "seven times more than it was wont to be heated" was impossible, since "heating has its limits," and seems to hold the Book of Daniel responsible for the king's lack of scientific knowledge! The use of the number seven here is decidedly oriental, and this phrase only means that the furnace must be made as hot as possible. This was done to make the circumstances of their death more frightful.

20. This choice of executioners was made in order to add impressiveness to this public warning against disobedience

to the king and disrespect to the national gods. How puny and weak these Hebrew youths appear beside these giants of the royal bodyguard. 21. "Then these men were bound in their hosen [⁹ 'coats,' verse 27; rather 'cloaks,' or perhaps 'trousers,' Syr.], their tunics [margin, '¹⁰ turbans'], and their mantles, and their other garments" (R. V.). It was from the "hats" spoken of in the A. V. that George Fox drew his conclusion that no man should remove his hat in the presence of royalty (Bevan). The ancient Greek translators did not seem to know exactly what the garments were corresponding to these Aramaic words. The main point is that these articles of ordinary clothing which would naturally burn easily were preserved, as also the "other garments," which may possibly refer to the flowing robes so common as the state dress of Babylonian officials (Meinhold).

⁹ Or, *turbans*.—¹⁰ Chald. *word*.—¹¹ Or, *spark*.—^k 2 Cor. 4, 17; 1 Pet. 4, 12, 13.

22, 23. Probably because of their haste or nervousness because the king was looking, the soldiers who carried the three Hebrews up to the top of the furnace are represented as being themselves slain by the flames, which leaped from its open mouth as they leaned over it to throw their prisoners in. Some of the old Jewish commentators are responsible for the improbable statement that ordinarily such criminals were thrown into the furnace by machinery. At this point the LXX. contains a long passage, including the Song of the Three Holy Children.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his ¹² counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. **25** He answered and said, Lo, I see four men loose, ¹ walking in the midst of the fire, and ¹³ they have no hurt; and the form of the fourth is like ^m ¹⁴ the son of God.

26 Then Nebuchadnezzar came near to the ¹⁵ mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego,

¹² Or, *governors*. — ¹ Isa. 43. 2. — ¹³ Chald. *there is no hurt in them*. — ^m Job. 1. 6; 38. 7; Psa. 34. 7; verse 28. — ¹⁴ Chald. *a son of the gods*. — ¹⁵ Chald. *door*.

24. Counselors — Probably *councilors*. One version of the Greek has "his friends." The word is obscure, but it must refer to the Babylonian officials who surrounded the king.

25. The construction of the Babylonian furnace—in which there is monumental evidence that high criminals were sometimes executed—is not well understood. There seems to have been a side door into which the king could look. Within the fires the astonished king sees not only three men walking unharmed, but another with them, "and the aspect of the fourth is like a son of the gods." Was this fourth *Gibil-Nusku*, the god of fire and the "messenger" of Bel, who thus expresses the good will of the Babylonian god toward these men? No; the king is logical enough to see, at least for the moment, that this is the messenger of Jehovah (verse 28), and therefore that this supreme lord of fire is a greater deity than even Marduk himself. This deliverance of the three Hebrew children has stimulated the imagination of a multitude of artists and poets; so even Cædman sang:

Then was it in the oven
When the angel came
Windy and winsome
to the weather likest
when there in summer's tide,
Is sent
a falling of drops
in the day's span
a warm shower of the clouds.

came forth of the midst of the fire. **27** And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, "upon whose bodies the fire had no power," nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. **28** Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that ^p trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. **29** ^q Therefore ¹⁶ I make a decree, That every

ⁿ Heb. 11. 34. — ^o Matt. 10. 29, 31; Luke 21. 17, 18; Acts 27. 34. — ^p Psa. 34. 7, 8; Jer. 17. 7; chap. 6. 22, 23. — ^q Chap. 6. 26. — ¹⁶ Chald. *a decree is made by me*.

So Samuel Wesley (1724) paraphrased the narrative:

Praise we forever thy all-glorious
Name,
O Son of God, descending from the
Skies
In Form of Man to quell the raging
Flame,
Whose Presence makes of Hell a Paradise.

26. On the furnace see verse 25. On the most high God compare Gen. xiv, 18; Mic. vi, 6, and notes verses 13–15, 25. Thomson well says that this term did not imply a recognition by the king of Jehovah's supreme divinity "any more than a king of France acknowledged the supremacy of the Holy Roman Empire when in the credentials of his ambassador the emperor was called *Dominus urbis et orbis*." It was simply a matter of "religious etiquette" to address the gods thus (ii, 47).

27. See note verse 21. How triumphantly was Jehovah victor when even the hair of their heads was not singed nor even their loose white trousers scorched. (Compare Isa. xliii, 2; Heb. xi, 34, and note verse 25.) Some Jewish commentators sought to improve even this remarkable climax by saying that while their bodies were protected all their clothes had been burned away excepting this one garment.

28, 29. This sounds like the speech of a Hebrew, not a Babylonian, and the

people, nation, and language, which speak ¹⁷ anything amiss against the God of Shadrach, Meshach, and Abednego, shall be ¹⁸ cut in pieces, and their houses shall be made a dung-hill; ^a because there is no other God that can deliver after this sort. **30** Then the king ¹⁹ promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

CHAPTER IV.

NEBUCHADNEZZAR the king, ^a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. **2** ¹ I thought it good to show the signs and

¹⁷ Chald. *error*.—^r Chap. 2. 5.—¹⁸ Chald. *made pieces*.—^s Chap. 6. 27.—¹⁹ Chald. *made to prosper*.—^a Chap. 3. 4; 6. 25.

decree (verse 29; compare vi, 25–28) is very unlike those uncovered at Babylon; but see note verse 26; iv, 1–3. Nebuchadnezzar's anger now blazes as hot as his furnace against the accusers of the Hebrews (verse 12)—who had, as the king now thinks, so nearly made this mighty God an enemy of the empire—and therefore those who shall hereafter say “anything amiss” (“any slander,” Kautzsch) against this God shall themselves perish. The doom pronounced here is not unnatural. Assurbanipal says, “I threw them into the pit, I cut off their limbs and caused them to be eaten by dogs, bears, eagles, vultures, birds of heaven and fishes of the deep.” (See also ii, 5.)

30. Compare ii, 48, 49. The LXX. adds to this verse, “And he advanced them to be governors over all the Jews that were in his kingdom.” On this Adam Clarke remarks, justly, “They were more likely to be set over the Jews than over the Chaldeans.”

CHAPTER IV.

NEBUCHADNEZZAR'S DREAM OF THE DESTRUCTION OF HIS OWN KINGDOM, AND ITS FULFILLMENT.

1–3. On Nebuchadnezzar see Introduction, III, 3, (1); for his “decrees,” note iii, 29; on “peoples, nations, and languages” see Introduction, III, 2. A great quantity of Nebuchadnezzar's inscriptions have been recovered. The

wonders ^b that the high God hath wrought toward me. **3** ^c How great are his signs! and how mighty are his wonders! his kingdom is ^d an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: **5** I saw a dream which made me afraid, ^e and the thoughts upon my bed and the visions of my head ^f troubled me. **6** Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. **7** ^g Then came in the magicians, the astrologers, the

¹ Chald. *It was seemly before me*.—^b Chap. 3. 26.—^c Chap. 6. 27.—^d Verse 34; chap. 2. 44; 6. 26.—^e Chap. 2. 28, 29.—^f Chap. 2. 1.—^g Chap. 2. 2.

form of address, “Peace be unto you,” so common even to this day in Arabic, has not been found in Assyrian (Prince). Of course, however, in repeating speeches or “decrees” all ancient historians, and even modern writers down to the middle of the nineteenth century, usually gave them in their own language and not verbatim. On the term “Most High God” (verse 2, R. V.) see notes iii, 13–15, 26. If an official letter or decree such as this should be found among the cuneiform records, in which under his own royal seal the “King of the Four Quarters of the World” should declare his own mistakes and ignominy, how it would amaze our Assyriologists! (See Introduction, II, 3, 4.) The noblest prophets of Judah could hardly voice more clearly the loftiest Hebrew hopes than does this Babylonian king. “Nothing less than a real change of heart could cause such a confession as this” (Wesley). Indeed the central thought of the entire Daniel apocalypse is here put in the lips of Nebuchadnezzar and later repeated by Darius (vi, 26; compare ii, 44).

4. In the original text this is the beginning of chapter iv. For the palace of Nebuchadnezzar see Introduction, III, 3, 4.

5–7. See notes ii, 1, 2. In the coronation decree of Nabonidus recently found in the ruins of Babylon (see *Babylonian and Oriental Record*, September, 1896) this king, the father of

Chaldeans, and the soothsayers: and I told the dream before them; but ^a they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, ⁱ whose name was Belteshazzar, according to the name of my god, ^k and in whom is the spirit of the holy gods: and before him I told the dream, *saying*, O Belteshazzar, ^l master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream

^b Isa. 44. 25; ^c 2 Tim. 3. 8, 9. — ⁱ Chap. 1. 7. — ^k Isa. 63. 11; verse 18; chap. 2. 11; 5. 11, 14. — ^l Chap. 2. 48; 5. 11.

Belshazzar, tells how Nebuchadnezzar appeared to him in a night vision accompanied by the Babylonian high priest carrying a drawn sword. Nabonidus tells Nebuchadnezzar a dream which had troubled him greatly, and Nebuchadnezzar interprets it for him, the high priest being, as it seems, the "medium" through which this conversation between the living and the dead king was carried on. In another night vision mentioned in the same decree the goddess "who can raise to life the dead" appears to him.

8. How remarkably similar is this to the account in chapter ii! Brown, in his recent *Hebrew Lexicon*, objects to the connection of the name Belteshazzar with Bel, as "inexplicable;" but see note i, 6, 7. Vigouroux (*Dictionnaire*, v, 1893) gives a number of abbreviations precisely similar to this in which the first term—the divine name—is omitted. The express statement of this verse, that Daniel was named after Nebuchadnezzar's favorite god, seems to exclude such derivations as those of Strassmaier, and others, who would make the first term Belit or Balat. Most of the inscriptions of Nebuchadnezzar were written in glorification of Bel, whom he calls "the joy of my heart."

9. Daniel is here recognized as **master of the magicians**. (See note ii, 48.) The otherwise unaccountable failure of the king to call on him first of all, instead of sending out a decree (verse 6) to bring before him all the other magi-

that I have seen, and the interpretation thereof. 10 Thus were the visions of mine head in my bed; ² I saw, and behold ^m a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: 12 The leaves therefore were fair, and the fruit thereof much, and in it was meat for all: ⁿ the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all

² Chald. *I was seeing*. — ^m Ezek. 31. 8, etc.: verse 20. — ⁿ Ezek. 17. 23; 31. 6; see Lam. 4. 20.

cians, may perhaps be explained as a mere matter of literary form on the part of the narrator, the effect of Daniel's success being heightened by the previous unsuccessful attempts of all the other wise men. However, if the king, through an attempt to centralize the worship (Sayce) or for any other reason, was at this time an enemy of the priests (ii, 5, 24-26), this might possibly have been a scheme of his. It should also be remembered that one version, which was probably the original LXX., omits verses 6 and 7, which were evidently, therefore, not in the original text which it translated. This version says that immediately upon having his dream the king called Daniel and told it to him. It also gives an entirely different address to Daniel, although the phrase "the spirit of the holy gods is in thee" is not unnatural in a heathen ruler. (Compare Gen. xli, 38, Heb.)

10-12. The king saw in his dream a lofty tree rising as it were out of the very center of the world, and continuing to grow until it reached the clouds and could be seen to the end of the earth. Its leaves were beautiful, its fruit abundant and good for food, and it was a protective shelter for all living creatures. This, of course, is a picture of the Babylonian empire which culminated in Nebuchadnezzar (verses 20-22; compare Ezek. xxxi, 3-14; Isa. xiv, 12), who was absolute lord and guardian of this great world-empire (Introduction, III, 3). It is interesting to note

flesh was fed of it. **13** I saw in the visions of my head upon my bed, and behold, ^aa watcher and ^pa holy one came down from heaven; **14** He cried ^aaloud, and said thus, ^aHew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: ^rlet the beasts get away from under it, and the fowls from his branches: **15** Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field: and let it be wet with the dew of heaven, and *let his portion be with the beasts in the grass*

^a Psa. 103. 20; verses 17, 23. — ^p Deut. 33. 2; chap. 8. 13; Zech. 14. 5; Jude 14. — ^r Chald. *with might*.

that a "tree of life" is often seen in the religious pictures of Babylon.

13, 14. A holy one from heaven (compare Zech. iv, 10, where "seven eyes" should probably read "seven watchers") — the "guardian angel" of Babylon (compare x, 13, 14) — pronounces the death doom of this empire, declaring that what has been the protection of the nations will now be their destruction if they do not flee away from it. Perhaps this *watcher* took the form in Nebuchadnezzar's eyes of one of the colossal cherubim who were called the "guardians" or "watchers" in front of the palaces. (See notes Ezek. x.)

15, 16. The destruction of the tree is nearly absolute, since only a "stump" remains, not rooted solidly in its former place of life, but under a most strange and unnatural form of restraint. This stump represents Nebuchadnezzar (compare Isa. xi, 1), and the dreamer now sees the king rather than the tree, constrained and restrained by some unnatural compulsion, unprotected from the night dews, eating grass like the beasts of the field, and having the inner consciousness of an animal rather than of a man, until "seven times pass over him." These *times* (literally, *periods*) may be "years" (Greek) or "months" (Lenormant), or, more in accordance with the literal meaning of the word, "seasons." Thomson refers to J. Rendel Harris for the statement that "summer and winter are the only seasons counted in Babylonia," which would make this

of the earth: **16** Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven ^atimes pass over him. **17** This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent ^tthat the living may know ^athat the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. **18** This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, ^vforasmuch as all the wise men of my

^a Matt. 8. 10. — ^r Ezek. 31. 12. — ^s Chap. 11. 13; 12. 7. — ^t Psa. 9. 16. — ^u Chap. 2. 21; 5. 21; verses 25, 32. — ^v Gen. 41. 8, 15; chap. 5. 8, 15.

expression parallel to the "times and time and half a time" of vii, 25. "Seven" was, however, a round number with all the orientals. Gunkel sees in this figure a reference to the Babylonian world-tree, whose height reached to heaven, but whose roots were bound to the earth.

17. "The sentence is by the decree of the watchers" (R. V.). These are the angels referred to in verse 13, who are messengers of Jehovah, and are empowered to announce his decree (verse 24). The reference to these "watchers" (compare verse 23) is omitted from the LXX., and sounds very much like the late Talmudic distinctions between various classes in the angelic hierarchy. Thomson, therefore, considers this verse an interpolation. He thinks the statement that the kingdom is to be taken after Nebuchadnezzar by the "lowest of men" is a reference to Antiochus Epiphanes, the "vile person" of xi, 21. This entire section, however, insists upon the superiority of Nebuchadnezzar and the comparative and increasing degradation of all his successors (ii, 38, 39; v, 25–27). Ewald has an interesting practical remark on this verse, saying that any man who resists the divine will is, after all, ultimately but an animal (Psa. xxxii, 9, 10), having fallen from his original glory to the beastly level.

18, 19. Compare verse 8 and ii, 17–26. Daniel is at first greatly troubled and "astonished as it were for a moment"

kingdom are not able to make known unto me the interpretation: but thou art able; *for the spirit of the holy gods is in thee.

19 Then Daniel, *whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, ^vthe dream be to them that hate thee, and the interpretation thereof to thine enemies. **20** ²The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; **21** Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: **22** ^aIt is thou, O king, that art grown and become

strong: for thy greatness is grown, and reacheth unto heaven, ^band thy dominion to the end of the earth.

23 ^cAnd whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, ^dand let his portion be with the beasts of the field, till seven times pass over him; **24** This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: **25** That they shall ^edrive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee ^fto eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, ^gtill thou know that the Most High ruleth

^w Verse 8. — ^x Verse 8. — ^y See 2 Sam. 18. 32; Jer. 22. 7. — ^z Verses 10-12. — ^a Chap. 2. 38.

^b Jer. 27. 6-8. — ^c Verse 18. — ^d Chap. 5. 21. — ^e Verse 32; chap. 5. 21, etc. — ^f Psa. 106. 20. — ^g Verses 17, 32; Psa. 83. 18.

(Bevan), but when Nebuchadnezzar encourages him he replies that he is troubled not so much because of his inability to interpret the dream as because the interpretation will trouble the king. The words of Daniel here are in the highest degree diplomatic and courteous, and in agreement with current usage at the Babylonian and other courts, while at the same time no jot or tittle of the truth is omitted or glossed over for fear or favor.

20-22. See verses 10-12, and for the greatness of Nebuchadnezzar's empire, Introduction, III, 3, 4. One ancient Greek version gives as a reason for Nebuchadnezzar's fall, "because thou hast laid waste the house of the living God." This seems like a stroke at Antiochus Epiphanes.

25. Kuenen (*Onderzoek*, ii, 487, note 5) discredits entirely this story of Nebuchadnezzar's temporary insanity, but most modern scholars, including some of the leading Assyriologists, believe, notwithstanding the silence of cuneiform documents, that some tragedy such as is described here clouded the end of the reign of Nebuchadnezzar. Josephus, quoting from the Babylo-

nian historian, Berosus, refers thus to the illness of Nebuchadnezzar: "Nebuchadnezzar falling into a state of weakness, altered his (manner of) life when he had reigned forty-three years, whereupon his son, Evil-merodach, obtained the kingdom." Eusebius also, quoting an earlier author, says: "On a certain occasion the king went up to the roof of his palace and after prophesying the coming of the Persian, Cyrus, and his conquest of Babylon, suddenly disappeared." Professor Prince, a reliable Assyriologist, after quoting these statements, points out that they all agree that Nebuchadnezzar was at one time seriously afflicted, either bodily or mentally, while the two nonbiblical records agree in the statement that this disturbance was directly followed by his "disappearance," that is, his retirement from public life. "Nothing is known regarding the death of Nebuchadnezzar, nor indeed is there any record in the cuneiform literature of his son, *Amel-Marduk* (Evil-merodach), except three contracts which are dated in the first year of the reign of this king" (Prince, *Daniel*, 1899).

This disease, which is generally ac-

in the kingdom of men, and ^h giveth it to whomsoever he will. 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the ⁱ heavens do

rule. 27 Wherefore, O king, let my counsel be acceptable unto thee, and ^h break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; ⁱ if it may be ^{4m} a lengthening of thy tranquility.

^h Jer. 27. 5. — ⁱ Matt. 21. 25; Luke 15. 18, 21. — ^k 1 Pet. 4. 8.

¹ Psa. 41. 1, etc. — ⁴ Or, a healing of thine error. — ^m 1 Kings 21. 29.

knowledge to have been "insania zoanthropica," is well known to physicians. Sir Resdon Bennett, in his small but valuable book on the *Diseases of the Bible*, affirms the accuracy with which the symptoms of the disease—commonly known as lycanthropy—are here described; the demented person always imagining himself to be some animal the voices and actions of which he will attempt to imitate. David Yellowlees, M.D., lecturer on insanity in the University of Glasgow, believes, however, that this illness was not lycanthropy, but an attack of acute mania, which in its extreme forms "exhibits all kinds of degraded habits—such as stripping off and tearing of the clothes, eating filth and garbage of all sorts, wild and violent gesticulations, dangerous assaults, howling noises, and utter disregard of personal decency. The patient often is liker a wild animal than a human being. These symptoms merely show the completeness of the aberration, and do not at all indicate a hopeless condition. On the contrary, they are seen most frequently in the cases which recover" (*Pulpit Commentary*, 1897). Dr. Yellowlees states that, when uncomplicated, recovery usually takes place "in seven months"—which is a remarkable parallel to the "seven times" of verse 32. (See note verses 15, 16). Another specialist on insanity has pointed out that the best possible treatment for such melancholia is the one indicated here, namely, to let the patient live out-of-doors, without employing any restraint whatever, mechanical, chemical, or manual. He states that the few hints given here concerning Nebuchadnezzar's recovery and expression of excessive thankfulness afterward are all true to life, this narrative containing "one of the most beautiful and concise descriptions of

the premonition, the onset, the course and the termination of a case of insanity that is recorded in any language" (*Popular Science Monthly*, 1895, pp. 416-429). The cuneiform records contain no statement concerning Nebuchadnezzar's madness. However literal this account may be, such mention ought not to be expected. There is not an insane or wicked king mentioned in all the royal records of Egypt or Babylon. Certain old Jewish commentators suggested that Daniel, as chief of the Magi, probably reigned during the king's madness, and they sometimes indulge in strange stories of Nebuchadnezzar falling from the palace roof after hearing God's voice and being miraculously guided to the wilderness, where he remained until Daniel, seven years after, sent the army and his nobles to hunt for him. Such stories are purely imaginary.

26. Rather, so soon as thou shalt recognize that the heavens do rule. This is the first time in Jewish literature that "the heavens" is used for the "God of heaven." (Compare iii, 1.) In the Mishna this is a common form, as also in the Apocrypha (for example, 1 Macc. iv). It might be added, however, that Bel is addressed in the inscriptions as the "great heavens."

27. Break off—Or, R. V., margin, "redeem." The LXX. translates righteousness by *almsdoing* and in Ecclesiasticus (second century B. C.) the word is used constantly in this sense. Prince, however, justly remarks that the injunction to give alms to the needy would not be appropriate in this connection, and translates "break off (that is, cast away) thy sins by kind acts, and thy iniquities by showing mercies to the wretched ones (of Jehovah)." Kautzsch's rendering is

28 All this came upon the king Nebuchadnezzar. **29** At the end of twelve months he walked ⁵ in the palace of the kingdom of Babylon. **30** The king ^a spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? **31** ^o While the word was in the king's mouth, there

fell ^p a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. **32** And ^a they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and

⁵ Or, upon.—ⁿ Prov. 16. 18; chap. 5. 20.

^o Chap. 5. 5; Luke 12. 20.—^p Ver. 24.—^a Ver. 25.

very similar. If it may be a lengthening of thy tranquility—Better, as Bevan, *If haply there may be a lengthening of thy prosperity*. (Compare Acts viii, 22.) Like almost all prophecies of woe (compare Jonah) its fulfillment might be averted by repentance. The chief sin of Nebuchadnezzar mentioned in this connection is his pride, because of which he exalted himself above the God of kings, from whom he had received the kingdom (verses 25, 26), and which also caused him to be imperious and harsh to his Jewish subjects. (Compare ii, 15.) For remarkable examples of pride punished when at its height see Farrar's *Book of Daniel*, pp. 198, 199; and for modern instances of mad kings, *ibid.*, pp. 201, 225.

29, 30. This picture of the king walking on the roof garden of the royal palace in Babylon and praising himself for his magnificent building enterprises finds an echo in almost every one of his inscriptions which have been preserved. [See Introduction, III, 3, (1); 4.] He was the greatest builder of all the Babylonian kings, rebuilding the capital city almost from its foundations. Again and again he records how "silver, gold, precious stones, copper, precious woods, all kinds of valuable things, the produce of the mountains, the fullness of the seas, rich presents, splendid gifts, to my city of Babylon into his [Bel-Marduk's] presence I brought."

31, 32. See note verse 25. This description is intensely dramatic, and many things unmentioned here are brought vividly before the eyes of anyone acquainted with the life of a Babylonian palace. If this, indeed, represents an attack of insanity, how the

physicians and "magicians" must have tried every art known to them to deliver this greatest king of earth from his illusions. There was no disease known to the ancients which was regarded as so mysterious and so directly the result of the touch of the divine hand as this. Many of the magical texts have specific reference to the warding off of demoniacal powers and to deliverance from the "sickness of the head." As one text states, "The disease of the forehead proceeds from the infernal regions; it is come from the dwelling of the lord of the abyss." Think of the exorcisms against demons such as the following, accompanied with strange ceremonies, which must have been chanted over this afflicted monarch:

They are 7! They are 7!
They are the agents of the vengeance of the gods,
Raising up difficulties, obtaining power by violence.
The enemies! The enemies!
They are 7! They are 7! They are twice 7!
Spirit of the heavens, may they be conjured!
Spirit of the earth, may they be conjured!—*Chaldean Magic*.

Or this:

May the bad demons depart! May they seize upon one another!
The propitious demon, the propitious giant,
May they penetrate into his body.

Professor Sayce (*Hibbert Lectures*) gives a specific spell against madness, which was in the great classical work on medicine used by all the physicians in Nebuchadnezzar's time, closing with the pathetic wail:

Let the madness of his head be removed,
May the malady of the head which has descended like the rain of the night be driven away.

giveth it to whomsoever he will.
33 The^r same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*. **34** And^a at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him^t that liveth forever, whose dominion is^u an everlasting dominion, and his kingdom is from generation to generation:
35 And^v all the inhabitants of the earth are reputed as nothing: and^w he

doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and^x none can stay his hand, or say unto him, ^yWhat doest thou? **36** At the same time my reason returned unto me; ^zand for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was^a added unto me.
37 Now I Nebuchadnezzar praise and extol and honor the King of heaven, ^ball whose works are truth, and his ways judgment: ^cand those that walk in pride he is able to abase.

^r Job 20. 5. — ^s Verse 26. — ^t Chap. 12. 7; Rev. 4. 10. — ^u Psa. 10. 16; chap. 2. 44; 7. 14; Mic. 4. 7; Luke 1. 33. — ^v Isa. 40. 15, 17. — ^w Psa. 115. 3; 135. 6. — ^x Job 34. 29.

^y Job 9. 12; Isa. 45. 9; Rom. 9. 20. — ^z Verse 26. — ^a Job 42. 12; Prov. 22. 4; Matt. 6. 33. — ^b Psa. 33. 4; Rev. 15. 3; 16. 7. — ^c Exod. 18. 11; chap. 5. 20.

He also translates this oracle from Nebuchadnezzar's favorite god, Marduk, to some one in sickness:

In the night he was in grief, in the day
 he was troubled,
 And in a dream he sent unto him a
 warning;
 Revealing it in a vision, he did not
 direct him

His sick neck was not quiet in the yoke.
 The ——— with pure means did not
 soothe him.
 Like an ox in the ——— was he.
 Like a lamb among the bricks was he
 confounded, and at the mouth of the
 camp was he laid.

King, in his *Babylonian Magic* (1896), gives many of the ceremonies connected with the driving away of these demons and the cries of those in bondage to them:

May the sickness of my body be torn
 away!
 May the groaning of my flesh be consumed!
 May the ban be torn away!

And again:

Because of the evil magic, the demon,
 Free me from my bewitchment! Loosen
 my sin!

33. The king is here represented as driven away into the wilderness by this inward insane compulsion, and permitted to roam there unmolested (note

verse 25) until he became as wild in appearance as the creature he thought himself to be; with his hair matted and his nails grown long as the claws of birds. (See note verse 27.)

34, 35. This is a dramatic representation of the king's thankfulness. It is not to be regarded as literally a royal and public proclamation by Nebuchadnezzar of his own insanity and vanity. (Compare note verses 1-3). The LXX. differs in this entire passage in a marked degree from the received text. One of the few notes in Wyclif's Bible discusses the question whether or not Nebuchadnezzar was damned. Isa. xiv, 15, is thought to answer the question in the affirmative, but the confession recorded here "proves that Nebuchadnezzar repented and God reversed the judgment."

36, 37. Compare notes above.

This chapter contains a picture of royal pride brought low. This is also illustrated by the condition of Babylon to-day. Only a solitary tree now grows in the ruins of the terrace of that palace where the great king once stood and on every brick of which may yet be read his name. As Babelon says, "Nothing is now left of the palace and towers which threw a challenge in the face of heaven except a heap of dust and crumbling statues and a shroud of ashes."

CHAPTER V.

BELSHAZZAR the king ^a made a great feast to a thousand of his lords, and drank wine before the thousand. **2** Belshazzar, while he tasted

^a Esth. 1. 3. — ^b Chap. 1. 2; Jer. 52. 19. — ¹ Or, *grandfather*: as Jer. 27. 7; 2 Sam. 9. 7;

CHAPTER V.

BELSHAZZAR'S VIEW OF THE DOOM
WRITTEN BY JEHOVAH AGAINST HIS
KINGDOM, AND ITS FULFILLMENT.

1. On **Belshazzar** see Introduction, III, 3, (4). It is not distinctly stated that this famous feast occurred in Babylon, though the cuneiform texts agree very well with the usual supposition. We are to think of this banquet—if it indeed represents, as it may, an historic incident—as occurring at a time when the army of Cyrus had already captured the entire city with the exception of the royal palace and temple citadel. [See Introduction, III, 3, (4), (5); 4.] These “thousand lords”—which, of course, is but a round number, though Alexander is said to have had ten thousand nobles at his marriage feast (Curtius)—were surrounded and entrapped, yet, as can be paralleled in many a history, their very danger seems to have made them more full of braggadocio. It may have been a desire to encourage certain fainting hearts, or to restrain a possible latent wish to surrender or betray this little patriotic remnant of Belshazzar's formerly vast army, which led him to be excessively boastful, while the insult to the sacred vessels of Jehovah may have been provoked by the fact—as is seen from many prophecies, for example, Isa. xiii; xiv; xlv, 28; xlv; Jer. 1; li—that the large Jewish population in Babylonia hailed the victories of Cyrus with unconcealed delight. Indeed it has been suspected by some scholars that the immediate edict by Cyrus for the Jews' “return” may have been in payment for some important help rendered by them in the capture of Babylon. This hypothesis would have more weight, however, if the Jews had been the only people sent back to their own land, which was not the case. (See

the wine, commanded to bring the golden and silver vessels ^b which his ¹ father Nebuchadnezzar had ² taken out of the temple which *was* in Jerusalem; that the king and his princes,

■ Chron. 15. 16; verses 11, 13. — ² Chald. *brought forth*.

Introduction to Ezekiel, VII.) The Babylonians were celebrated for their feasts and drunkenness. Modern excavations have given us many details connected with these banquets. The walls of these banquetting halls were made of brick, but were covered from the floor to a considerable height with slabs of alabaster, while above these the walls were decorated with paintings on the stucco representing hunting and mythological scenes. The guests, as may be seen from the pictures, were commonly divided into groups of four who sat on raised seats facing each other, each group having a special table richly ornamented and covered with a fancy cloth. They were clothed in long robes which descended to their feet, and shod with sandals, their arms being bare and adorned with armlets and bracelets, while in the hand of each a cup of elegant shape, the bottom often being in the form of a lion's head, is held aloft preparatory to pledging the health of a friend or the king. These cups when emptied were refilled from ■ large jar standing on the floor. The wine drinking was the important part of these “feasts.” The guests are always seen in the sculptures not eating but drinking. It was a peculiarity of the Babylonians, distinguishing them from other orientals, that women were allowed at these feasts. In the British Museum may still be seen a representation of a little garden party where the Babylonian king and queen are drinking together, while above them the ghastly head of one of the king's enemies hangs from a limb of one of the trees.

2. **While he tasted the wine—** Prince renders *being under the influence of the wine*. The earliest version of the LXX., probably through prejudice (see note v, 1), omits all reference to the presence of women.

his wives and his concubines, might drink therein. **3** Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. **4** They drank wine, ^e and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

^e Rev. 9. 20.—^d Chap. 4. 31.—³ Chald. *brightnesses*, verse 9.—⁴ Chald. *changed it*.

3, 4. The favorite temple of the king adjoined the palace, so that these vessels could be obtained quickly and easily. A reason for this insult to Jehovah has already been suggested. (See note verses 1-4; see also Introduction, III, 4, "Babylon and its Fall.")

5. Poetry and story have done their best to make vivid this climax of the feast, when Belshazzar, having publicly scorned Jehovah, drinking from his holy cup amid the laughter of his lords, suddenly felt the boisterous company grow deathly silent, and looking up saw on the plaster (literally, *stucco*) of the wall, under the full light of the golden chandelier, a ghostly hand appear, and saw the "palm" of that supernatural hand as it wrote strange words before his eyes,

And wrote, and wrote, on the white
wall
Letters of fire—wrote and disappeared!
—Heine.

The fact that the king saw the "hollow" of the hand would suggest that no pen seemed to be used, but the writing was accomplished by the stroke of the "fingers." The "hand" was the organ of divine power (compare Ezek. viii, 3). In a famous Egyptian papyrus the hand, with its fingers as digits, represents certain mystic numbers and stands, in different positions, for certain well-known deities. The symbol of the "hand of might" has always been common in the Orient and may be seen in Jerusalem to this day sculptured, or colored with vermillion, on the lintel or above the arch of the door. While this symbol might, among the Jews, have been connected with the tradition of the deliverance of Israel from the

5 ^d In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. **■** Then the king's ³ countenance ⁴ was changed, and his thoughts troubled him, so that the ⁵ joints of his loins were loosed, and his ^e knees smote one against an-

⁵ Or, *girdles*; Chald. *bindings*, or, *knots*; Isa. 5. 27.—^e Nah. 2. 10.

last Egyptian plague, yet the uplifted open hand was prominent above the doors in ancient Carthage, and remains as an emblem of power in modern Turkey and Persia. So Siva, the Destroyer, in the Hindu triad, had as his symbol a hand—"token of might and life." The king of Babylon could not be recognized as a legitimate ruler until he had lifted up his hand and clasped the hand of the image of Bel, his "father." This mysterious hand, which the Assyrians as well as the Phœnicians, Egyptians, and other ancient nations regarded as a divine symbol of power, and which often, if not always, includes the thought of covenant relations between God and man (Trumbull, *Threshold Covenant*, 1896), here appears to write the doom of the king and dissolve his covenant with life.

6. The ruddy "brightness" (Aramaic) of the king's face, flushed with wine, turns white, like the plaster on which his doom is being written; his loins grow weak and his knees smite together with fear. The strength of man was in the loins (Job xl, 16; Ezek. xxi, 6), and when he gave way here he suffered total collapse. The unmeaning "spectral letters" quite unmanned the king. The bravest soldiers of antiquity grew weak as babes when put face to face with what they thought to be the supernatural.

The hand is gone, the record tarries yet.
As one who waits the warrant of his death
With pale lips parted and with bridled breath.
They watched the sign and dared not turn to seek
Their fear reflected in their fellow's cheek.

other. ⁷ The king cried ⁶ aloud to bring in ⁵ the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with ⁷ scarlet, and have a chain of gold about his neck, ⁸ and shall be the third ruler in the kingdom. ⁸ Then came in all the king's wise men: ¹ but they could not read the writing, nor make known to the king the interpretation thereof. ⁹ Then was king Belshazzar greatly ⁴ troubled, and his ⁸ counte-

nance was changed in him, and his lords were astonished.

¹⁰ Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, 'O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed: ¹¹ There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of thy ⁹ father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ¹⁰ father, the king, I say, thy father,

¹ Chap. 2. 2; 4. 6. — ⁶ Chald. *with might*. — ⁸ Isa. 47. 13. — ⁷ Or, *purple*. — ⁸ Chap. 6. 2. — ⁹ Chap. 2. 27; 4. 7. — ¹ Chap. 2. 1.

⁸ Chald. *brightnesses*, verse 6. — ¹ Chap. 2. 4; 3. 9. — ¹⁰ Chap. 2. 48; 4. 8, 9, 18. — ⁹ Or, *grandfather*, verse 2. — ¹⁰ Or, *grandfather*, verse 2.

7-9. This Babylonian king, like his "father," forgetting Daniel, calls for help from the same worthless crowd of "witches" (Wyclif) and Chaldeans (see note ii, 2; some ancient texts omit "Chaldeans" here) and offers, as Nebuchadnezzar had done, great rewards to the man who can explain the vision (see Gen. xli, 42; Esth. viii, 15; Ezek. xxvii, 7), who also shall be the third ruler in the kingdom. That is, according to its natural meaning, "third in rank" (Kautzsch); meaning, probably, chief ruler after Nabonidus and Belshazzar. [See Introduction, III, 3, (4); 4.] The rendering "one of the board of three" is not a fit here, while Bevan's twist, changing the word so as to make it mean that the successful interpreter should reign over the kingdom on alternate days with the king himself, is more ingenious than convincing.

10. The queen mentioned here — who according to the context comes to the hall because of the babel of voices which arose after the first shock had passed — was not, as formerly conjectured, mother of Nabonidus, for a cuneiform text mentions her death, and the universal lamentation it caused, some years previous to this. The narrative becomes harmonious, however, by assuming that this was the wife of Nabonidus, and quite probably a daughter of Nebuchadnezzar, and therefore the mother of Belshazzar. It was the ordinary expedient for a usurper like Nabonidus to strengthen himself on the

throne by allying himself in marriage with the family of the previous king. The authority of her utterances and her superior knowledge concerning past events would identify her as the mother of the king, even if it had not been stated previously that the king's wives were already in the banquet chamber (verse 2). Even an ordinary "mother" had great honor in ancient Babylon, being commonly represented by a sign which means "the goddess of the house," and any disrespect to her was punished with severest penalties; but both in ancient Babylon and in Egypt, as in modern China, the queen mother had peculiar honor; being one of the most influential members of the court, whose judgment even the reigning king felt bound to respect (1 Kings xv, 13; 2 Chron. xv, 16; Jer. xiii, 18; xxix, 2).

11. Compare ii, 2, 47; iv, 7, 8. It is now known that Belshazzar was the son of Nabonidus and that Nabonidus was not the son of Nebuchadnezzar. Nevertheless the queen mother might have used these very words; for "son," as all Assyriologists know, is very often used in the sense of "descendant" or even "successor" in the royal letters. It is not at all impossible Nabonidus may have claimed to be a descendant of Nebuchadnezzar. If so, it would have been death for anyone at the court to deny this, and to appeal to his descent from this greatest king would have been to make the strongest possible appeal to his

made^a master of the magicians, astrologers, Chaldeans, and soothsayers; ¹² ° Forasmuch as an excellent spirit, and knowledge, and understanding, ¹¹ interpreting of dreams, and showing of hard sentences, and ¹² dissolving of ¹³ doubts, were found in the same Daniel, ° whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation. ¹³ Then was Daniel brought in before the king. And the king spake and said unto Daniel, *Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my ¹⁴ father brought out of Jewry?* ¹⁴ I have even heard of thee, that ° the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. ¹⁵ And now ° the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show

^a Chap. 4. 9.—° Chap. 6. 8.—¹¹ Or, of an interpreter, etc.—¹² Or, of a dissolver.—¹³ Chald. knots.—° Chap. 1. 7.—¹⁴ Or, grandfather.—° Verses 11, 12.—° Verses 7, 8.

pride and (especially when coming from the queen mother, see note verse 10) would have offered also the strongest possible pledge of allegiance. It meant a good deal, at a time when everyone was suspected of being a traitor (see note verses 1-4), to have this highest representative of the old dynasty acknowledge Belshazzar as the legitimate successor of Nebuchadnezzar. This accounts perfectly for the unusual emphasis given by the queen to the relationship of Belshazzar and Nebuchadnezzar. The criticisms of Meinhold and others, who have seen in these words another colossal "blunder" by the writer of this book, are thus disposed of. [See also Introduction, III, 3, (3), (4), (5); 4.]

12. Dissolving of doubts—Literally, *loosing of knots*. This probably refers to his skill in unraveling difficulties; although the figure used is drawn from Babylonian magic, where we now know "knots" (which could only be untied, according to the common notion, by the exercise of greatest care and skill) were commonly used to entangle and bewitch one's enemies. The version which seems to represent the original LXX. is much

the interpretation of the thing: **16** And I have heard of thee, that thou canst¹⁵ make interpretations, and dissolve doubts: ° now if thou canst read the writing, and make known to me the interpretation thereof, ° thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel ° answered and said before the king, Let thy gifts be to thyself, and give thy¹⁶ rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. **18** O thou king, ° the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: **19** And for the majesty that he gave him, ° all people, nations, and languages, trembled and feared before him: ° whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put

¹⁵ Chald. interpret.—° Verse 7.—° Acts 8. 18, 20.—° Psa. 119. 46.—¹⁶ Or, fee, as chap. 2. 6.—° Chap. 2. 37, 38; 4. 17, 22, 25.—° Jer. 27. 7; chap. 3. 4.—° Prov. 16. 14; John 13. 11.

briefier and more reserved than our Aramaic text.

13-16. Art thou that Daniel—Or, with Prince, *So thou art Daniel*. (Compare viii, 27, and note on verse 12.) The oldest LXX. follows a shorter text: "Then Daniel was brought to the king, and the king answered and said, O Daniel, art thou able to show me the interpretation of the writing? And I will clothe thee with purple and put a gold chain about thy neck, and thou shalt have authority over a third part of my kingdom." This is more reasonable than the elaborate speech of the A. V., which he would hardly have made while trembling in the presence of the mysterious writing (verse 6, and see remarks of Thomson *in loco*). Wyclif speaks of the decoration given to Daniel as "a golden bee in the neck."

17-23. According to our text (the Greek is shorter) Daniel refuses to recognize his equality with the Babylonian Magi by accepting the presents which had previously been promised to them (verse 7), though afterward he accepts them (verse 29). His speech is abrupt (as iii, 16) and sharp, with an intimation

down. **20** ^r But when his heart was lifted up, and his mind hardened ¹⁷ in pride, he was ¹⁸ deposed from his kingly throne, and they took his glory from him: **21** And he was ² driven from the sons of men; and ¹⁹ his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; ^a till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. **22** And thou his son, O Belshazzar, ^b hast not humbled thine heart, though thou knewest all this; **23** ^c But hast

^y Chap. 4. 30, 37. — ¹⁷ Or, *to deal proudly*. Exod. 18. 11. — ¹⁸ Chald. *made to come down*. — ² Chap. 4. 32, etc.

that Belshazzar himself needs gifts rather than he, and there may be a touch of irony in the opening words which offer to Belshazzar his coveted position as the son of Nebuchadnezzar, followed by a strong emphasis upon the fact that if that great king of the world, who had all power over all nations, was humbled by Jehovah, his little "son," who reigned only over one palace, which was even now surrounded by a conquering army (see note verses 1-4 and Introduction, III, 4), need not expect a less punishment when he sacrilegiously lifts himself up against the Lord of heaven. **With the wild asses**—This expression is not found in iv, 32, 33, but by a slight change the text may read "with the herds." (Compare verses 3, 4; Psa. cxix; cxvi; cxvii; Jer. x, 23.)

24. For the **hand** see note verse 5. **Writing**—Rather, *engraving*. The Babylonians were a scribbling people, and wrote or carved their inscriptions everywhere. (See Introduction, III, 2.)

25. This was intended to be a puzzle, and it has thoroughly served its purpose. Formerly there were great discussions among exegetes as to whether the grammatical forms used (for example, *Peres* for Persians) could be defended; but since it has been seen that this was a Babylonian pun or play on words this criticism has been abandoned. It was supposed by the rabbis that these words must have been written in a strange language which the magi-

lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, ^d which see not, nor hear, nor know; and the God in whose hand thy breath *is*, ^e and whose *are* all thy ways, hast thou not glorified: **24** Then was the part of the hand sent from him; and this writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL,

¹⁹ Or, *he made his heart equal, etc.*—^a Chap. 4. 17, 25. —^b 2 Chron. 33. 23; 36. 12. —^c Verses 3, 4. —^d Psa. 115. 5, 6. —^e Jer. 10. 23; Heb. 4. 13.

cians did not understand, or in the form of an acrostic or anagram; but although the incantations and magic charms of ancient Babylon were written generally in a dead language, which needed translation even for the priests, and although the double system of Babylonian writing (phonetic and ideographic) favored philological riddles, and although there is at least one example of a Babylonian acrostic in the British Museum, yet it is now seen that the "puzzle" was not chiefly in the deciphering of the words (though this was a part of it, see verse 8), but in their explanation. The first clue to this Babylonian riddle was found by Clermont Ganneau, who published in 1886 his discovery that these words—Mene, Tekel, Peres—were simply names of Babylonian weights (*Journal Asiatique; Hebraica*, iii). This article was quickly followed by a careful philological discussion of the whole question by Nöldeke (*Zeits. für Assy.*, 1886), and the general conclusions of these scholars have been accepted by Sayce, Hommel, Haupt, Prince, and other Assyriologists. The puzzle, therefore, written upon the wall was this: *A mina, a mina, a shekel, and half-minas*. A mina was a well-known Assyrian weight consisting of sixty shekels, or five hundred and thirteen grains (Hilprecht). The *parsu*, or *bar-su*, although inadvertently stated by Sayce to have been "part of a shekel," was really equal to the half of a mina. Numbers had a mystic significance among the Baby-

UPHARSIN. **26** This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. **27** TEKEL; 'Thou art weighed in the balances, and art found wanting. **28** PERES; Thy kingdom is divided, and given to the ^s Medes and ^b Persians. **29** Then commanded Belshazzar, and they clothed Daniel with

^f Job 81. 6; Psa. 62. 9; Jer. 6. 30.—^g Isa. 21. 2; verse 31; chap. 9. 1.—^h Chap. 6. 28.—ⁱ Verse 7.

Ionians (see Introduction to Ezekiel, VIII), and it is not impossible that the double mina (1+1) may represent Nebuchadnezzar, the shekel (1) Nabonidus, and the divided mina ($\frac{1}{2}$) Belshazzar; although Paul Haupt has recently suggested that the mina, which is the largest Babylonian weight, was a cryptic representation of Nebuchadnezzar, the shekel of his little "son," Belshazzar, while the broken minas referred to the division of Nebuchadnezzar's empire between the Medes and Persians. (Compare ii, 39; viii, 5.) All the gods had their "numbers" in ancient Babylon, and it is not at all improbable that an unworthy son could then, as in later Talmudic times, be described as a "*peras* [half-mina], the son of a *mina*." The doubling of the mina may be for the reason suggested above, or merely for emphasis, or, as Meinhold thinks, because a double meaning is hidden in the cryptogram; or, as Haupt has conjectured, the first "mina" may be an introductory verb meaning "reckon" or "there have been counted." The latter supposition, however, does not approve itself to the writer. In the cuneiform inscription, therefore, the puzzle stood, *mana, mana, sitkla, (u) parsu*; that is, "A mina, a mina, a shekel (and) halves," or, transliterated into the sacred Semitic tongue—often used in the incantations and other religious texts—"Numbered, numbered, weighed, divided;" while by another slight change of vowels the word which had already meant "half-minas" and "divided" was seen to be the very name of the conquerors of Babylon, *Paras*, "the Persians!" This, then, was a typical Babylonian puzzle, so archaic in its construction that no ancient version or commentary was able to catch its root meaning. It

scarlet, and put a chain of gold about his neck, and made a proclamation concerning him,¹ that he should be the third ruler in the kingdom.

30 ^k In that night was Belshazzar the king of the Chaldeans slain. **31** ^l And Darius the Median took the kingdom, ²⁰ being ²¹ about threescore and two years old.

^k Jer. 51. 31, 39, 57.—^l Chap. 9. 1.—²⁰ Chald. he as the son of, etc.—²¹ Or, now.

is an interesting fact in connection with the above that Nebuchadnezzar boasts in one inscription that he had fixed the weight of the mina in his day to conform with the heavier standard established by king Dungi about 3000 B. C. It may also seem suggestive that at the beginning of many Babylonian incantations stands this mystic word *Sitkalu, sitkalu*, "Shekeled, shekeled," or "Weighed, weighed."

29. And they clothed—Or, *commanded to clothe*. (Compare verse 17). Professor Kautzsch reads the famous phrase, **third ruler in the kingdom**, exactly as the A. V. and adds the explanation, "Either as one of three over the whole kingdom or as third by the side of the king and the king's mother." (See note verse 7-9.)

30, 31. For the facts connected with the capture of Babylon see Introduction, III, 4. **Took**—Rather, "received" (R. V.). For conjectures concerning Darius the Mede see Introduction, III, 3, (5), and for "Medes and Persians" notes ii, 39-42, and vii, 5.

This account has powerfully influenced both art and literature. While the weighing of the heart of the dead forms one of the most beautiful chapters in the Book of the Dead, and while Homer, and Vergil, and Æschylus elaborate this thought, there need be no doubt that it was from Belshazzar's feast and not from Egypt or Greece that the Hebrew hymn came which is even yet sung on the Day of Atonement in the Jewish synagogue:

O be Thy mercy in the balance laid,
To hold thy servant's sins more lightly
weighed,
When, his confession penitently made,
He answers for his guilt before the
king.

CHAPTER VI.

IT pleased Darius to set ^a over the kingdom a hundred and twenty princes, which should be over the whole kingdom; **2** And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. **3** Then this Daniel was preferred above the presidents and princes, ^b because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ^c Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault;

^a Esth. 1. 1. — ^b Chap. 5. 12. — ^c Eccles. 4. 4.
— ¹ Or, *came tumultuously*.

In mediæval Christian architecture Michael is represented bearing a pair of scales in one hand and a sword in the other.

CHAPTER VI.

THE FATE OF A RIGHTEOUS MAN UNDER ANOTHER WORLD-KINGDOM.

1. Princes—Rather, as R. V., “satraps.” As to the number of satraps the Greek has one hundred and twenty-seven and Josephus gives the number as three hundred and sixty. That Gubaru—who was probably Darius the Mede, see verse 31 and Introduction, III, 3, (5)—did appoint “governors” over the province of Babylon the inscriptions prove, though they do not state the number of these governors, or whether the legislation ever took practical effect. This act of Gubaru may have been confused later with the well-known division of the empire into some twenty satrapies by Darius Hystaspes.

2, 3. Over these subordinate governors presidents were appointed, “of whom Daniel was one,” to see that the collection of the royal revenues, etc., was properly attended to; and presently “the king” (Gubaru?) even considered placing him over **the whole realm**—the province of Babylon.

4-6. The native Babylonians and Medes, jealous of the new honor contemplated for the Jew, Daniel (verse 3), plotted together to bring him into disfavor because of his religion—which

forasmuch as he *was* faithful, neither was there any error or fault found in him. **5** Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. **6** Then these presidents and princes ¹ assembled together to the king, and said thus unto him, ^a King Darius, live forever. **7** All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, ^c have consulted together to establish a royal statute, and to make a firm ² decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into

^d Neh. 2. 3; verse 21; chap. 2. 4. — ^e Matt. 12. 14; John 12. 10. — ² Or, *interdict*.

example has been followed by many politicians since in many lands. They therefore “rushed tumultuously” (as also in verses 11, 15) before the king, after the manner of all orientals when laboring under excitement.

7. They told the king that all the “presidents” (though this was not true of Daniel, verse 2), “the deputies and the satraps, the counselors and the governors” (R. V.) favored a royal decree and “strong interdict” which should provide death by the lions (see note verse 16) for any person who “offereth prayer or presents petition [namely, in prayer] to any god for the space of thirty days, save only to Darius the king” (Greek). The statute asked for was so absurd that it has seemed incredible to many that these officials would have dared to demand it or that any governor in his senses would have yielded to their clamor. Such a decree, if it represents literal history, stands conspicuously alone, most of the supposed parallel instances cited by Delatre and Knabebauer needing corroboration. Darius here is as crazy as Nebuchadnezzar! Yet it can be said that a “religious riot” has always been especially feared by wise kings; that in the multitude of antagonistic faiths gathered in Babylon such a riot was not at all impossible; that the worship of the king, who was supposed to be the incarnation of deity, may have been considered a public pledge of allegiance to

the den of lions. 8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the 'law of the Medes and Persians, which ³altereth not. 9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber ⁴toward Jerusalem, he kneeled upon his knees ⁵three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God. 12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of

any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, ⁶according to the law of the Medes and Persians, which altereth not. 13 Then answered they and said before the king, That Daniel, ¹which is of the children of the captivity of Judah, ²regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 14 Then the king, when he heard *these* words, ⁷was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him. 15 Then these men assembled unto the king, and said unto the king, Know, O king, that ⁸the law of the Medes and Persians is, That no decree nor statute which the

¹ Esth. 1. 19; 8. 8; verses 12, 15. — ³ Chald. *passeth not*. — ⁴ 1 Kings 8. 44, 48; Psal. 5. 7; Jonah 2. 4.

⁶ Psal. 55. 17; Acts 2. 1, 2, 15; 3. 1; 10. 9. — ⁷ Chap. 3. 8. — ⁸ Verse 8. — ¹ Chap. 1. 6; 5. 13. — ² Chap. 3. 12. — ³ So Mark 6. 26. — ⁴ Verse 8.

the government (see note iii, 6) and that it might have been supposed, therefore, by Darius that this edict would restrain the people from processions and ceremonials which might prove offensive or dangerous and unite the mongrel population in a public act of loyalty to the new dynasty.

8. For Medes and Persians see ii, 39-42, and vii, 5.

10. Through the latticed windows of "his upper room" his enemies see Daniel offer his prayers and thanksgivings as heretofore three times a day (Psal. lv, 17) with his face toward the ruined temple. (Compare 1 Kings viii, 33, 35, 38, 44.) This fixed order of prayer at 9 A. M., 12 M., and 3 P. M., is generally acknowledged to date back among the Jews at least to the captivity. It was probably the omission of sacrifice during the exile which led to this. It is interesting to note that even as early as the fourteenth century B. C. recesses probably for prayer—corresponding to the modern Mohammedan *kibla*, which originally faced Jerusalem, not Mecca—are found in ancient Egyptian houses. "The orientation of many Christian churches and the eastward position frequently observed during certain parts of the service are survivals of this early Jewish custom."—Prince.

Daniel is not necessarily represented here as overvaluing the ritual of prayer, as the Jews did, for example, in Maccabean time. He simply shows himself too brave to hide himself away during his devotions because his religion had become unpopular. This picture of courage and calm trust has inspired many a persecuted band of Christians in the stormy centuries of the past, who have rejoiced in the steadfastness of this hero who, at any risk, "three tymes in the day bowide his knees and wirshepide and knawelichide byfore his God" (Wyclif's Bible). In the catacombs the fresco of Daniel in the lions' den is common, and at least one of these probably dates back to the first part of the second century (*American Journal of Archaeology*, July-September, 1894).

11. Instead of "then these men came tumultuously, and found Daniel" the old Greek version has "and they watched Daniel."

14. It has been suggested that a counter edict condemning the executioners of the former edict to a similar punishment with Daniel might have saved the king's honor. (Compare Esth. viii, 11.) Certainly the later Persian kings had no difficulty in persuading their jurists to interpret these immutable laws to suit themselves.

king establisheth may be changed. **16** Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually,^p he will deliver

thee. **17** ^q And a stone was brought, and laid upon the mouth of the den; ^r and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

^p Isa. 43. 2; Acts 27. 23, 24.

^q Lam. 3. 53. — ^r So Matt. 27. 66.

16. Thy God . . . will deliver thee —As De Wette once wrote, "Darius shows superabundant faith here." A Babylonian king to make such a speech as this must have had more faith in Jehovah than the followers of Daniel's God then or now. (Compare note iii, 18). One ancient text in the same spirit adds this encouragement from the king: "Be of good cheer until the morning." (See Introduction, II, 3.)

17. Literally this **den** of lions is called a *pit*, and many critics have depended upon this as one of the best proofs of the absolute unhistoricity of the whole story. So Graf (*Biblical Lexicon*) asks how the lions could live in this "hole of a cistern," and Reuss (*La Bible*) ridicules the idea that there was room for the lions and satraps and all the other officials in this "pit" which could be closed with a single paving stone! It is astonishing that these suggestions should have been considered weighty by Farrar and Prince and so many recent writers. While this word "pit" did often mean a dark hole or cistern, yet like our word pit (for example, the pit of a theater) it had a larger meaning, "sometimes even standing for Sheol" (Meinhold). Certainly, as Kuenen acknowledges (*Onderzoek*, ii, note 487), this modern notion of what the "den" must have been is quite inconsistent with the writer's own idea, for he saw no need of a miracle to keep the lions from stifling in this dark vault which, according to these modern critics, was rendered air-tight when a stone was laid on its one small opening at the top! It seems far more reasonable that this "den" was somewhat like those now used in oriental countries. Host (quoted by Urquhart) describes one of these which he saw in Morocco, belonging to the emperor and sometimes used by him as a place of

execution for criminals. It was a large square cavern below the level of the ground, open at the top but surrounded with a wall. A door in this wall constituted the mouth of the den from which steps led down to the vault below. A partition and trapdoors very similar to those used in modern and ancient lion cages enabled the keeper to clean the cages or separate the animals at will. That the Assyrian and Babylonian kings did make a specialty of captured lions, and did at times throw criminals to these beasts, is proved over and over again from the inscriptions. Several portable cages of lions, the doors of which are raised by attendants who stand on top protected by an iron screen, are pictured on the monuments. The custom of sealing the king's treasure chambers and wine cellars with the royal signet was universal in ancient Babylonia. Even many of the clay letters and official documents of the days of Nebuchadnezzar and earlier were placed in clay envelopes and sealed. The seal was worn by every Babylonian except those of the lowest classes. It is stated that the door was sealed not only with the signet of the king but also with that of his nobles, "that nothing might be changed concerning Daniel" (R. V.), that is, in order that no one, not even the king himself, could illegally deliver him without being discovered. Gregorius Bar-Hebræus (thirteenth century) said it was sealed with the king's seal that the nobles might not kill him, and with the nobles' seals that they could not say that the lions had been well fed and therefore no miracle was necessary for Daniel's deliverance. This does not ill accord with the lesson emphasized all through this chapter (as in chapter iii), which is evidently the antagonism of the world-monarchies to righteousness, and Jeho-

18 Then the king went to his palace, and passed the night fasting: neither were ^ainstruments of music brought before him: ^aand his sleep went from him. 19 Then the king arose very early in the morning, and went in haste unto the den of lions. 20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, ^ais thy God, ^awhom thou servest continually, able to deliver thee from the lions? 21 Then said Daniel unto the king, ^aO king, live forever. 22 ^aMy God hast sent his angel, and hath ^ashut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. 23 Then was the king exceeding glad

for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, ^abecause he believed in his God.

24 And the king commanded, ^aand they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, ^atheir children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ^aThen king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 26 ^aI make a decree, That in every dominion of my kingdom men ^atremble and fear before the God of Daniel: ^afor he is the liv-

^a Or, *table*.—^a Chap. 2. 1.—^at Chap. 3. 15.—^a Acts 6. 4; Rom. 2. 7.—^ab Chap. 2. 4.—^aw Chap. 3. 28.—^ax Heb. 11. 33.—^ay Heb. 11. 33.

^a Deut. 19. 19.—^aa Esth. 9. 10; see Deut. 24. 16; 2 Kings 14. 6.—^ab Chap. 4. 1.—^ac Chap. 3. 29.—^ad Psal. 99. 1.—^ae Chap. 4. 34.

vah's ability to preserve miraculously all of his true worshipers and bring the heathen to shame.

18. The great king spends a sleepless night in repentance for his hasty act. The "fasting," which was a sign of sorrow and fear, would naturally be accompanied by prayers and probably sacrifices. (Compare x, 3, and Jonah iii, 7.) There was no feasting in the palace and no "dancing girls" (R. V., margin) were allowed in his presence.

19, 20. One ancient Greek version adds that the king took the "satraps" with him. The king voices here the great question to which this entire book gives the answer: **Is thy God, whom thou servest continually** [Syr., *faithfully*], **able to deliver thee?** Not the men suffering in the midst of the Maccabean persecution alone, but men in all ages have needed to hear a glorious affirmative in answer to this question.

22. **Hath sent his angel**—On Daniel's view of angels see viii, 16. (The primitive LXX. omits this statement.) The Persian kings would naturally interpret such a reference as this as applying to the "messenger" (angel) of Ormuzd. (See *Speaker's Commentary*.) Daniel ascribed his deliverance to the fact that he had been true to his God while he had also been true in his allegiance

to his king. "See how ready the angels are to minister to the heirs of salvation."—Wesley.

23. **For him** should be omitted. The last clause is also omitted in some ancient texts.

24. This awful punishment upon those who had with their tongues "eaten the pieces" of Daniel (see note iii, 8) is not inconsistent with some of the actions of some despots; yet the fact that it can be mentioned by the author without a note of disapproval may show his own feelings toward the persecutors of his religion. The Old Testament is not the New Testament, and our Lord's teaching of love for enemies is not so universally practiced yet in the Christian Church that we can afford to cast any stones at an ancient Hebrew who triumphs because of the downfall of those who have persecuted him and his people. The destruction of the innocent families of these guilty men is in accordance with the Babylonian and Persian custom. (See also iii, 29.) The old Greek text states that only two men and their families were thus executed.

25-27. This decree resembles very greatly, even in phrase, some of the speeches made previously to or by Nebuchadnezzar (chaps. ii, iii). The old Greek version follows a very different text and

ing God, and steadfast forever, and his kingdom *that* which shall not be ¹destroyed, and his dominion *shall be even* unto the end. 27 He delivereth and rescueth, ²and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the ³power of the lions. 28 So this Dan-

¹ Chap. 2. 44; 4. 3, 34; 7. 14, 27; Luke 1. 33.—
² Chap. 4. 3.—³ Heb. *hand*.—⁴ Chap. 1. 21.

closes: "I, Darius, will worship and serve the God of Daniel all my life, for no idols made with hands can deliver as Daniel's God delivered Daniel."

28. See note i, 21. There is shown here no false idea of the succession of kings, as Prince and others claim, providing "Darius the Mede" be Gubaru. [See Introduction, III, 3, (5). For Medes and Persians see ii, 39-42; vii, 5.] It has long been felt that this verse could not have been written by the ancient Daniel. Von Gall (1895) thinks that perhaps Ezra added it, but this is a dangerous hypothesis in view of recent researches (Introduction, II, 4, 7). The most ancient Persian sculpture known, carved probably by a Greek artist, is the full-length portrait of this famous king in *bas-relief*. His face is distinctly European; his head, as also a little statuette held in his hand, is surrounded by Egyptian *uraei*; his body is furnished with wings like the Assyrian genii. (Compare iii, 2.) Several inscriptions of Cyrus and his immediate successors are found written in three languages—Assyrian, Persian, and what is probably Median. The pythoness of Delphi had prophesied that Cyrus would vanquish Croesus (B. C. 554):

When Media's king shall be a mule—
Soft-footed Lydian by the foal
Of pebbly Hermes fly nor stay
Nor dread the coward's name that do.
—*Herod.*, i, 55.

He was probably looked upon as a "mule" because he was the offspring of the Persian or Elamite king, Cambyses, by his Median wife. Whether or not Cyrus was by blood a Persian, he certainly does call himself in his inscriptions "King of Persia," which is all that this verse demands. Both the Babylonians and the Hebrews welcomed the rule of this strong but kindly king,

iel prospered in the reign of Darius, ¹and in the reign of ²Cyrus the Persian.

CHAPTER VII.

IN the first year of Belshazzar king of Babylon, ¹Daniel ²had a dream and ³visions of his head upon his bed then he wrote the dream, and told the

¹ Ezra 1. 1, 2. — ² Num. 12. 6; Amos 3. 7. —
³ Chald. *saw*.—⁴ Chap. 2. 28.

Who came, by gifted eye descried afar,
Monarch of men and thunderbolt of war.
—Earl of Carlisle.

For further particulars regarding Cyrus see Introduction, III, 3, (6), and for his "religion" see *Journal American Oriental Society*, 1901, pp. 160-184, etc.

**The World-kingsdoms and the Kingdom
of God Meet Each Other, and the
"Son of Man" Appears in Victory.**

CHAPTER VII.

This is the central section of this mighty book and the beginning of the consolatory visions. This is not a history but an apocalypse. (See Introduction, II, 3.)

1. **In the first year of Belshazzar**
—For *Belshazzar* see Introduction, III, 3, (4). If these portions of the Daniel apocalypse represent actual events, then chaps. vii and viii must chronologically precede chap. v. Contemporaneous records make it impossible to believe that Belshazzar ever reigned over Babylon as its supreme ruler—which fact is also suggested by verse 29—but he may have been made co-ruler with his father, Nabonidus, as many crowned princes were before and after this date. Although this is not stated in any cuneiform documents which have so far been found, it is certain that for a number of years before his father's death he seems to have been the real ruler of the kingdom. [See Introduction, III, 3, (4).] Daniel is here stated to have written down the "visions of his head" (compare ii, 28) and to have told the sum and substance of them to others, although the book as a whole, or the interpretation of it, was to be sealed and hidden (xii, 4).

sum of the ² matters. **2** Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. **3** And four great beasts ^c came up from the sea, diverse one from another. **4** The first was ^d like a lion, and had

eagle's wings; I beheld till the wings thereof were plucked, ³ and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. **5** ^e And behold another beast, a second, like to a bear, and ⁴ it raised up itself on one side,

² Or, *words*. — ^c Rev. 13. 1. — ^d Deut. 28. 49; 2 Sam. 1. 23; Jer. 4. 7, 13; 48. 40; Ezek. 17. 3;

Hab. 1. 8. — ³ Or, *wherewith*. — ^e Chap. 2. 29. — ⁴ Or, *it raised up one dominion*.

2, 3. The four winds of the heaven [for the numerical symbolism see Introduction to Ezekiel, VIII] **strove** (literally, *burst forth*) upon the waters of the Mediterranean (Ezek. xlvii, 10) — the great international ocean of the ancients, and therefore symbolic of all the imperial powers “of the earth” (verse 17, and compare Isa. xvii; Psal. lxxv, 7) — and out of this boiling tempest the prophet sees in vision each savage empire thrown up upon the shore (verse 4) in the form of a hideous wild beast (compare Isa. xvii, 1; xxix, 3; li, 19; Ezek. xvii, 3; xxix, 3; Rev. xiii, 1); each beast as **diverse** from the others as the kingdom which it represented was different. What a sublime stage and scenery for this sublimest “epic of history”!

4. All expositors refer this to the Babylonian empire, which is here represented by the king of beasts as previously by the chief of metals (ii, 38). It has long been supposed that the lion was equipped with eagle's wings to symbolize the swiftness with which he could swoop upon his prey; but it is more likely that the figure was taken from the innumerable representations in Assyria of winged lions with human faces as the symbol of imperial strength and divine authority. This royal symbol was well understood by the prophets (Jer. xlix, 19, 22; l, 17, 44). Herder suggestively remarks (i, 57), “If Daniel sees a vision in which animal forms denote kingdoms, symbolic shapes of that kind must have been no strangers to his waking world; for we dream only of forms which we see when awake and in our dreams give them new and various combinations.” **The wings thereof were plucked** — This probably indicates a diminution in the swiftness and aggressiveness of the Babylonian in-

vasions before the end of the empire. Although it may possibly contain an obscure reference to the account given in iv, 28–36, where Nebuchadnezzar became outwardly beastly (as his whole empire had previously been), yet the cases are so dissimilar as to make even a vague reference doubtful. Most recent expositors believe that the expression **and a man's heart was given to it** refers to the “humanizing of the kingdom;” although Behrmann and Thomson think, with greater probability, that it has reference to the weakening of the kingdom, since a lion's heart has always been a symbol of strength. (Compare 2 Sam. xvii, 10.) Certainly this figure of a plucked beast **lifted up** and **made to stand** upon his [hind] feet, as a man, does not impress us as an attempt to convey the idea that this empire at this time was “the best of all” (Prince), having “superior intelligence” (Bevan) to all the empires which had preceded it; rather it vividly expresses the denuding of the empire of its natural and divinely granted powers and of its “lion heart,” and, in consequence of this, its defeat by the second beast, who immediately appears on the stage of action as the heir of its greatness. The battle between the lion and the bear and the latter's victory is taken for granted.

5. For the proof that the second beast was the Medo-Persian empire see note ii, 39, and viii, 20. The mention here of its two sides, one of which was more active than the other, emphasizes again the duality of this empire; not its torpidity, as Terry and others maintain. (See also viii, 3.) Prince — though believing that Daniel, through lack of historic knowledge, mentions a Median empire separate from the Persian empire after Nebuchadnezzar — acknowl-

and it *had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

edges that ancient history establishes the closest connection between the Medes and Persians, the Greeks frequently applying the common term "Medes" indifferently to either nation (p. 116), and concludes: "It cannot of course be denied that the Medes enjoyed a special prominence in the empire. Indeed the place which they occupied in the inscriptions, next to the Persians, and the fact that Medes are found in the most important and responsible positions, seem to point to such a conclusion. Part of their powerful influence may have been due to the sacerdotal caste of the Magi, who were probably originally of Median origin. The very fact that the name Mede survived so long as almost a synonym for Persian certainly seems to show that the individuality of the older people was extremely prominent throughout a long period of the Persian history. . . . Throughout the entire Book of Daniel wherever both nations are mentioned the Medes have the first place, while in the Book of Esther Persia is put before Media except in chap. x, 2, where an allusion is made to the book of the chronicles of the kings of Media and Persia—perhaps an old record" (pp. 117, 121, 122). The Persians might therefore be represented by the active, and the Medes by the passive side of this beast, although its standing "on one side" may merely mean that its aggressiveness extended in one direction only (Cowles). The **three ribs** in the lion's mouth show that it has been killing and devouring already. Many expositors name these ribs, which it is still crunching, as Babylonia, Egypt, and Syria; Babylonia, Assyria, and Syria; or Babylonia, Lydia, and Egypt. Three, however, was used as a round number for "several," both in Judea and Babylonia, and this phrase probably only means that when the successor of the Babylonian empire first appeared it was already hungry for conquest and glutted with spoil.

Dr. Terry strongly maintains that the

■ After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the

whole picture here is that of a torpid beast who holds a few ribs in his mouth and cannot be urged to further killing; but if this were the meaning there would surely be some indication given that this beast did not obey the command to "arise and devour much flesh." Even Bevan sees that the picture, as given here, is that of a "ravenous beast . . . whose chief characteristic is destruction." Thomson thinks the bear exactly represents King Cyrus, who, like the bear, came originally from the mountains, and who conquered various countries before he attacked Babylonia. The idea of the old Jewish commentators that these "three ribs" meant that the empire governed by Cyrus covered three quarters of the globe is no less contrary to all the analogies of symbolism than that of Kuenen, who thinks that its lifting itself up on one side shows that it was "threatening to fall," while the three ribs indicate that the empire was divided into three parts, or ruled by three princes.

6. Since the second animal could not represent an independent Median empire, because, historically, there was no independent Median empire between Nebuchadnezzar and Alexander, and because Daniel himself joins together the Median and Persian law and kingdom as a unity (see note ii, 39)—therefore this four-winged, four-headed **leopard** does not represent the Persian empire, but that of Alexander the Great (viii, 21). Historically, no one doubts that the empire following that of Nebuchadnezzar was the Persian (or Medo-Persian,) whose first and greatest king was Cyrus, and that immediately following this came the empire of Alexander. There is nothing here to indicate that Daniel did not have a correct historic perspective; in which case this third empire must have been that of Alexander. The **wings** here, as heretofore, symbolize world-wide and rapid conquest under the protection of the gods. The four heads—corre-

beast had also 'four heads; and dominion was given to it. 7 After this I saw in the night visions, and behold 'a fourth beast, dreadful and terrible,

† Chap. 8. 8, 22.

sponding to the four horns of the rough goat (viii, 22), which Daniel himself declares to be the king or kingdom of Greece—would naturally represent the four kingdoms into which the empire was divided at Alexander's death. (See, further, viii, 21.) The leopard is a peculiarly swift animal, and nothing is more remarkable in the conquest of Alexander than this characteristic; since in the insignificant space of nine years he flew with his arms over the whole of Asia, and even made some parts of Europe subject to him. Some expositors have also seen in Alexander's personal courage, variability of temper, and extreme smallness of size other peculiarities symbolized by the leopard. Cowles offers an ingenious conjecture that the four heads of the leopard are to intimate that the Grecian empire of Alexander was distinguished more by the power of thought than by brute force. Among the great kingdoms of the ancient world this was the empire of brains. Though this interpretation seems too ingenious to be true, yet it offers another reason why Alexander's empire could not be symbolized by the fourth beast (verse 7).

7. Modern expositors are almost unanimous in explaining this as referring either to the Syriac-Egyptian kingdom, which filled the political horizon around the Mediterranean after the death of Alexander and his immediate successors (see ii, 39; viii, 20), or to these two successive dominions of Alexander and the Syrian kings regarded as a unity. We have already explained why we adhere to the former view and why the older opinion, that this fourth empire was the Roman, can no longer be maintained (ii, 39). These verses, as Prince acknowledges, do not fitly describe the civilizing conquests of Alexander, but, as even Bevan sees, are "singularly inappropriate" when applied to his victories. They do,

and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse

‡ Chap. 2. 40; verses 19, 23.

however, express precisely the Hebrew idea of the Seleucidæ; and it is very suggestive that even the scholars who make Alexander the head of this empire, as Nebuchadnezzar was of the Babylonian, do not attempt to interpret these verses as actually referring to Alexander and his immediate successors, but acknowledge that the author of Daniel was really thinking of those Syrian kings who reigned several centuries after Alexander.

Since secular historians without theological bias have seen that the empire founded by Alexander came to an end with the death of Perdiccas (321 B. C.), there is no reason, historically, why the author of Daniel may not be allowed to be consistent with himself when he describes the chief activity of this fourth beast as occurring not in Alexander's era (fourth century B. C.) but in the era of Seleucus and Antiochus Epiphanes. (See particularly chap. xi.) The argument which is made so much of by opponents of this view, that the Seleucid beast-empire was not "diverse" from all that had preceded it, is easily answered by the simple statement of the acknowledged fact that from the Jewish standpoint it was exceedingly different from all that had preceded. To the Jews no rulers since the Pharaohs had seemed so "exceeding dreadful" (verse 19); whose iron teeth and brazen nails were so "exceedingly strong" to devour the Hebrew patriots, and its mighty brutish feet to stamp them into the dust. (See chap. xi.) To seek this "diversity" from all other kingdoms in some difference in its origin, or its form of government, or its constitution, or in the conquering kings' unwillingness "to leave the subjugated people in their former barbarism," is to strangely miss the point. Gentile history was important to the Hebrew prophet only as it touched the Hebrew nation, and the fourth Gentile king-

from all the beasts that *were* before it; ^b and it had ten horns. ■ I considered the horns, and behold, ⁱ there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes ^k of man, ^l and a mouth speaking great things.

■ ^m I beheld till the thrones were cast down, and ⁿ the Ancient of days did sit, ^o whose garment *was* white as

^b Chap. 2. 41; Rev. 13. 1. — ⁱ Verses 20, 21, 24; chap. 8. 9. — ^k Rev. 9. 7. — ^l Psal. 12. 3; verse 25; Rev. 13. 5. — ^m Rev. 20. 4. — ⁿ Psal. 90. 2; verses 13, 22.

dom was "diverse" from the others because it was more cruel and brutal in its persecution of the "saints of the Most High" (verse 25). The **ten horns** do not symbolize that this empire was stronger than any which had preceded it. The horns represent ten kings (verse 24).

8. This **little horn** and his horrible deeds will be described in detail later (verses 24, 25; chap. xi). It may be noticed, however, that it is the conduct of the king represented by this little horn which makes this fourth empire the most terrible and most hated of all. (See note verse 7.) That this king, with the boastful and blasphemous mouth (verse 25; xi, 36) and "the eyes of a man" (symbolizing keen sagacity, artfulness, and spying vigilance, compare viii, 23), was Antiochus Epiphanes even Zöckler and Gutschmidt agree. Lagarde's conjecture (1891), that it designated Vespasian, hardly needs confutation. König (*Einleitung*, p. 390) and others have shown how far Vespasian failed to fit the description, even if the date of the book could permit such a reference. Kamphausen well says that Lagarde's guess is no more scientific than that of the old woman of Freiburg who in 1882 declared that this little saucy horn was no doubt the Prussian empire.

9. **Thrones were cast down**—Literally, *thrones were placed*. This "Ancient of days" (Meinhold) is a new name for Jehovah, expressing the well-recognized idea of his eternity (Psal. xc, 2; xciii, 2), while the color of his

snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, ^p and his wheels *as* burning fire.

10. ^q A fiery stream issued and came forth from before him: ^r thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: ^s the judgment was set, and the books were opened. 11 I beheld then, because of the voice of the great waters which the horn spake, ^t I beheld *even* till the beast

^o Psal. 104. 2; Rev. 1. 14. — ^p Ezek. 1. 15, 16. — ^q Psal. 50. 3; 97. 3; Isa. 30. 33; 66. 15. — ^r 1 Kings 22. 19; Psal. 68. 17; Heb. 12. 22; Rev. 5. 11. — ^s Rev. 20. 4, 12. — ^t Rev. 19. 20.

hair and garments symbolizes the purity and holiness of the Judge who lives in light and who is enthroned upon cycles of flame. (Compare, especially notes, Ezek. i and x; Psal. xviii, 9-14.)

10. This vision of Jehovah's judgment seat is worthy of Ezekiel. (See Ezek. i and x). The dreamer cannot count the angelic hosts which stand by the **thousand thousands** in humble obedience before Him as "the judgment is set" (or, "the assize is begun"). It was no new idea that all the deeds of men were recorded by a heavenly scribe. This appears in the Egyptian records centuries before the era of Moses or Joseph, and was an early belief among the Hebrews (Exod. xii, 1; xxxii, 32; Isa. iv, 3; Mal. iii, 16; compare Rev. xx, 12). The Old Testament generally emphasizes the fact that there is a "book of life" in which the names and sufferings of the pious are recorded; but in this passage it is the sins of evil empires, and especially the blasphemies of the "little horn" which the open book reveals. Thomson says: "We are not to regard this as the final judgment. Daniel is, rather, admitted into the presence of God in the heavens and sees his judgment being continually prepared against the wicked."

11. The crimes of the **beast** (the Syrian empire, verse 7) having been revealed from the open book, the divine judgment of death by fire is pronounced. The burning of the beast is because of the blasphemies of the little horn. "The punishment among

was slain, and his body destroyed, and given to the burning flame. **12** As concerning the rest of the beasts, they had their dominion taken away: yet ^atheir lives were prolonged for a sea-

^a Chald. *a prolonging in life was given them.*

the Babylonians was burning."—Thomson. This symbolism is elaborated by a later and greater apocalypticist (Rev. xix, 20).

12. The prophet sees that while all the beasts had been destroyed really by divine fire, the destruction of the fourth beastly kingdom (the Syrian) was much quicker and more complete than the others.

13. The Son of man—Rather, "a son of man" (R. V.). There has been much discussion whether this refers to the coming of a personal Messiah or is merely a personification of the "saints of the Most High" (verses 18, 22, 27). It is agreed that it must refer either to the Messianic King or to the Messianic kingdom personified. Kuenen argues that the personal application, "although capable of being reconciled with the author's own words," yet is not necessitated or "recommended" by them. It was the Israelitish nation which was to be crowned with everlasting dominion (verse 14). The Israelite appears in the vision in human form, in contrast with the brutish heathen kings previously seen, and the prophecy only means that the human kingdom of God shall supersede the kingdom of the beasts (*Prophecy and Prophets in Israel*, pp. 223, 224, 529, 531). This view is substantially adopted even by evangelical and conservative scholars such as König and Stanton. Behrmann, however, shows that a personal Messiah was understood here by all expositors down to Aben Ezra, and urges the point that if the little horn is an individual, the one "like a Son of man" must be an individual also. (Compare Briggs, *Messianic Prophecy*.) Various Jewish rabbis, though the view was not universal, spoke in the same way of the Messiah as a person previous to the coming of Christ. (See *Hebraica*, iv, 179.) Notwithstanding

son and time. **13** I saw in the night visions, and behold, "one like the Son of man came with the clouds of heaven, and came to 'the Ancient of days, and they brought him near before him.

^a Ezek. 1. 26; Matt. 24. 30; 26. 64; Rev. 1. 7, 13; 14. 14.—v Verse 9.

the objections of Lietzmann, König, and Wellhausen, the passages in the Book of Enoch which speak of the personal Messiah in Danielic phraseology seem certainly early and certainly Jewish; though later Jewish rabbis (through antipathy to the Christian interpretation) actually sought to make this passage (and vii, 8; xi, 37) a polemic against Christianity! Even the LXX. translated the "branch" (Psa. lxxx, 15, Heb.) as "Son of man," and the Targum gives as a synonym for this term "the King Messiah" (Eb. Nestle). Even if some of these passages in the Book of Enoch, etc., be late, yet the interpretation must have been early, for it certainly would not have been originated by the rabbis after the Christian argument for Christ's Messiahship had been promulgated. "Son of man" in Aramaic does not necessarily mean simply "man" or "a man," as has been proved by Professor Dalman (*Die Worte Jesu*, 1898). The Gospel writers do not use this term as a synonym for man—which proves that Jesus himself in his original speech also made this distinction. It was felt then, as we feel now, that, while we are "children of men," there could be but one such Son of man (Gess, *Die Inspiration*, p. 357). It is certain, as Professor Dalman shows, that, although some of the hearers of Christ may have misunderstood the reference, Jesus himself did mean by his use of the term "Son of man" to claim that he was destined to be the ruler of the world, and that in him the vision of Daniel was being fulfilled. Although "Son of man" was not universally considered a Messianic title—otherwise Jesus could not have been using this term freely while at the same time wishing to postpone the public announcement of his Messiahship (Matt. xvi, 13, 16)—yet when he did plainly declare that he himself

14 "And there was given him dominion, and glory, and a kingdom, that all ^xpeople, nations, and languages, should serve him: his dominion is ^yan

^w Psa. 2. 6-8; 8. 6; 110. 1, 2; Matt. 11. 27; 28. 18; John 3. 35; 1 Cor. 15. 27; Eph. 1. 22.—^x Chap. 3. 4.

was the Son of man of whom Daniel spoke he was at once condemned to death as a pretender to Messianic honors. It was entirely in accordance with the method of our Lord that he should select for himself a title which to the ordinary hearer might only emphasize his humanity—the evangelists never report any hearer or disciple using this title in addressing our Lord, which shows that it was not a recognized title of honor—but which when explained to his select few in the last days of his life, and later upon the witness stand, would open out with a new deep meaning (Matt. xxiv, 23-30; xxvi, 64, 65). As a man of vision has said, Jesus, by his emphasis and underscoring of this prophetic name, not only dignified our humanity, as he thus completely identified himself with the race, but "he stepped up at once to David's vacant throne, and gathering up the scattered lights of prophecy he drew them as a rainbow about himself. He is the Son of man among men, but separated by infinite distances from all other sons of men" (R. W. Dale, *Expositor*, November, 1896). Professor Schmidt, of Cornell University, has just made the suggestion that Michael, the guardian angel of Israel, was meant by this "one like a son of man." Dr. Terry had formerly suggested that this Son of man was identical with the Messianic Prince of ix, 25, 26, who was presented also again in x, 21; xii, 1 (on which see notes), under the symbolical name of Michael. It rather seems to the present writer that this "one like unto a son of man" is to be explained by Ezekiel's reference to "the likeness as the appearance of a man" which he saw on Jehovah's throne. (See notes on Ezek. i. 26-28.) While the kings of the beast kingdoms came up from the sea this King of saints comes like Jehovah in the storm and in the clouds

everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 I Daniel ^xwas grieved in my

^y Psa. 145. 13; chap. 2. 44: verse 27; Mic. 4. 7; Luke 1. 33; John 12. 34; Heb. 12. 28.—^x Verse 28.

(Ezek. i, 28; Isa. xix, 1; Psa. xviii, 9-11). Rabbi Joshua ben Levi explains, "If they be worthy, he [the Messiah] will come with the clouds of heaven; if not, he will come lowly, and riding upon an ass" (*Sanhedrim*, fol. 98, col. 1). Saadia interprets, "He comes in humility, riding upon an ass (Zech. ix, 9), yet with the clouds of heaven, that is, with the angels of the heavenly hosts, which is the great glory which the Creator will give the Messiah." (See *Hebraica*, iv, 179, etc.)

14. This prophecy could never be fulfilled by any merely Jewish king or Jewish nation. These are the same expressions used of the kingdom of Daniel's God (ii, 44; iv, 3, 34; vi, 26). He who has the appearance as the likeness of a man (Ezek. i, 26) is now seen coming in the cloud chariot of Jehovah to take rule over the world. Dr. Terry says: "His receiving dominion and glory and a kingdom is explained in John v, 22, 27, 'The Father hath given all judgment unto the Son, and he gave him authority to execute judgment because he is the Son of man;' so too in Matt. xxviii, 18, 'There has been given to me all authority in heaven and upon earth.'" It is not to be supposed that the Christian era lay open before the author of Daniel and that he saw Jesus when he uttered these words. The prophets often spake more wisely than they knew. That this prophecy refers to Christ's first coming to set up the New Testament "kingdom of heaven," and not to his inauguration as King after the universal Resurrection and General Judgment, Professor Cowles has satisfactorily and thoroughly established.

15, 16. Daniel being unable to understand the vision asks one of Jehovah's attendants (verse 10) to explain it to him. Marti, by a slight change of text, reads, "on account of that"

spirit in the midst of *my*⁶ body, and the visions of my head troubled me. **16** I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. **17**^a These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. **18** But ^b the saints of the ^c Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. **19** Then I would know the truth of ^d the fourth beast, which was diverse ^e from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet; **20** And of the ten horns that *were* in his head, and *of* the other which came up, and before whom

three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. **21** I beheld, ^f and the same horn made war with the saints, and prevailed against them; **22**^g Until the Ancient of days came, ^h and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. **23** Thus he said, The fourth beast shall be ⁱ the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. **24**^j And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall

⁶ Chald. *sheath*.—^a Verse 3.—^b Isa. 60. 12-14; verses 22, 27; 2 Tim. 2. 11, 12; Rev. 2. 26, 27; 3. 21; 20. 4.—^c Chald. *high ones*, that is, *things*, or, *places*.—^d Verse 7.

⁸ Chald. *from all those*.—^d Chap. 8. 12, 24; 11. 31; Rev. 11. 7; 13. 7; 17. 14; 19. 13.—^e Verse 9.—^f Verse 18; 1 Cor. 6. 2; Rev. 1. 6; 5. 10; 20. 4.—^g Chap. 2. 40.—^h Verses 7, 8, 20; Rev. 17. 12.

instead of **in the midst of my body** (verse 15).

17, 18. The four beasts symbolize four kings (or, rather, kingdoms, verse 23), at the end of whose brutal rule the kingdom of the saints, ruled over by "one like unto a son of man," shall take the sovereignty. "As Michael, 'the great prince,' is not identical with the people of God (x. 21; xii. 1), but is rather their representative and defender, so here it seems most satisfactory to understand the Son of man (verse 13) as the personal representative and Prince of the people of the saints (verse 27)."—Terry. So the saints of Christ shall reign with him in glory (Rom. viii. 17; 2 Tim. ii. 12; Matt. xix. 28; Rev. ii. 26, 27, etc.).

19-22. See the interpretation of this vision, verses 23-25; also notes verses 7, 8. **Given to the saints** (verse 22)—Or, *done unto the saints*.

23. For the proof that this fourth kingdom was not Rome or Greece, but the Syriac-Egyptian kingdom which immediately followed that of Alexander the Great, see notes verse 7 and ii, 39, 40.

24. The fourth kingdom is here represented as a beast whose "ten horns" are ten kings. There has been great diversity of opinion as to the particular

kings meant. As the number is a round symbolical number it does not matter if the kings preceding Antiochus Epiphanes (the "little horn") actually numbered a few less or a few more than ten. Professor Cowles, however, has pointed out that Daniel himself in chap. xi (which is explanatory of the visions of chaps. vii and viii) has referred particularly to just ten prominent kings ruling between the death of Alexander and the rise of the little horn—five of these being Ptolemies, namely, Lagus, Philadelphus, Euergetes, Philopator, Philometer (xi, 5-27); five of them being Syrian kings: Seleucus Nicator, Antiochus Theos, Seleucus Callinicus, Antiochus the Great, and Seleucus Philopator (xi, 5-20). Meinhold, on the other hand, believes Demetrius, Heliodorus, and Ptolemy Philometer to represent the three horns overthrown by Antiochus Epiphanes, the other seven horns symbolizing Seleucus I, II, III, IV, and Antiochus I, II, III. The question is unimportant, as there is practical unanimity of opinion among modern scholars that the little horn here (like that of viii, 9-12) is Antiochus Epiphanes. The argument that Antiochus Epiphanes could not be the eleventh horn because he was not the eleventh, but the eighth successive king

subdue three kings. **25** ¹ And he shall speak *great* words against the Most High, and shall ² wear out the saints of the Most High, and ³ think to change times and laws: and ⁴ they shall be

given into his hand ⁵ until a time and times and the dividing of time. **26** ⁶ But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the

¹ Isa. 37. 23; chap. 8. 24, 25; 11. 23, 30, 31, 36; Rev. 13. 5, 6.—² Rev. 17. 6; 13. 24.

¹ Chap. 2. 21.—² Rev. 13. 7.—³ Chap. 12. 7; Rev. 12. 14.—⁴ Verses 10, 22.

on the Syrian throne (Godet, *Studies*, 1882; Köhler, *Lehrbuch*, pp. 539, 540), is not strong when we consider the symbolism of number (see Introduction to Ezekiel, VIII), and the fact that it is not stated whether these horns were successive or in part contemporaneous.* Certainly the "antichrist" of a later era had Antiochan characteristics, just as Gog and Magog had Scythian characteristics (Ezek. xxxviii, xxxix; Rev. xx, 8), but this does not exclude the reference to an earlier or later historic character. The older scholars, who thought Daniel's fourth kingdom was Roman, interpreted these ten kings as ten kingdoms, but differed very materially in their guesses as to which kingdoms were meant. It seems to us conclusive that the fourth empire was not Roman. (See notes ii, 39, 40.) All agree that Antiochus was the "vile person" who is spoken of as rising up after the ten successors of Alexander mentioned xi, 3-21. The analogy of prophecy is in favor of the same reference to him here.

25. Antiochus Epiphanes is said (xi, 36) to "speak marvelous things against the God of gods," and Jewish history is full of his brutal impieties

and persecutions which wore out the saints (1 Macc. i and ii; 2 Macc. i and v; Josephus, *Wars*, I, i, 1; *Antiquities*, XII, v, 3; *Apion*, ii, 1). The "times and law" (Heb.) which he sought to change were those connected with the religious feasts and other sacred rites which must be offered in "due season" (compare Lev. xxiii, 4; Num. xxviii, 2, 4, 8, 11, 16, 17, 18, 26), and especially the Holy Sabbath. Antiochus sought to make Greeks of the Jews (*Tacitus*, v, 8), decreeing that all his subjects should be one people in religious customs, and specifically prohibiting circumcision and the observance of the Sabbath, on penalty of death, so "that they might forget the law, and change all the ordinances" (1 Macc. i, 41, 49; *Polyb.*, xxxviii, 18). The whole temple was defiled (see notes xi, 31) and the Jews were forced, under severest penalties, to give up their own worship and to take part in the orgies of the Grecian festivals (2 Macc. vi, 7). The "time, times, and half a time" probably refers to the three and a half years during which Antiochus succeeded in interfering with the sacrificial offerings in the temple, yet it may have also been used as a symbol of persecution and evil, being the fracture of a perfect seven. (Compare Rev. xii, 14, and Introduction to Ezekiel, VIII.) This symbolic meaning was probably understood not only by the Jews but by the Babylonians; for in the old Babylonian myth the horned dragon Tiamat, the enemy of the gods, who hurled one third of the stars of heaven into ruin by one whisk of her tail, was also given a period of rule somewhat resembling this (Gunkel, *Schöpfung und Chaos*, pp. 266-278, 360, 390). See also notes iv, 16-23; v, 25-28; ix, 27; xii, 7.

26. See notes verse 10. This does not refer to the General Judgment, but to the punishment of Antiochus by

* Three of the kings (horns) are not said to have been destroyed before Antiochus took the throne, but to have been afterward "subdued" by him. "Now the facts are that Antiochus usurped the throne upon the assassination of his elder brother, Seleucus Philopator; he superseded the rightful heir, Demetrius—who was at that time a hostage in Rome—and he humbled by sore defeat his nephew, Ptolemy Philometer, who had as good a right to the throne of Asia as himself (compare 1 Macc. xi, 13). . . . Some reckon Heliodorus among the three who fell before Antiochus, for Appian testifies that he had seized the government by force. This view is open to no valid objection, for we should no more insist on a rigid interpretation of the number three than of the number ten."—Terry.

end. **27** And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, ^a whose kingdom is an everlasting kingdom, ^r and all ⁹ dominions shall serve and obey him. **28** Hitherto is the end of the matter.

^r Verses 14, 18, 22. — ^a Chap. 2. 44; Luke 1. 33; John 12. 34; Rev. 11. 15. — ^r Isa. 60. 12.

divinely directed agents after the close of the period represented by the "time, times, and half a time." "The ministering agents of the Most High are continually interposing in history, removing kings and setting up kings (ii, 21), and this they will continue to do unto the end, that is, until the divine purpose is consummated. Just when this end will be and how it will be reached are matters on which no specific revelations are here given."—Terry.

27. The saints receive "the kingdom" because their leader has received it. The description here of the kingdom of the Most High is word for word a description of the kingdom of the "one like a son of man." (See note verse 14.) Behrmann is probably right in saying that the Jews themselves did not discriminate between the ruler and the nation as we do, yet, as he shows, it would be as inconsistent to say because of this verse that the Son of man is identical with the Jewish nation as to compare ii, 44, with ii, 34, and say that the stone designated the Jewish people. Verse 14 speaks of a God-sent King, and this verse shows what the people gained through him. Of course the full meaning of this prophecy could not have been understood when it was written. It is a mistake to think that the best fulfillment of prophecy always lay in the mind of the prophet. He might speak of trouble near at hand, and a national deliverance soon to come; but in God's providence the complete realization of what he saw and hoped could only come through the spiritual and Messianic kingdom and its spiritual prince. As in so many other Bible passages (compare Ezek. xxxiv, 27–31; xxxvii, 26; xxxix, 25–29), the immediate hope

As for me Daniel, ^a my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER VIII.

IN the third year of the reign of king Belshazzar a vision appeared unto

⁹ Or, *rulers*. — ^a Verse 15, chap. 8. 27; 10. 8, 16. — ^t Luke 2. 19, 51.

broadens into the vision of a world-wide victory for God and his people.

28. Hitherto [or, *so far*, Bevan] **is the end of the matter**—The vision ended at this point, though this does not indicate at all that this was the original end of Daniel's prophecy. (Compare König, *Einleitung*, N. 384.) Daniel was much "troubled" to understand the vision, and secreting it in his heart (compare Luke ii, 19), pondered over its meaning until his countenance lost its *brightness* (Aramaic).

Sure Triumph of the Kingdom of God as the Universal World-kingdom.

CHAPTERS VIII.-XI.

CHAPTER VIII.

DANIEL'S VISION OF THE DEADLY STRUGGLE BETWEEN WORLD-KINGDOMS, WITH A CALCULATION OF THE "TIME OF THE END."

With this chapter the Aramaic section closes and the use of Hebrew is resumed. (See note ii, 4, and our Introduction, II, 7.) In consequence of Daniel's failure to understand the interpretation previously given (vii, 28) the more obscure parts—especially those which concerned the fourth kingdom and Antiochus Epiphanes—are explained more in detail.

1. If this were the third year of Belshazzar's co-regency, this vision chronologically preceded the narration of chap. v while coming two years later than that of chap. vii. This verse does not conclusively prove, as Kamphausen and others think, that the author of Daniel regarded Belshazzar as an "independent king who ruled many years." We are now historically cer-

me, *even unto* me Daniel, after that which appeared unto me "at the first."
2 And I saw in a vision; and it came

a Chap. 7. 1.

tain that Belshazzar ruled as independent sovereign only a few weeks or months, if at all; but the cuneiform records, though they never declare him to have exercised joint sovereignty with his father, yet do assign to him state functions agreeable to the position which he would have possessed as co-regent. For Belshazzar see our Introduction, III, 3, (4).

2. He dreams that he is in Shushan. This place is comparatively well known now. From ancient times it was the capital of Elam, and Persian kings who were successors of Cyrus, took it as their capital also (Meyer, *Geschichte*, ¶ 466). Bertholdt, De Wette, Graf, etc., thought the mention of a Babylonian imperial palace at this time in Elam was clearly an error, and proved the late authorship of this passage, and Reuss laughed at the idea that a courtier of Babylon could even dream of being in the capital of Persia (*La Bible*, vii, 222); but recent researches make the accuracy of this statement less doubtful. If this vision is to be dated a year or two previous to the capture of Babylon by Cyrus it is quite natural that at this period all Babylonian statesmen would be seeking the friendship and alliance of every city which was not absolutely controlled by Cyrus. (Compare verse 27.) Now, though Cyrus was king of Anzan (Elam), he never calls himself in his inscriptions king of Susa (Shushan), and high authorities believe that there is "no proof that Cyrus ever lived in Susa or looked upon himself as its king" (Billerbeck, *Susa*, 1893). Even if Cyrus did control Susa there is reason to believe from the inscriptions, that at certain times during his reign this city looked toward the Babylonian king as friend and helper, not as an enemy. In any case, diplomatic and other intercommunication between Shushan and Babylon at this period is most natural, and it is the con-

trary supposition which would now appear "incredible." Several words in this passage appear archaic. The name Elam is seldom used by the successors of Cyrus, who instead of this use the word Persia. The Greeks also located Susa in Susiana, not in Elam. The word "palace" is thought to be the old Persian word commonly used by Darius and Artaxerxes, for the royal fortress or castle. Even the name Shushan for Susa is archaic, as, contrary to later usage, in the oldest texts this name is written Shusha, or Shushi, being probably pronounced Shoshan, having been named after the god Shushinak (Hilprecht, *American Philological Society*, 1893). Loftus in 1852 here found, near the reputed tomb of Daniel, the palace built by Darius (521-485 B. C.). M. Dieulafoy, 1882-1885, made many excavations, finding vast magnificent chambers, one of which was supported by thirty-six immense columns in rows of six. The roof of this royal hall was of cedar brought from Phœnicia. The tall, slender pilasters with their beautiful capitals were carved to represent the lotus, the brick walls were painted with colored stucco, the doorways were supported by an Egyptian cornice carved in the form of a double row of lotus leaves, the great pylons at each side of the entrance were decorated with enameled buds. Many beautiful scenes were painted on the palace walls, where, for example, the Indian body-guard of the Persian king could be seen in all the glory of their gorgeous uniforms. This was the very palace mentioned in Esther, and the successor of the palace spoken of in Daniel's vision. M. Dieulafoy has tried to reconstruct this marvelous building, with its portals of marble and porphyry columns; its magnificent gateways guarded by double-headed bulls; its banquet halls where the emblematic designs upon the stucco stand out

b Esth. 1. 2.

vision, and I was by the river of Ulai. ■ Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns : and the two horns were high ; but one was higher than ¹ the other, and the higher

¹ Heb. *the second*.

"like heavy lace;" the cornices covered with enameled tiles of turquoise; its thick carpets and splendid drapery. The earlier palace referred to in Daniel must have been very similar to this. Sardanapalus (650 B. C.) says of it: "I conquered Shushan, the great city, the dwelling of the gods . . . by the command of Ashur and Ishtar I entered into the palaces and sojourned there with joy. I opened their treasures in which gold, silver, and other possessions were stored, which the ancient kings of Elam had collected and on which no other enemy had laid his hand. I brought it out and accounted it my booty." Then he speaks of silver and gold which the kings of Elam, in seven expeditions, had brought from Babylon, and "costly treasure" of jewels which former kings of Babylon had sent to Elam "to make alliance" with its kings, and of the splendid spoil of garments, weapons of war, chariots, horses, and a great many statues of kings and deities which he had carried away. For a popular general description see Evetts's *New Light on the Bible*, 1892. Assurbanipal mentions the river *Uai* (Eulæus) in close connection with Shushan.

3. Even Dr. Terry says of the ram that "it represented the Medo-Persian empire." This indeed can hardly be denied in the face of the direct statement of verse 20. But since this two-horned ram corresponds exactly to the bear of vii, 5, this alone would seem to settle the contention that the second empire was not Median but Medo-Persian. Dr. Terry supposes that the two horns represent the dynasties of Cyrus and Darius Hystaspes. Yet, according to his own theory, neither of these was a Median king, but both were kings of a later Persian empire; the second, or Median empire, having existed merely in the imagination of the

came up last. 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; ^c but he did according to his will, and

^c Chap. 5. 19; 11. 3, 16.

writer of this book, being represented only by "Darius the Mede" (vi, 31). It does not appear consistent to acknowledge a Medo-Persian empire here and to deny it a place in the list of successive empires described in chaps. ii and vii. Bevan is more consistent with his own position when he declares that the ram here represents the two distinct empires of the Medes and Persians, the higher horn representing the Persian and the lower one the Median empire. But certainly it is contrary to all the laws of symbolism to represent two distinct empires as merely the two horns of one animal. In that case, what would the animal itself symbolize? It is the animal, not the horn, which symbolizes the empire. The empire is a unit as the animal is one. But this one empire is distinctly declared in verse 20 to be that of the Medes and Persians. The two horns of power growing out of this one beast almost certainly, therefore, represent these dual potencies; the higher and younger of the two representing the Persian, and the other the Median branches of the one empire. This explanation agrees with Daniel's own statement, and has the additional advantage over the opposing view of being consistent with the facts of history. (See notes ii, 39-41.) As a ram naturally has two horns this feature would not have had symbolic importance if the fact had not been brought into prominence by the writer himself.

4. This Medo-Persian beast became great (rather, "magnified himself," R. V.) as he pushed his conquests through Syria and Mesopotamia toward the Mediterranean on the west, Armenia and Scythia on the north, Libya, Egypt, and Arabia on the south. It has been supposed that conquests in the East are not mentioned because such victories had no vital interest to

became great. 5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and ² touched not the ground: and the goat had ³ a notable horn between his eyes. 6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and

² Or, none touched him in the earth. — ³ Heb. a horn of sight.

the Jews, or because they were comparatively unimportant in the development of the Medo-Persian empire, or perhaps because this threefold conquest bears some analogy to the "three ribs" in the mouth of the bear (vii, 5). The Greek version, however, adds "eastward."

5. This he-goat was the Grecian empire impersonated in Alexander the Great (verse 21), as the Babylonian in Nebuchadnezzar (ii, 38). The marvellous rapidity of Alexander's conquests is well pictured by the goat which seemed to rush over the ground without touching it. (Compare the four-winged leopard, vii, 6.) The Grecian empire is symbolized as a goat with one notable or conspicuous horn, because it rose and reached its culmination in Alexander, who in a very few years conquered the entire world, and almost literally took possession of the face of the whole earth. The Arabic designation of Alexander as the "two horned" has no reference to this passage (Prince), but probably grew out of the Egyptian legend that he was the son of Amon, whose symbol was a ram. In the Syriac version of the pseudo-Callisthenes he is also given this title. (Compare Budge, *History of Alexander*.)

6, 7. A graphic picture of Alexander's conquest of the Medo-Persian empire under Darius. Alexander was really the aggressor, and refusing absolutely to make terms of peace pursued him to his death, notwithstanding the sympathy of many onlookers who feared that it would be their turn next to be trampled upon.

there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. 8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up ^c four notable ones toward the four winds of heaven. 9 ^f And out of one of them came forth a little horn, which waxed exceeding great, ^g toward the south, and toward the east, and toward

^d Verse 21. — ^e Chap. 7, 6; 11, 4; verse 22. — ^f Chap. 7, 8; 11, 21. — ^g Chap. 11, 25.

8. While still in his youth and at the height of his power Alexander died (323 B. C.), and after a confused conflict, which reached a crisis with the battle of Ipsus (301 B. C.), his great empire was divided into four parts: Thracia on the north, Macedonia on the west, Syria on the east, and Egypt on the south. Ptolemy I took Egypt; Seleucus, Syria; Cassander, Macedonia and Greece; and Lysimachus, Thracia, to which he added later a large part of Asia Minor. As, however, the number "four" is often used symbolically this passage may possibly only mean that the entire empire was split into pieces in all directions. (Compare xi, 4.)

9. Out of one of these grand divisions of the empire (Syria) the **little horn** arose. This horn has previously been identified as Antiochus IV Epiphanes, the "eleventh" horn or king of the fourth empire (vii, 8, 20, 24). That he was the "eleventh" would indicate in symbolical language that he was "one too many," since "ten" is the symbolic number of completeness. Antiochus, who was the second son of Antiochus the Great, after expelling Heliodorus, who was a claimant to the throne, grasped the Syrian kingdom from his brother, Seleucus Philopator, B. C. 175. He immediately planned and executed several successful campaigns into Egypt on the south (compare xi, 5, 25; 1 Macc. i, 18), and toward Persia on the east (1 Macc. iii, 31); but was especially brutal in his conquests of the pleasant, or, rather, glorious country of Palestine. (Compare Jer. iii, 13; Zech. vii, 14; Ezek.

the "pleasant land." 10ⁱ And it waxed great, *even* ⁴to "the host of heaven; and ¹it cast down *some* of the host and of the stars to the ground, and stamped upon them. 11 Yea, ^mhe magnified *himself* *even* ⁵to "the prince of the host, ^oand ⁶by him ^pthe daily sacrifice was taken away, and the place of his sanctuary was cast down. 12 And ^qa host was given *him*

^b Psa. 48. 2; Ezek. 20. 6, 15; chap. 11. 16, 41, 45. — ^c Chap. 11. 23. — ^d Or, *against the host*. — ^e So Isa. 14. 13. — ^f Rev. 12. 4. — ^g Jer. 48. 26, 42; chap. 11. 36; verse 25. — ^h Or, *against*. — ⁱ Josh. 5. 14. — ^j Chap. 11. 31; 12. 11. — ^k Or, *from him*. — ^l Exod. 29. 38; Num. 23. 3; Ezek. 46. 13.

against the daily sacrifice by reason of transgression, and it cast down "the truth to the ground; and it "practiced, and prospered.

13 Then I heard "one saint speaking, and another saint said unto ⁸that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression "of desolation, to give both the sanctuary

^a Chap. 11. 31. — ⁷ Or, *the host was given over for the transgression against the daily sacrifice*.

^r Psa. 119. 43, 142; Isa. 59. 14. — ^s Verse 4; chap. 11. 23, 36. — ^t Chap. 4. 13; 12. 6; 1 Pet. 1. 12. — ⁸ Or, *the numberer of secrets*, or, *the wonderful numberer*; Heb. *Palmoni*. — ⁹ Or, *making desolate*, chap. 11. 31; 12. 11.

xx, 6.) Again and again he visited Jerusalem with terrible punishments, despoiling the city, defiling the temple, and massacring many thousands of its inhabitants, being seemingly determined, if possible, to exterminate the Jewish nation (1 Macc. i-iii; 2 Macc. v, vi; *Antiquities of the Jews*, XII, v, 3; XII, vii, 2; *Apion*, ii, 7).

10. The little evil horn grew till it reached heaven and made war on the stars (compare Isa. xiv, 13) and the host, that is, the army of stars (Deut. iv, 19; 2 Kings xvii, 16; Jer. viii, 2), or of angels (iv, 35, Aramaic; 1 Kings xxii, 19; Neh. ix, 6). On the stars compare Isa. xiv, 13; the LXX. in its oldest manuscript speaks only of the stars. Professor G. F. Moore's conjecture that this verse refers to Antiochus's treatment of heathen religions (compare xi, 36; 1 Macc. i, 42, 51) while the next verse refers to the Jewish religion—"the prince of the host"—has not met with much favor (*Journal of Biblical Literature*, 1896). Thomson's idea that the host means the various guardian angels of the nations which Antiochus defeated (the stars being the symbols of those angels) is also too ingenious to be probable (yet compare note x, 13). It seems more natural to suppose that these heavenly lights and ministers are all only symbols of the holy heavenly people against whom Antiochus was most fierce (verses 24, 25; xi, 36, 37).

11, 12. The R. V. translates these difficult verses: "Yea, it magnified itself, even to the prince of the host;

and it took away from him the continual burnt offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered." It is absolutely impossible to reach certainty in regard to some of these words and phrases; but it seems clear that the "prince of the host" is either the "Ancient of days" (vii, 9; viii, 25), or else the Son of man to whom he gave the kingdom (vii, 13). It was because of the "transgression" of the Jewish people that the host of holy ones (verse 10), and even the holy temple itself, was given into the power of this great transgressor, Antiochus Epiphanes. (See note verse 9; compare Job i, 12.) "Any such triumph of a heathen power over the representatives of the true religion is a casting down of the truth to the ground." —Terry.

13. "Then I heard a holy one speaking; and another holy one said unto that certain one which spake, How long shall be the vision concerning the continual burnt offering, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" (R. V.) (Compare iv, 13; Zech. i, 12, 13.) Even the angels are interested in the question how long this defilement of the temple and punishment of the holy people is to last. As long as their transgression lasts the punishment will continue. However, the "transgression that

and the host to be trodden under foot?
14 And he said unto me, Unto two thousand and three hundred ¹⁰ days; then shall the sanctuary be ¹¹ cleansed.

15 And it came to pass, when I, even I Daniel, had seen the vision, and

¹⁰ Heb. *evening morning*.—¹¹ Heb. *justified*.
 —^u See chap. 12. 8; 1 Pet. 1. 10, 11.

maketh desolate" mentioned here may not refer to Israel's sin but to the "iniquity (or abomination) of desolation" which was set up by this arch transgressor, Antiochus, in the temple. (See notes xi, 31; xii, 11.)

14. Days—Literally, *evenings-mornings*; that is, successive evenings and mornings. Since it is a question of the suspension of the daily sacrifice the verse alludes, no doubt, to the evening oblation (ix, 21) and the morning oblation (note ix, 26; Exod. xxix, 41). There have been libraries of discussion over the meaning and application of these words, but they most probably refer to the fact that there should be twenty-three hundred omissions of the daily sacrifices, covering a period of some eleven hundred and fifty days. This most naturally applies to the "three years and six months" during which time Josephus says Antiochus "put a stop to the daily offerings" (*Wars*, I, 1, i). There is no need to suppose that Josephus's reckoning of three and a half years (twelve hundred and sixty days) is exact to the day. Daniel calculates one period of this temple defilement to be twelve hundred and ninety days (xii, 11) and another period—to the complete triumph of righteousness—thirteen hundred and thirty-five days (xii, 12); while here a certain section of this persecution is computed at twenty-three hundred *evenings-mornings*. This might possibly mean twenty-three hundred full days (Gen. i, 5); but since there is no period of six and a half years known to us which would offer a natural explanation of the use of such a time reckoning, it is probably better to consider it as eleven hundred and fifty days, and explain it as above—though there can be no doubt that the persecutions of Antiochus covered a period

"sought for the meaning, then behold, there stood before me" as the appearance of a man. **16** And I heard a man's voice "between the banks of Ulai, which called, and said, "Gabriel, make this *man* to understand the

^v Ezek. 1. 26. — ^w Chap. 12. 6, 7. — ^x Chap. 9. 21; Luke 1. 19, 26.

of six years and longer. We are as yet not sufficiently acquainted with the daily history of the Jews during this awful time of trouble to understand in all cases what these numbers mean. Indeed it may be possible that Dr. Terry is right in his suggestion that this difference of enumeration, referring to the same general period, was to enforce the truth that the "time, times, and dividing of a time" (vii, 25; xii, 7) could not be reckoned with mathematical accuracy. (Compare Acts i, 7.) Since, however, these figures are not made up of the usual symbolic numbers of Scripture we prefer to accept them as referring to events well known then, although hidden from us. **Then shall the sanctuary be cleansed**—Or, "justified" (R. V., margin). "The justification of the sanctuary is the vindication of the cause; for so long as it is polluted it lies under condemnation."—Bevan.

15, 16. This is the first time in Scripture that an angel is given a name. This one, having the appearance of a man (vii, 13; Ezek. i, 26), is called Gabriel—"Man of God," or "Hero of God." He appears again ix, 21, and probably x, 18. He is always in Scripture the bearer of good news to prayerful hearts. (Compare Luke i, 11, 26.) He ever appears as God's representative and mediatorial revelation of divine wisdom and comfort. The connection of this "archangel" with any of the seven amshaspands of Zoroastrianism, the seven Babylonian planets, or the seven counselors at the Persian court (Ezra vii, 14) has not been made out (see article "Gabriel" in Hastings's *Dictionary of the Bible*, ii, 1899). It was formerly supposed that at least the names of these angels came from Babylon, but the cuneiform texts so far offer no confirmation of this theory.

vision. **17** So he came near where I stood: and when he came, I was afraid, and ^yfell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. **18** ^zNow as he was speaking with me, I was in ^adeep sleep on my face toward the ground: ^abut he touched me, and ¹²set me upright. **19** And he said, Behold, I will make thee know what shall be in the last end of the indignation: ^bfor at the time appointed the

^y Ezek. 1. 28; Rev. 1. 17. — ^z Chap. 10. 9, 10; Luke 9. 32. — ^a Ezek. 2. 2. — ¹² Heb. *made me stand upon my standing*. — ^b Chap. 9. 27; 11.

In the Zend-Avesta angels are supposed to be spoken of as symbols of God's attributes, while the archangels are merely the Good Mind's "thoughts and beneficent intentions" (*Sacred Books of the East*, vol. xxxi). In the Scripture they appear as personal messengers of Jehovah. After considering the whole question of the angelology of Daniel, Behrmann reaches the conclusion that "we meet here no conception which had not been intimated or begun in earlier or contemporary biblical books." (See also x, 13.)

17. Here, at least, **son of man** means human as contrasted with angelic or divine. (Compare vii, 13.) Daniel, though accustomed to angelic presences (vii, 10, 16), was "terrified" either at the appearance of this greatest of the angels, or, as Gabriel's first words may suggest, being overwhelmed with the thought that now at last this most profound mystery is about to be explained. (Compare verse 27.) **At the time of the end**—Rather, *the vision belongeth to the time of the end*. The "end" does not refer to the end of the world; for the vision does not refer to this. Rather, as verse 19 proves and the interpretation of the vision necessitates, the "end" is the "end of the indignation" or "wrath," which the Jews were then suffering under Antiochus. With this king the power of the fourth brute kingdom is to be broken, after which comes the kingdom of God under the peaceful rule of one who is like the Son of man (vii, 13, 14).

end *shall be*. **20** ^cThe ram which thou sawest having *two horns are* the kings of Media and Persia. **21** ^dAnd the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes ^e*is* the first king. **22** ^fNow that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. **23** And in the latter time of their kingdom, when the transgressors ¹³*are* come to the full, a king ^g*of* fierce countenance, and understanding dark

27, 35, 36; 12. 7; Hab. 2. 3. — ^c Verse 3. — ^d Verse 5. — ^e Chap. 11. 3. — ^f Verse 8; chap. 11. 4. — ¹³ Heb. *are accomplished*. — ^g Deut. 28. 50.

18. The seer is overcome with the awful nearness of God and the strange character of the revelations received (verses 17, 27; x, 9; compare Luke ix, 32). **In a deep sleep**—Rather, *in a faint, or trance*.

19. "Behold, I will make thee know what shall be in the latter time of the indignation: for it belongeth to the appointed time of the end" (R. V.). See note verse 17.

20–22. These verses explain verses 3–8. (See notes.) The explanation is brief, because the interest centers not in the **great horn** (Alexander the Great), but in the "little horn" (Antiochus Epiphanes).

23. The Alexandrine empire has been broken into four kingdoms (verses 8, 22) which in this vision are said to have ultimately become changed into a **kingdom**—the fourth kingdom of Daniel (vii, 7, 8, 23–25; notes ii, 39–41). At the latter end of this kingdom appears a fierce and shrewd king who is undoubtedly Antiochus Epiphanes. He is said to come **when the transgressors are come to the full**, perhaps referring to the sins of the people of Israel, which according to Scripture, were always the cause of their troubles (see, for example, Ezek. iv–vii) or else to the fact that all the iniquity of the previous beast empires seemed to come to a head in the days of this worst king. **Understanding dark sentences**—That is, *skilled in double dealing* (Bevan). He was a skillful diplomatist, and the intrigues of state would be the "rid- dles" in which Antiochus would be the

sentences, ^h shall stand up. **24** And his power shall be mighty, ⁱ but not by his own power: and he shall destroy wonderfully, ^k and shall prosper, and practice, ^l and shall destroy the mighty and the ¹⁴ holy people. **25** And ^m through his policy also he shall cause craft to prosper in his hand; ⁿ and he shall magnify *himself* in his heart, and by ¹⁵ peace shall destroy many: ^o he shall also stand up against the

^h Verse 6. — ⁱ Rev. 17. 13, 17. — ^k Verse 12; chap. 11. 36. — ^l Verse 10; chap. 7. 25. — ¹⁴ Heb. *people of the holy ones*. — ^m Chap. 11. 21, 23, 24. — ⁿ Verse 11; chap. 11. 36. — ¹⁵ Or, *prosperity*.

most interested (verse 25; xi, 21, 32; 1 Macc. i, 30).

24. See verse 12. **Not by his own power he shall prosper, and practice** (literally, *do*), and **destroy wonderfully** (or, by a slight change, *utter monstrous things*, as xi, 36), and afflict "the mighty ones and the people of the saints." This was permitted not because he was more powerful than Jehovah, but rather because, like Pharaoh, he was being unconsciously controlled by the One who can make even the sin and wrath of man to praise him. As a double meaning is always to be looked for in an apocalyptic description there may also be a reference here to the fact that it was through outside help that he reached the throne and was confirmed upon it. Still other exegetes make prominent the fact that it was not by power but by poison that this crafty king worked his way up to the throne.

25. **By peace** [rather, *in their security*] **shall he destroy many**—I think with Bevan and Prince that this undoubtedly has reference to his sudden treacherous attack on Jerusalem (1 Macc. i, 30). The oldest Greek version seems to have had a better text than ours, and renders, "And against the saints shall be his policy, and deceit shall prosper in his hand, and his heart shall be lifted up, and by treachery he shall destroy many." **Prince of princes**—That is, *the divine prince of the host*. (See note verse 11.) Not by the agency of some human hand, but by direct judgment from heaven, shall this little evil horn be broken. Antiochus was

Prince of princes; but he shall be ^p broken without hand. **26** ^q And the vision of the evening and the morning which was told is true: ^r wherefore shut thou up the vision; for it *shall be* for many days. **27** ^s And I Daniel fainted, and was sick *certain* days; afterward I rose up, ^t and did the king's business; and I was astonished at the vision, ^u but none understood it.

^o Verse 11; chap. 11. 36. — ^p Job 34. 20; Lam. 4. 6; chap. 2. 34, 45. — ^q Chap. 10. 1. — ^r Ezek. 12. 27; chap. 10. 14; 12. 4. 9; Rev. 22. 10. — ^s Chap. 7. 23; 10. 8, 16. — ^t Chap. 6. 2, 3. — ^u See verse 16.

not killed in battle, but died suddenly from some horrible malady, just after his failure to rob a temple in Elymais. (See 1 Macc. vi, 6-18; 2 Macc. ix, 1-10.) This was insanity or "madness of the heart," according to some ancient authors, but according to the writer of 2 Macc. he was eaten up with worms, and "the filthiness of his smell was noisome to all his army."

26. Wherefore shut thou up, etc.—Rather, *nevertheless shut thou up the vision*. (See ix, 24; xii, 4.) Although a true prophecy, it was to be hidden from the minds of men, if not from their eyes, until a later time. Two large legal documents of the fifth century B. C. were found in perfect condition by Dr. Petrie, which had been hidden away in an earthen pot probably at the time they were drawn up. (Compare Jer. xxxii, 11.) However, there is no account in Daniel or elsewhere of any such discovery in the days of Antiochus Epiphanes—to which time this prophecy chiefly refers. It is better, therefore, to understand this verse as part of the apocalyptic vision. The author uses here the common literary method of his day in enforcing the thought that the chief lessons of the vision were not for the contemporaries of Nebuchadnezzar and Daniel, but for those who should live long afterward. It could not be understood until then.

27. Sick—Sickness is no proof of God's displeasure. It may be the result of highest spiritual revelations. He whom God loved most, even the "Man of sorrows," was "made perfect through suffering" (Heb. ii, 10; v, 8).

CHAPTER IX.

IN the first year ^a of Darius the son of Ahasuerus, of the seed of the Medes, ¹ which was made king over the realm of the Chaldeans; ² In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to ^b Jeremiah the prophet, that

^a Chap. 1. 21; 5. 31; 6. 28. — ¹ Or, *in which he, etc.* — ^b 2 Chron. 36. 21; Jer. 25. 11, 12; 29. 10.

None understood it—Probably (against Behrmann), *I was no understander thereof*, or (R. V., margin) “there was none to make it understood.”

CHAPTER IX.

DANIEL'S PRAYER FOR ISRAEL'S DELIVERANCE FROM THE WORLD-KINGDOM, AND HIS VISION OF “MESSIAH THE PRINCE,” THE TIME OF WHOSE COMING IS REVEALED.

1. For “Darius the Mede” see our Introduction, III, 3, (5), and note v, 31. If this king really was Gubaru, appointed vicegerent by Cyrus when he captured Babylon, then this prophecy of the “seventy year-weeks” is represented as being given in the very year when the Jews received permission to return and rebuild their temple; that is, at the end of their “seventy weeks” of captivity in Babylon. **Son of Ahasuerus**—This may possibly have been a marginal note, though the versions do not indicate it. If the reference here is to the Book of Esther's famous Ahasuerus (Xerxes) it is a bad mistake; for he was the son of Darius Hystaspes, not the father of Darius the Mede. But a famous man is usually preceded by less famous men bearing the same name. In official documents of the fifth century B. C. and later the name Ahasuerus (**Khsyrs**, *mighty*) occurs in many forms. The Hebrew ear was not keen, nor the tongue glib, so that no objection can be properly raised here because of the Hebrew spelling of this name. In the very first year of the reign of the celebrated Xerxes (485 B. C.) his name was spelled in official records, Akhsuvarsi, Akkis-arsu, Akhsivarsa, Aksiyarsu; the form fixing

he would accomplish seventy years in the desolations of Jerusalem.

³ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: ⁴ And I prayed unto the Lord my God, and made my confession, and said, O ^c Lord, the great and dreadful God, keeping the covenant and

^c Neh. 1. 4; Jer. 29. 12, 13; chap. 6. 10; James 4. 8-10. — ^d Exod. 20. 6; Deut. 7. 9; Neh. 1. 5; 9. 32.

itself later as Akhsi-yarsu (Oppert, *Revue des Etudes Juives*, 1894).

2. By the **books** (or, *rolls*) of Jeremiah's prophecies, which Daniel possessed, he understood the number of years which the Lord had decreed “for the accomplishing of the desolations of Jerusalem, even seventy years” (R. V.; compare Jer. xxv, 11, 12; xxix, 10).

3. It was now nearly seventy years since Daniel had been carried captive to Babylon (chap. i, 1), and as the time of the captivity seemed drawing to a close he is represented as becoming deeply and solemnly interested in its fulfillment. Kautzsch's idea that Daniel's sadness proves that according to the writer's calculation the time of fulfillment must have been already past (*Beilagen*, p. 205), curiously misinterprets the prophetic temperament. There is no necessary anachronism here. Daniel's sorrow is not said to be because of Jehovah's failure to keep his promise of deliverance, but because of his people's sins which had brought upon them these terrible calamities. So earlier prophets, notably Jeremiah, had sorrowed with equal bitterness. (See also note x, 2-4, 15, 16.) As the number “seventy” was the common symbolical number of perfection and fullness of time (see our Introduction to Ezekiel, VIII), no elaborate calculation is necessary as to the year when these “desolations” commenced. If they began with Jehoiachin's captivity (598 B. C.) there were yet ten years before the seventy years of ruin would literally come to an end.

4-6. This is a model prayer, including adoration and praise, confession of sin, and petition for further mercies. (Compare Nehemiah's prayer, Neh. i,

mercy to them that love him, and to them that keep his commandments: **5** "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: "Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. **7** O Lord, "righteousness ² *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. ■ O Lord, to us *belongeth* "confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. **9** "To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him; **10** "Neither have we obeyed the voice

of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. **11** Yea, "all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the "law of Moses the servant of God, because we have sinned against him. **12** And he hath "confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: "for under the whole heaven hath not been done as hath been done upon Jerusalem. **13** "As it is written in the law of Moses, all this evil is come upon us: "yet "made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. **14** Therefore hath the LORD "watched upon the evil, and brought it upon us: for "the LORD our God is righteous in all his works which he doeth: "for we obeyed not his voice. **15** And now, O Lord our God, "that hast brought thy people

"1 Kings 8. 47, 48; Neh. 1. 6, 7; 9. 33, 34; Psa. 106. 6; Isa. 64. 5-7; Jer. 14. 7; verse 15. — "2 Chron. 36. 15, 16; verse 10. — "3 Neh. 9. 33; Rom. 3. 5, 6. — "2 Or, *thou hast, etc.* — "b Verse 7. — "1 Neh. 9. 17; Psa. 130. 4, 7; Eph. 1. 6, 8. — "c Verse 6. — "1 Isa. 1. 4-6; Jer. 8. 5, 10. — "m Lev. 26. 14, etc.; Deut. 27. 15, etc.; 28. 15, etc.; 29. 20, etc.; 30. 17, 18; 31. 17, etc.; 32. 19, etc.; Lam.

2. 17. — "Zech. 1. 6. — "o Lam. 1. 12; 2. 13; Ezek. 5. 9; Amos 3. 2. — "p Lev. 26. 14, etc.; Deut. 28. 15; Lam. 2. 17. — "q Isa. 9. 13; Jer. 2. 30; 5. 3; Hos. 7. 7, 10. — "3 Heb. *entreated we not the face of thee, etc.* — "r Jer. 31. 28; 44. 27. — "s Neh. 9. 33; verse 7. — "t Verse 10. — "u Exod. 6. 1, 6; 32. 11; 1 Kings 8. 51; Neh. 1. 10; Jer. 32. 21.

5-11.) The phraseology used is distinctly scriptural. (See Exod. xx, 6; Deut. vii, 9; 2 Chron. xxxvi, 15, 16, and compare Neh. ix, 30, 32.)

7, 8. The Lord is righteous, and all the sorrows which have fallen upon Israel have been **because of their trespass** (or, *because of the unfaithfulness that they have committed*). (Compare Lev. xxvi, 40.) It is this unfaithfulness which causes **confusion of faces** to all Israel, both rulers and people; those **that are near** (in Palestine) and those **that are far off** (the captives in foreign countries).

9. **Though we have rebelled**—R. V., "for we have rebelled." The phrase might even be read, "because we have rebelled." (Compare Psa. xxv, 15.)

10, 11. Having disobeyed persistently the written law, the penalty of disobedience, which God had confirmed by an oath, had to be inflicted. (See Lev. xxvi, 14-39; Deut. xxviii, 15-68; xxix, 14, 19-28; xxx, 17-19.)

12, 13. Because of Israel's extreme sensitiveness, better training, higher ideals, and nobler possibilities the loss of her land and temple cut her deeper than any such loss could have wounded a heathen people. (See notes Ezek. v, 9.) All this ruin had fallen upon the nation wholly because of the people's sins and their failure to repent and recognize the truth of the prophetic promises and warnings. R. V. reads, "have discernment in thy truth;" that is, gain a knowledge of the true way of safety and life.

14. The Lord watched closely all the evil that came upon his people, and brought it upon them not because he hated them, or had forgotten them, but because he remembered his own righteousness and the people's sins.

15. By Jehovah's marvelous deliverance of Israel from Egyptian bondage he had gotten for himself "a name even for this day" (an exact quotation from Jer. xxxii, 20). After

forth out of the land of Egypt with a mighty hand, and hast ⁴gotten thee ⁵renown, as at this day; ⁶we have sinned, we have done wickedly.

16 O Lord, ⁷according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, ⁸thy holy mountain: because for our sins, ⁹and for the iniquities of our fathers, ¹⁰Jerusalem and thy people ¹¹are become a reproach to all *that are about us*.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, ¹²and cause thy face to shine upon thy sanctuary ¹³that is desolate, ¹⁴for the Lord's sake. **18** O my God, incline thine ear, and hear; open thine eyes, ¹⁵and behold our desolations, and the city ¹⁶which is called by thy name: for we do not ¹⁷present our supplications before thee for our righteous-

nesses, but for thy great mercies. **19** O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, ¹⁸for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¹⁹And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; **21** Yea, while I *was* speaking in prayer, even the man ²⁰Gabriel, whom I had seen in the vision at the beginning, being caused to fly ²¹swiftly, ²²touched me ²³about the time of the evening oblation. **22** And he informed *me*, and talked with me, and said, O Daniel, I am now come forth ²⁴to give thee skill and understanding. **23** At the beginning of thy supplications the ²⁵commandment came forth, and ²⁶I am come to show *thee*;

⁴ Heb. *made thee a name*.—⁵ Exod. 14. 18; Neh. 9. 10; Jer. 32. 20. —⁶ Verse 5. —⁷ 1 Sam. 12. 7; Psa. 31. 1; 71. 2; Mic. 6. 4, 5. —⁸ Verse 20; Zech. 8. 3. —⁹ Exod. 20. 5. —¹⁰ Lam. 2. 15, 16. —¹¹ Psa. 44. 13, 14; 79. 4. —¹² Num. 6. 25; Psa. 67. 1; 80. 3, 7, 19. —¹³ Lam. 5. 18. —¹⁴ Verse 19; John 16. 24. —¹⁵ Isa. 37. 17. —¹⁶ Exod. 3. 7; Psa. 80. 14, etc.

¹⁸ Jer. 25. 29. —¹⁹ Heb. *whereupon thy name is called*. —²⁰ Heb. *cause to fall*, Jer. 36. 7. —²¹ Psa. 79. 9, 10; 102. 16, 16. —²² Psa. 32. 6; Isa. 65. 24. —²³ Chap. 8. 16. —²⁴ Heb. *with weariness*, or, *fight*. —²⁵ Chap. 8. 18; 10. 10, 16. —²⁶ 1 Kings 18. 36. —²⁷ Heb. *to make thee skillful of understanding*. —²⁸ Heb. *word*. —²⁹ Chap. 10. 12.

this mention of God's mercies in the past the sins of Israel appear to the prophet even worse than before.

16-19. The prophet cries out in great agony, beseeching Jehovah, since now his righteous punishments had been so fearfully fulfilled upon Jerusalem and the holy mountain (Psa. ii, 6; Jer. xxv, 1-11), that the equally righteous promises to repentant Israel might also be speedily fulfilled (see Jer. xxv, 12, etc.; xxvii, 22; xxix, 10-14), and as a representative of repentant Israel he makes an intercessory prayer for the desolated and ruined sanctuary which reminds one of the mediatorial cry of Moses (Exod. xxxii, 32; Deut. ix, 26-29), and especially of the prayer of Jeremiah (Jer. xxxii) and the petition of the Levites (Neh. ix).

20, 21. The answer to the prayer comes even while the words are still upon his lips. For **Gabriel** see notes vii, 16, and x, 13. **Being caused to fly swiftly**—Some first-rate scholars (as, for example, Schultz, *Alltestamentliche Theologie*, ii, 226) follow Fürst in rendering this obscure phrase "gleaming in splendor." It is better to refer it to Daniel rather than to Gabriel,

and translate "being exhausted," or, "being faint." (Compare vii, 18, 27; x, 9.) **Touched me**—Or, "came near unto me" (R. V., margin). This was the meal (A. V., *meat*) offering which was made at sunset (Lev. ii, 14). For centuries, beginning at least as early as the Babylonian captivity, every true son of Israel had regular hours of daily prayer (of which this was one) in which he turned his face toward Jerusalem and presented his supplications unto God. (See note vi, 10.)

22. Daniel knew concerning the seventy years of the Babylonian captivity and its end (verse 2); but the angel is now to make him "skillful of understanding" (R. V.) concerning the larger deliverance which shall come in the Messianic era.

23. The word from God **came forth** at the beginning of Daniel's prayer, and before the prayer was ended the angelic messenger had reached the supplicant with his divine revelation of comfort (verse 20). It was not the answer Daniel had hoped for, but it was a better answer. He had asked for a proof of God's mercy in a speedy deliverance from Babylon; the answer

^p for thou art ¹⁰ greatly beloved: therefore ^q understand the matter, and consider the vision. **24** Seventy weeks are determined upon thy people and upon thy holy city, ¹¹ to finish the

^p Chap. 10. 11, 19. — ¹⁰ Heb. a man of desires. — ^q Matt. 24. 15. — ¹¹ Or, to restrain. — ¹² Or, to seal up, Lam. 4. 22.

brings the news of continuing sorrows and persecutions but of a final and heavenly triumph. **Therefore understand the matter**—Rather, *therefore consider the word and give heed to the vision*. This “word” is the larger explanation of Daniel’s former vision (viii, 2–16) with which God had intrusted Gabriel at the opening of this prayer (verse 20). Jehovah had really sent to Daniel long ago the answer to his present petition, and relief for all his sadness, but he had not been able, through lack of attention or through physical exhaustion (viii, 27), to understand the divine answer.

THE GREAT PROPHECY OF THE SEVENTY WEEKS, 24–27.

For a detailed examination of the various explanations of these verses and the reasons for our own position see our Introduction to Daniel, II, 10. We will merely attempt here to give succinctly the newer and the older views in their most reasonable form with our conclusions.

24. The R. V. (with marginal references in brackets) reads, “Seventy weeks are decreed upon thy people and upon thy holy city, to finish [to restrain] [the] transgression, and to make an end of [to seal up] sins, and to make reconciliation for [to purge away] iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy [prophet], and to anoint the most holy [a most holy place].” Kautzsch freely translates, “to bring to end the wickedness and to make full the measure of sin . . . and to seal the prophetic revelations and to consecrate (again) a most holy.” All expositors agree that these terms relate to the Messianic hope. Whatever the author of Daniel saw or thought of when he penned these lines, such a

transgression, and ¹² to make an end of sins, ^r and to make reconciliation for iniquity, ^s and to bring in everlasting righteousness, and to seal up the vision and ¹³ prophecy, ^t and to anoint

^r Isa. 53. 10. — ^s Isa. 53. 11; Jer. 23. 5, 6; Heb. 9. 12; Rev. 14. 6. — ¹³ Heb. prophet. — ^t Psa. 45. 7; John 1. 41.

vision could only be fully realized in Him who alone could atone for sin and bring in everlasting righteousness. That the prophet saw this Messianic glory break in upon the world immediately upon the close of the Antiochian persecution is in accordance with all other prophetic utterances. (See our discussion of “The Seventy Weeks,” Introduction to Daniel, II, 10, and compare Matt. xxiv.) **Seventy weeks**—Literally, *seventy sevens*; that is, “sevens of years” (as Gen. xxix, 27). The period of desolation prophesied by Jeremiah was to be seventy years (ten “sevens”), but this Danielic period of affliction was to be at least seven times longer. (Compare Lev. xxvi, 18.) **To finish the transgression**—That is, to fill up the full measure of the “*transgression*,” described vii, 12, and elsewhere. **To make an end of sins**—This either means, as the preceding phrase, to fill up the measure of sin (Hitzig) or, more probably, “to abolish sin” (Bevan). That is, an end will now be put to this flood of crime and wickedness. **To make reconciliation for iniquity**—That is, *to make atonement for sin*. This is the common meaning of this familiar phrase which occurs again and again in the Pentateuch. It has reference to the mediatorial work of the Messiah, “which is here conceived as following the judgment of those transgressors whose sins are come to the full” (Terry). **To bring in everlasting righteousness**—“Bring in! then it was to dwell, to make its abode, to have its home there. Everlasting! Then it was never to be removed, never worn-out, never to cease, not to pass with this passing world, but to abide thenceforth, coeternal with God, its Author and Giver.”—Pusey. **To seal up the vision and prophecy**—That is, either to “seal” in the sense of “clos-

the most Holy. **25** "Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto ^v the

^a Verse 23. — ^v Ezra 4. 24; 6. 1, 15; 7. 1; Neh. 2. 1, 3, 5, 6, 8. — ^w John 1. 41. — ^x Isa. 55. 4.

ing"—there being no more need of visions or prophets, since the old order has now given place to the new (see Wolf, who refers to 1 Cor. xiii, 8)—or more probably "seal" in the sense of vindication. The predictions previously made by many prophets, of a glorious era which should follow all the backslidings and afflictions of God's people, should have the seal of Jehovah set to them by their fulfillment. (Compare John iii, 33; vi, 27.) **Prophecy**—Rather, *prophet*. **To anoint the most Holy**—"A most holy place" (R. V., margin); "the most holy thing" (Bevan); "a holy of holies" (Terry). This may refer either to the anointing of the sacrificial altar (Exod. xxix, 37; xl, 10), a holy sanctuary (Exod. xxx, 26; xl, 9), or a holy one (Exod. xl, 13; Isa. lxi, 1)—although this phrase is never used elsewhere of an individual unless in one doubtful verse (1 Chron. xxiii, 13). It is possible this may have primary reference to the reconsecration of the altar, defiled by Antiochus; though this altar was probably never "anointed," literally, as the Jews had no holy anointing oil at this period (Keil, Wolf, etc.). But in any case, coming at the close of a passage confessedly full of the Messianic hope, this reference should not be pushed back and confined within the narrow scope of the prophet's natural vision, but must be allowed its wider and richer Messianic meaning. In that new and blessed era which Daniel so dimly saw it was made known that all former altars and sanctuaries and high priests were but types and shadows of the "true tabernacle which the Lord pitched," with its cross altar and its holy living sacrifices (Heb. viii-x). "Anointing" had always been the symbol of the outpouring of the Holy Spirit (Isa. lxi, 1; compare 1 John ii, 20-27).

25. The commandment—Literally,

Messiah ^x the Prince, *shall be seven weeks, and threescore and two weeks: the street* ¹⁴ *shall be built again, and the* ¹⁵ *wall, even* ¹⁶ *in troublous times.*

¹⁴ Heb. *shall return and be built.*—¹⁵ Or, *breach*, or, *ditch.*—^y Neh. 4. 8, 16.—¹⁶ Heb. *in strait of times.*

the word. When was this command, to restore (or, "repeople") and to rebuild Jerusalem, given? That cannot be settled positively. (See remarks on "The Seventy Weeks" in our Introduction, II, 10.) Probably most modern scholars believe that this is the "word of the Lord" recorded by the prophet Jeremiah—of which Daniel was thinking at this very time (verse 2)—which "word" came to him in the first year of Nebuchadnezzar (606 B. C.) and later (593 B. C.; 586 B. C.), and included inferentially at first, and afterward by explicit statement, the promise of restoration at the end of the seventieth year, the punishment of enemies, and the repopulation and rebuilding of the capital city (Jer. xxv, 1, 2, 12; xxix, 1, 14; xxx, 3, 9, 18; xxxi, 38, etc.). This is the most natural reference—since it was concerning this "word" that Daniel had just been praying—unless we refer it to the edict of Cyrus which gave historical expression to the divine edict which Daniel had been so earnestly considering. This would be equally "natural," but does not furnish as satisfactory a terminus at the end of the first seven weeks, when according to the prophecy "an anointed one, a prince" should appear. The older interpretation generally dates it from the twentieth year of Artaxerxes (but see next verse). **Unto the Messiah the Prince**—Later scholars usually read, with the R. V., "Unto the anointed one, the prince, shall be seven weeks." According to this version the passage cannot refer primarily to Christ, for the "anointed one" is to come after seven weeks. Who is this anointed one? The reference attaches itself naturally to Cyrus, who had recently been called by this very title by Isaiah (xliv, 28; xlv, 1) and who historically did appear as king of Anzan, 544 B. C., and as conqueror of

26 And after threescore and two weeks ^ashall Messiah be cut off, ^bbut not for himself; and ^cthe peo-

^a Isa. 53. 8. — ^b 1 Pet. 2. 21; 3. 18. — ^c 17 Or, and shall have nothing. — ^d Matt. 22. 7.

Babylon, 537 B. C., just about seven weeks (forty-nine years) after these later and more explicit prophecies of the rebuilding of the city had been given (593 B. C.; 586 B. C.); although it may possibly refer to Jeshua, son of Jozadak (Ezra iii, 2), who was the Jewish high priest at the time of the Return, (compare Hag. i, 1; Zech. iii, 1), the high priest being sometimes called in Scripture the "anointed" (Lev. iv, 3, 5, 16; vi, 20). Most of the older expositors prefer the hypothesis that the command of verse 23 is the decree of Artaxerxes given either to Ezra (about 458 B. C.) or to Nehemiah (about 445 B. C.), in which case the "anointed one" must be considered as the Lord Christ (compare Isa. lxi, 1), and the punctuation of the verse retained as in the A. V. and margin of the R. V., where the seven weeks are united with the sixty-two. It seems more natural, however, to identify this mysterious "word" with the divine word of which the prophet was then thinking, as all acknowledge (see verse 2), rather than with a later decree made long after the exilic Daniel must have gone to his grave. **Threescore and two weeks**—The R. V. reads, "unto the anointed one, the prince, shall be seven weeks: and threescore and two weeks, it shall be built again, with street and moat, even in troublous times." This period of sixty-two weeks is passed by almost without remark, because the chief interest centers in the last week. Since the common symbolism of number required that the full period of sevenfold (or perfected) affliction should be seventy (7×10) weeks, and since seven weeks had been taken from the whole number at the beginning of the calculation and another week at the end, that necessarily left sixty-two weeks in the middle. According to the newer interpretation it is not probable that in the mind of the writer this represented

ple of the prince that shall come ^eshall destroy the city ^dand the sanctuary; ^eand the end thereof *shall be* ^fwith a

^e Luke 19. 44. — ^d Matt. 24. 2. — ^e Matt. 24. 6, 14. — ^f Nah. 1. 8.

any exact number of years, but in a general way was meant to cover the long period lying between the return of the Jews after the longed-for decree had been proclaimed by Cyrus, the "anointed prince" (537 B. C.) and the assassination of Onias III, the high priest, 171 B. C. (See next verse.) It was not, perhaps, intended to be chronologically exact, but was an indeterminate quantity connecting the two definite and well-known periods covered by the first seven and the final week of years. Certainly this final week, as is acknowledged by all, was the period upon which the emphasis was chiefly placed. During these sixty-two weeks Jerusalem should suffer trouble, but should at last be built up again "with street and moat" (R. V.), or perhaps rather, "*with court and street.*" The troubles experienced by the Jews in rebuilding may be seen from the fact that some ninety years after the Return Nehemiah could speak of the vast open spaces in the city where no one yet lived and in which dwellings "are not builded" (Neh. vii, 4; compare Neh. i, 3; ii, 3; vi, 1; ix, 37). Perhaps, however, the phrase **and in troublous times** should be connected with the statement following.

26. R. V. reads, "And after the threescore and two weeks shall the [an] anointed one be cut off." Delitzsch and Zöckler, as recent evangelical scholars generally, accept Onias III as the "anointed one" referred to here. Onias was the last Jewish high priest who ruled in the regular succession. He was deposed by Antiochus about 175 B. C. and murdered 171 B. C. This awful event must have made a tremendous impression upon the Jewish world. (Compare xi, 22; 2 Macc. iv, 35.) Others of the newer critics explain this as referring to the murder of Seleucus Philopator by Heliodorus; but this seems less probable than the above. It is a

flood, and unto the end of the war¹⁸ desolations are determined. **27** And he shall confirm¹⁹ the covenant with^h many for one week : and in the midst of the week he shall cause the sacrifice

¹⁸ Or, *it shall be cut off by desolations.* —
¹⁹ Or, *α.* — ^g Isa. 42. 6. — ^h Isa. 53. 11. — ²⁰ Or, *with the abominable armies.* — ⁱ Matt. 24. 15:

significant fact that "Jewish exposition in pre-Christian times is united in referring this section [verses 25–27] to the Maccabean era of tribulation under Antiochus Epiphanes" (Zöckler). The older exegetes follow here the punctuation of the A. V. and, uniting the seven with the sixty-two weeks, see a direct reference to Jesus the Messiah, who was **cut off** at the end of the sixty-nine prophetic weeks. (See note verse 25 and our remarks on "The Seventy Weeks," Introduction to Daniel, II, 10.) The argument of Dr. Terry that an (or, "the") anointed one in verse 26 should be the same as the anointed one in verse 25, while valid in ordinary historic narration, does not apply so forcibly in apocalyptic writings, which were made purposely obscure and of a double meaning. **But not for himself**—This translation of the Hebrew cannot be defended. The R. V. is better, "and shall have nothing," or, as the margin, "there shall be none belonging to him" (or, "for him"). Kautsch renders freely, "without his having any (fault)." There are grammatical objections to every translation and the meaning is very obscure. Behrmann and many others render "and no one follows [succeeds] him." Most critics who hold the newer interpretation of the passage explain it as meaning that Onias had no legitimate successor. Those who hold to the direct Messianic interpretation, and yet accept the critical Hebrew text generally, take it to mean that the Messiah had no one to stand for him as protector or helper when threatened with death. **The people of the prince that shall come**—According to the most common form of the newer critical interpretation this refers to the army of Antiochus (compare Judg. v, 2), who came from Rome after the death of Onias and devastated Jerusa-

lem, destroyed the sanctuary, and massacred forty thousand of its inhabitants. For the objection that Antiochus did not literally destroy Jerusalem compare notes Ezek. xxix, 8–12. According to the older view this phrase refers to the destruction of Jerusalem by Titus. **And the end thereof shall be with a flood**—Instead of "the" end R. V. renders "his" end, as also the A. V., in the margin. The difficulty is to know whether the flood sweeps away the sanctuary or the people or the prince. It seems most natural to refer it to the city and sanctuary, over which the invading army sweeps like a deluge (xi, 22; compare Nah. i, 8). **And unto the end of the war**—Rather, with R. V., "and even unto the end shall be war; desolations are determined." Instead of the perfect security, victory, and peace which Daniel at the close of the seventy years' captivity would probably have expected from the prophecy of Jeremiah which he was reading (verse 2; compare Jer. xxix, 11, 14; xxx, 8, 10, 19, 20; xxxiii, 10–16), the "perpetual desolations" which Jeremiah had prophesied against the heathen (Jer. xxiv, 12) are now prophesied against Jerusalem clear down to the end of the seventy weeks. Only after these seventy weeks of calamity can the real fulfillment of all Jeremiah's prophecies of restoration and joy take place.

Mark 13. 14; Luke 21. 20. — ^k Isa. 10. 22, 23; 28. 22; chap. 11. 36; Luke 21. 24; Rom. 11. 26. —
²¹ Or, *upon the desolator.*

lem, destroyed the sanctuary, and massacred forty thousand of its inhabitants. For the objection that Antiochus did not literally destroy Jerusalem compare notes Ezek. xxix, 8–12. According to the older view this phrase refers to the destruction of Jerusalem by Titus. **And the end thereof shall be with a flood**—Instead of "the" end R. V. renders "his" end, as also the A. V., in the margin. The difficulty is to know whether the flood sweeps away the sanctuary or the people or the prince. It seems most natural to refer it to the city and sanctuary, over which the invading army sweeps like a deluge (xi, 22; compare Nah. i, 8). **And unto the end of the war**—Rather, with R. V., "and even unto the end shall be war; desolations are determined." Instead of the perfect security, victory, and peace which Daniel at the close of the seventy years' captivity would probably have expected from the prophecy of Jeremiah which he was reading (verse 2; compare Jer. xxix, 11, 14; xxx, 8, 10, 19, 20; xxxiii, 10–16), the "perpetual desolations" which Jeremiah had prophesied against the heathen (Jer. xxiv, 12) are now prophesied against Jerusalem clear down to the end of the seventy weeks. Only after these seventy weeks of calamity can the real fulfillment of all Jeremiah's prophecies of restoration and joy take place.

27. And he shall confirm—R. V. reads, "And he shall make a firm covenant with many for one week." Expositors of the old school generally make the "Messiah" (verse 26) the subject here. He shall make strong his new covenant of grace (Heb. ix, 13) during his life, in his death and resurrection, and for a short time afterward—this "week" being variously estimated as running to Pentecost, to the conversion of St. Paul, or farther still into the

Christian era. But according to this method of interpretation it is not easy to find a period of seven years or thereabouts which could be naturally described as *the week* during which our Lord made firm his covenant. Some expositors make the "one week" refer to "the last period of the Jewish dispensation;" but is it consistent to make the sixty-ninth week end with the death (the "cutting off") of the Messiah (verse 26), and then to consider the week following as a part of the Jewish dispensation? It is one of the difficulties of this theory that the "cutting off" of Christ (verse 26) should have occurred seemingly before the crisis week opens in which "he shall make a firm covenant with many" (verse 27). For fuller discussion, see Introduction, II, 10. The newer interpretation is that Antiochus, by his many alliances with other princes and the covenant made with apostatizing Jews, was able to keep himself strong for one week (the first seven years of his reign, 175-168 B. C.), and during this period he was confirmed in his heartless persecutions of the Jews. Although the Hebrew word "covenant" usually refers to God's covenant with Israel, this usage is not universal. (See Hos. xii, 1; Amos i, 9.) By a very slight change, however, the phrase may be rendered, "he shall cause many to transgress the covenant;" which was indeed sadly true of Antiochus, for we have independent Jewish testimony that "many Israelites" turned heathen at his command, consenting to profane the Sabbath, and even to set up altars to idols and sacrifice to them swine's flesh and other unclean offerings (1 Macc. i, 10-15). **And in the midst of the week, etc.**—R. V. reads, "and for the half of the week he shall cause the sacrifice and the oblation [*meal offering*] to cease." The older school of expositors refer this to the cessation of the temple sacrifices, when Christ through the eternal Spirit offered himself as a Lamb without spot to bear the sins of the world (compare Heb. viii-x). But was it only for half a week that these temple sacrifices were to cease? Or, if the A. V.

is preferred, is it historical truth to say that in the middle of the week following the one in which the Christ was "cut off" (verse 26) these sacrifices came to an end? Their typical virtue ended with the crucifixion, not half a week later; while beast sacrifices actually continued to be offered on the temple altar down to the destruction of Jerusalem, A. D. 70. Scholars who favor the new interpretation see in this half week a clearer allusion to the "time, times, and half a time" mentioned previously by Daniel, during which the saints were delivered into the hands of Antiochus Epiphanes (see note vii, 25) and the sacrifices (as all acknowledge) were abolished for some three and a half years; from perhaps June, 168 B. C., to December, 165 B. C. **And for the overspreading of abominations, etc.**—The R. V. (which is accepted in substance by scholars of all schools) reads, "and upon the wing of abominations shall come one that maketh desolate." R. V., margin, "upon the pinnacle of abominations." The older commentators generally explain this as having reference to the idolatrous eagle standards of the Roman armies, which spread desolations wherever they came. The newer school explains it in harmony with the similar but clearer phrase found in xi, 31; xii, 11, where it evidently has an allusion to the heathen altar built by Antiochus Epiphanes on the temple altar of Jehovah, and where on Chislew (December) 25, B. C. 168, sacrifice was offered to the Olympic Zeus. This altar is actually called (1 Macc. i, 51, 54; vi, 7) "the abomination of desolation." This sacrilege certainly caused desolations and made even the most sacred altar of Jehovah an "abomination." Although Farrar suggests that the heathen altar may have seemed to overshadow the great altar of burnt offering "like a wing," it is not best to press any vivid pictorial meaning out of the word "wing," as the exact thought of the Hebrew is uncertain. For the possible connection of this winged abomination with the Babylonian representations of evil genii see *Speaker's Commentary, in loco*. The

CHAPTER X.

IN the third year of Cyrus king of Persia a thing was revealed unto

^a Chap. I. 7. — ^b Chap. 8. 26; Rev. 19. 9.

Greek version used by our Lord (Matt. xxiv, 15) seems to favor the modern view that this abomination specially referred to the desecration of the "holy place." **Even until the consummation**, etc.—The R. V. reads, "and even unto the consummation, and that determined, shall wrath be poured out upon the desolator (margin, 'desolate')." There are various readings of this very difficult phrase, but the general meaning certainly is that the desolations shall come to the divinely determined end and the desolator shall be punished. If we read "desolate," with R. V., margin, instead of "desolator," as the last word of the chapter, this would refer plainly to Jerusalem and would emphasize the statement that up to the very week of Messianic triumph desolations and afflictions should overwhelm the holy city. For this picture of Messianic triumph see xii, 1-3. We cannot think that there is here any direct prophecy of the second coming of Christ or the end of the world; neither can we think that the passage as a whole has direct and primary reference to the coming and crucifixion of our Saviour and the destruction of the temple by the Romans. We have given our reasons for doubting this, and might add the suggestive fact that "neither our Lord nor his apostles nor any of the earliest Christian writers once appealed to the evidence of this prophecy" (Farrar), which would be superlatively astonishing if this were a direct chronological proof that Jesus was indeed the Christ. On the other hand, we must never forget that in all prophecy the future is pictured in the present with an historic exit point in the background. It has been said that the seers of God were not "children of their time, but were exalted above their time." Whether that was true or not of the prophets as individuals, it certainly

Daniel ^a whose name was called Belteshazzar; ^b and the thing *was* true, ^c but the time appointed *was* ¹ long;

^e Verse 14. — ¹ Heb. *great*.

was true of their Messianic visions. They often spake better than they knew. Daniel's vision does not stop with Antiochus; the picture which he paints fits upon him only as the forerunner of an enemy of the theocracy still more dreadful. As Professor Simcox has written in the *Cambridge Bible*, "If the Book of Daniel be accepted as a really inspired prophecy, the visions admit of but one explanation. The oppression of Antiochus is foretold in part for its own sake, as an important episode in the temporal and religious history of God's people; in part also as a type of a greater and still more important oppression" (*The Book of Revelation*, p. 21).

DANIEL'S VISIONS OF THE STRUGGLES, IMPIETIES, AND PERSECUTIONS OF THE LAST GREAT WORLD-KINGDOMS, CHAPS. x, xi.

CHAPTER X.

1. For **Cyrus** see our Introduction to Daniel, III, 3, (6), and note vi, 28; for **Daniel . . . Belteshazzar** see Introduction, II, 8; III, 1, and notes i, 7; ii, 26. Bosanquet (*Messiah the Prince*) thinks this verse is an interpolation, being opposed to chap. ix, 2; Zech. i, 12; but this is not probable, as the versions differ no more here than in other passages. **Thing**—Or, *word*. **But the time appointed was long**—R. V., "even great warfare." The obscurity of the text may be seen by the fact that Hebrew scholars of the greatest renown have variously rendered this phrase, "and the word is truth, and great distress; and he heeded the word and gave heed to the vision;" or, "and truth is the revelation and (the) distress is great; and understand thou the revelation, and understand it in the vision." The R. V., however, is a good translation of the Hebrew text as it stands, and makes good sense. The "warfare" referred to is that between Gabriel and the guardian angel of Persia of which

and ^d he understood the thing, and had understanding of the vision. **2** In those days I Daniel was mourning three ² full weeks. **3** I ate no ³ pleasant bread, neither came flesh nor wine in my mouth, ^e neither did I anoint myself at all, till three whole weeks were fulfilled. **4** And in the four and twentieth day of the first month, as I was by the side of the great river, which is ^f Hiddekel; **5** Then ^g I lifted up mine eyes, and looked, and ^h behold ⁴ a certain man clothed in linen, whose loins were ⁱ girded with ^k fine gold of

^d Chap. 1. 17; 8. 16. — ² Heb. *weeks of days*. — ^e Heb. *bread of desires*. — ^f Matt. 6. 17. — ^g Gen. 2. 14. — ^h Josh. 5. 13. — ⁱ Chap. 12. 6, 7. — ^k Heb. *one man*. — ^l Rev. 1. 13-15; 15. 6. — ^m Jer. 10. 9.

the prophet now hears for the first time. (See verse 13 and chap. xi.) **Third year**—Various reasons have been given, such as his great age and the need of his services in Babylon, why Daniel had not returned back to the Holy Land with his companions; but this question is not raised at all in the narrative. His “sorrow” seems as great as it had been in the reign of Darius, before the edict was given by Cyrus for the return of the Jews to their native land. (See notes verses 2-4; ix, 1-4.) There is no necessary contradiction to history here. Such a return as was actually accomplished was very different from the triumphant victories which, according to Jeremiah’s prophecy, might have been expected by an exilic prophet. (See notes ix, 2, 24.)

2-4. Daniel observes another period of mourning over the sins of the people, the desolation of Jerusalem, and his own ignorance of the future (see verse 14; compare ix, 3, etc.), and after three weeks, in which he had eaten no “dainties” and observed the usual external marks of one in great sorrow or of one who fasted before the Lord, hoping for some special divine token of favor (compare 2 Sam. xiv, 2), finally, on the 29th of Abib (Nisan), as he was on the bank of the great river Hiddekel, another vision burst upon him in answer to his prayers. It is interesting to remember that this was the month in which the great Passover Feast was held, and the date given shows that instead of feasting at the pass-

Uphaz: ⁿ His body also was ¹ like the beryl, and his face ^m as the appearance of lightning, ^a and his eyes as lamps of fire, and his arms ^o and his feet like in color to polished brass, ^p and the voice of his words like the voice of a multitude. **7** And I Daniel ^q alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. **8** Therefore I was left alone, and saw this great vision, ^r and there remained no strength in me: for my ^s comeli-

¹ Ezek. 1. 16. — ^m Ezek. 1. 14. — ⁿ Rev. 1. 14; 19. 12. — ^o Ezek. 1. 7; Rev. 1. 15. — ^p Ezek. 1. 24; Rev. 1. 15. — ^q 2 Kings 6. 17; Acts 9. 7. — ^r Chap. 8. 27. — ^s Or, *vigor*. — ^t Chap. 7. 28.

over as was customary, he was fasting. This may be the reason why the date is given so explicitly. The Hiddekel (Gen. ii, 14) is without doubt the Tigris, one Assyrian form of that name being *Idiglat*.

5, 6. This angelic man (doubtless Gabriel, ix, 21), clothed in the pure white linen robes of Jehovah’s priest (Lev. vi, 10; compare Ezek. ix, 2), is very like the man Ezekiel saw on Jehovah’s throne (Ezek. i, 4, 24, 26), and very like the transfigured Christ afterward seen by the apostle John (Rev. i, 13-15); but all those who live near to God grow to look like him (compare Rev. xix, 10, 11). His girdle was of the **gold of Uphaz**, or, with the change of one consonant, Ophir. (Compare Psa. xlv, 9.) **Beryl** is almost universally supposed to be chrysolite. (See note Ezek. i, 16.)

7. Too many men are ready to flee, when they feel they are in the presence of God, instead of waiting for the revealing vision. (Compare Acts ix, 7; Exod. xx, 18-20.) Whether the companions of Daniel were courtiers or servants or fellow Hebrews, who were fasting with him, is not intimated.

8. Daniel alone remained, but though accustomed to visions and angelic presences (vii, 10, 16; ix, 21) he was almost prostrated by the awe which this dazzling, heavenly form inspired. (Compare Luke ix, 32.) **For my comeliness was turned in me into corruption**—Daniel’s natural “splendor” (Heb.) of countenance faded before the splendor of

ness was turned in me into corruption, and I retained no strength. **10** Yet heard I the voice of his words: ¹and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ²And behold, a hand touched me, which ⁶set me upon my knees and upon the palms of my hands. **11** And he said unto me, O Daniel, ⁷a man greatly beloved, understand the words that I speak unto thee, and ⁸stand up-

¹ Chap. 8. 18. — ² Jer. 1. 9; chap. 9. 21; Rev. 1. 17. — ⁶ Heb. *moved*. — ⁷ Chap. 9. 23. — ⁸ Heb. *a man of desires*. — ⁹ Heb. *stand upon thy*

this celestial messenger, and his face became ghastly with the pallor of death. (Compare vii, 28.)

9. He almost or quite fainted away, as he had previously done at the sound of the awe-inspiring voice and at the deep mysteries of these divine revelations. (See notes viii, 18, 27.)

10. The touch of the mighty hand of this messenger of Jehovah (compare Ezek. iii, 14, 22; viii, 1, 3, etc.) shocked (literally, "shook") the prophet upon his hands and knees, though he was still "tottering" with weakness and his face was to the earth.

11. Before the king of Babylon all courtiers were accustomed to bow with their foreheads in the dust. It was natural for Daniel, therefore, even when strength returned to his limbs, to retain this most humble attitude before this one who looked glorious enough to be Jehovah himself. But this beloved one (compare ix, 23) is called to his feet to receive Jehovah's word. (See note Ezek. ii, 1.) The angel in this case is the servant sent by heaven's King to the prophet he delights to honor, and one so exalted of Jehovah is not the inferior even of an angel, and must not occupy such a position of humility and fear. (Compare Heb. i, 14.)

12. For thy words—Rather, with R. V., "for thy words' sake." What power in prayer! It moves all heaven and brings the powers of heaven with help. Sometimes the answer to the prayer comes only after many years of waiting; sometimes after a few weeks of continuous fasting and beseeching as in this case; sometimes "in the day"

right: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. **12** Then said he unto me, ^wFear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, ^xthy words were heard, and I am come for thy words. **13** ^yBut the prince of the kingdom of Persia withstood me one and twenty days: but lo, ^zMichael, ⁹one of the chief princes, came to help

standing. — ^w Rev. 1. 17. — ^x Chap. 9. 3, 4, 22, 23; Acts 10. 4. — ^y Verse 20. — ^z Verse 21; chap. 12. 1; Jude 9; Rev. 12. 7. — ⁹ Or, *the first*.

when one cries (ix, 20; x, 2; Psa. cxxviii, 3).

13. The angel would have reached Daniel with an answer to his petition, that the future of his people might be a blessed future (see note verses 2-4), on the very day when his fasting and prayer began (the third day of the month)—in which case he would have been able to enjoy the passover feast on the 14th—if it had not been for an unexpected delay and bitter struggle with the prince of the kingdom of Persia. (See note verse 1.) This prince could hardly have been Cyrus, as so many commentators have supposed. The angel Gabriel could not have been detained in his mission by any earthly potentate. Rather, this prince of one of the beast kingdoms is imaged as a "prince of darkness" representing one of the "powers" and "spirits of wickedness" (Eph. vi, 12) which are at enmity with righteousness. This "war" could not mean simply an attempt of the angel to influence the mind of the prince of Persia and change his political designs against Israel. Rather, this "guardian angel" of a beast nation is supposed to be the adversary of any angel of light, and especially of one who bears a message of ruin for all the worldly kingdoms of evil and a message of eternal sovereignty for the new human Messianic kingdom of righteousness. The difficult and complicated questions which might arise concerning angels and demons cannot be discussed here. That God permits evil men to live in rebellion against his authority, and with a far-reaching harmful influ-

ence upon redeemed souls, is as mysterious as that he permits wicked angels to live. The Scriptures take the existence of angels for granted; but show a gradual development of belief or knowledge concerning them. Behrmann says of the angelology of Daniel, "In general we meet here no conceptions which had not been intimated or plainly begun in earlier or contemporary books." He refers to Judg. v, 20, and Isa. xxiv, 21, where these celestial beings mix up in the struggle of earthly nations, and points out that even the idea of archangels acting as patrons or guardians of nations meets us in Deut. xxxii, 8 (LXX.), while Israel from the beginning has its national archangel or protector (Exod. xiv, 19; Num. xx, 16; Zech. xii, 8). Dr. A. B. Davidson, however (art. "Angel," in Hastings's *Dictionary of the Bible*), well shows that the "angel of Jehovah" mentioned in these latter references is positively identified in the Scriptures with Jehovah himself. (See Gen. xvi, 10; xxxi, 11; Exod. iii, 2, 6, etc.) Daniel is the only book of the Old Testament in which the angels are ever given names, and in which their difference of rank and national guardianship is emphasized. How far this picturesque angelology may be due to the figurative speech so natural and necessary to orientals, cannot perhaps be determined. In the Persian angelology, at a period not much later than the exile, each angel represented some attribute of deity. This same method of speech undoubtedly meets us in other places in the Scriptures. God's chariots and horses are said to be the storm clouds (Hab. iii, 8); the spirit of prophecy is "objectivized" as a man (Ezek. xl, 3; 1 Kings xxii, 21; Zech. i, 13, 19; iii, 3), while the operations of Jehovah among the nations are personified as horsemen and chariots, and the seven lamps of Zechariah's vision are seven "eyes," these seven eyes being the seven "spirits of God." Much of what seems to us bald and literal may have really been symbolical. Both in Job and Zechariah we meet with the angelic Satan, the "opposer" or "accuser" who appears

as the well-known enemy of good men; but of the archangels only Michael and Gabriel are mentioned by name in Scripture, though in the later Apocrypha the names of several others (Raphael, Uriel, etc.) are given. The Jews had a definite memory that they obtained the names of these angels in Babylon. Gabriel (or, as the name signifies, *God's hero*—see note viii, 16), though never called "archangel" in Scripture, is always given especial dignity in work and the highest honor in the heavenly hierarchy. He has been well called "the heavenly evangelist" (Godet) who preludes the work of the Messiah as the Saviour of the world (Luke i, 19, 26). **Michael** is distinctly called "the archangel" in the New Testament (Jude 9), and is given so lofty a position in both Old and New Testaments that many scholars have argued that Michael ("who is God," or, "who is as God") was merely the title of the "Angel of Jehovah" and the "Messenger of the covenant," who was the second person in the Godhead and afterward manifested as Immanuel, "God with us." He is here called **one of the chief princes**, and later more clearly the prince who "standeth" for Israel (verse 21; xii, 1). Some writers would even infer from the various references to these two angels that "Michael was the son of God as the strong contestant against Satan for his people, and Gabriel was the son of God in his loving proclamation of the good tidings." While these views are homiletically attractive, they are not generally approved by critical scholars. It may perhaps be better to understand, with Davidson, that here, according to the oriental style, the "spirits" of Persia and Greece (verse 20) are personified as angelic or demonic beings, while the "spirit" of Israel is represented by this mighty, victorious, divinely endowed archangel Michael. This vision of a heavenly conflict between the nations' angelic representatives would thus be entirely analogous to the vision of the Battle of the Beasts previously described (vii, viii). Each nation is here pictorially represented with an angelic prince at its head as each Church with a special

me; and I remained there with the kings of Persia. **14** Now I am come to make thee understand what shall befall thy people ^a in the latter days: ^b for yet the vision is for many days. **15** And when he had spoken such words unto me, ^c I set my face toward the ground, and I became dumb. **16** And behold, ^d one like the similitude of the sons of men ^e touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision ^f my sorrows are turned upon me, and

I have retained no strength. **17** For how can ^g the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is their breath left in me. **18** Then there came again and touched me ^h one like the appearance of a man, and he strengthened me, **19** ⁱ And said, O man greatly beloved, ^j fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

^a Gen. 49. 1; chap. 2. 28. — ^b Chap. 8. 26; verse 1; Hab. 2. 3. — ^c Verse 9; chap. 8. 18. — ^d Chap. 8. 15.

^e Verse 10; Jer. 1. 9. — ^f Verse 8. — ^g Or, *this servant of my lord*. — ^h Verse 11. — ⁱ Judg. 6. 23; Isa. 43. 1, 2.

angel at its head (Rev. ii, 2, 8, 12, 18, etc.). Persia's representative could not be subdued until this angelic prince of the Jewish people took part in the conflict. It is not at all unlikely that the Babylonians were familiar with this idea that each nation had a protecting genius. (See closing note verse 21.) **And I remained there with the kings of Persia**—Out of the numberless translations of these obscure words, the best is that of Prince, "While I was left alone there, contending with the kings of Persia," or that of the original LXX., "And I left him there with the commander of the Persian king." According to the former interpretation the emphasis is placed upon the help afforded by Israel's angel to the solitary warrior of Jehovah, the victory being inferred. According to the latter, Michael takes Gabriel's place in the battle while he, being relieved from attack, hastens on his way to deliver God's message to Daniel.

14. For yet the vision is for many days—R. V., "for the vision is yet for many days;" that is, the vision of victory for Israel and her complete deliverance from persecution and affliction reaches into the far distance. Jeremiah prophesied great glory for Israel at the end of the seventy years of captivity; but the perfect fulfillment and consummation of those prophecies will not come until the Messianic age. (See notes ix, 22, 24.)

15. Daniel drops his eyes—which had previously been uplifted in hope (verses 11, 12)—and becomes speech-

less with grief because of the delay of this complete deliverance, which (from the study of Jeremiah's writings) he had been led to believe would immediately follow the end of the Babylonish captivity.

16. One like the similitude of the sons of men—Theodotion renders "son of man" instead of "sons of men." The clear meaning is that one having human appearance—but whom he did not dare to speak of as man merely—touched him. As Gabriel was alone when he left the field of battle (note verse 13), and as no other angelic beings have been mentioned, it is almost certain that it was he who touched the prophet's lips as he had once before given him a shock of new life (verse 10). As Daniel's eyes are on the ground he only sees the human outline of this glorious figure as it approaches him. (Compare verses 5, 6.) **My sorrows are turned upon me**—Rather, *my pangs*. It is a word used for the agonies of childbirth (1 Sam. iv, 19). For the occasion of these sorrows see note verse 15.

17. For—Rather, *And*. In addition to the pains of disappointed hope (verses 15, 16) he is overawed by the splendor and majesty of this heavenly visitor notwithstanding his gracious assurances. (See note verse 11.)

18, 19. Once more the angel strengthens him by a touch and comforts him with tender words. (Compare verses 10, 11; note verse 16.) It is to be noted that even more than by his touch Daniel

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight ¹ with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. **21** But I will show thee that which is noted in the Scripture of truth: and

¹ Verse 13.—¹¹ Heb. *strengtheneth himself*.

was strengthened by the angelic appeal to be strong. Even by the angels and the God of all angels the human will is honored. Man should not lose his strength, his self-possession, and his power of reason even in the presence of the supernatural.

20. Gabriel, "the angel of prophecy" (Ewald), recalls to the mind of the strengthened prophet that he had come for the sake of unveiling the future of Israel in answer to his prayer (note verses 2, 14), and adds that after giving this revelation he must return to do his part in carrying it out by continuing the fight with the "spirit" of Persia. (See note verse 13.) Daniel is distinctly said to have received this vision during the Persian supremacy (verse 1), and he is now told that the empire which shall follow the Persian will be the Grecian.

21. R. V. reads, "But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Michael your prince." Kautzsch's free reading probably gives the true thought, "But yet will I let thee know what has been noted down in the book of truth, though no one assists me against those except your guardian angel Michael." A page from this "book" in which is written the divine decrees concerning the future (compare Psa. cxxxix, 16) is now to be opened to the prophet. The angel has already intimated that two of the coming enemies of Israel are to be Persia and Greece, and he now states that against these (as doubtless against all the enemies which are to follow) himself and Michael are the only opponents. (See note verse 13.) But surely, on the mighty angel Gabriel on Israel's side (see

there is none that ¹¹ holdeth with me in these things, ¹² but Michael your prince.

CHAPTER XI.

ALSO I ^a in the first year of ^b Darius the Mede, *even* I, stood to confirm and to strengthen him.

^k Verse 13; Jude 9; Rev. 12. 7.—^a Chap. 9. 1.
—^b Chap. 5. 31.

verses 5 and 6) victory is certain. Take heart, Daniel!

This picture prophecy is most vivid. All language in the beginning is a language of pictures, and unlike all others it retains its freshness and interest to all time. This chapter has given us the seeds of thought out of which a Milton's "Paradise Lost" could spring forth. The great spiritual lesson taught here is needed in every age. Heavenly forces are operating in the affairs of nations. The fall and rise of empires are determined not alone by the weapons of earth but by invisible conflicts between spiritual forces. The destinies of mankind are settled in heaven. Daniel is assured by this picture lesson, as previously by the warfare between the symbolic "beasts," that Israel, small and weak as she is, has heavenly protectors.

CHAPTER XI.

1. R. V. reads, "And as for me, in the first year," etc. This is a continuation of Gabriel's speech which should not have been interrupted by a chapter heading. For **Darius the Mede** see our Introduction, III, 3, (5). It is hard to be certain of the meaning of this verse. The various versions show that this uncertainty extended back to the earliest times. The words as they stand in the Hebrew may mean either that Gabriel had strengthened Michael in a former combat some years previously, in return for which he now gives him help against the prince of Persia (x, 13, 21), or they may mean that this divine messenger had been on the side of Darius the Mede in his conflict with Belshazzar (v, 30, 31), thus emphasizing the fact once more that human kings get their thrones by heavenly help. The Greek version

2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia. **3** And ^e a mighty king shall stand up, that shall rule with great dominion, and ^d do according to his will. **4** And

^e Chap. 7. 6; 8. 5.—^d Chap. 8. 4; verses 16, 36.

reads "Cyrus" here instead of Darius. This gives a new and important meaning to the statement of the angel, since it was in the first year of Cyrus that the edict for the return of the Jews to their own land was proclaimed. It would then mean that only by such supernatural agency could this victory for the Jews have been wrought, and that the same help was pledged to them in all their future history.

2. Three kings in Persia—There were really a dozen kings who ruled over the Medo-Persian empire; but Daniel is only concerned with those who had especial influence over the destinies of the Jewish people. Even Prince sees from ix, 25, etc., that the writer of Daniel knew that the Persian period lasted much longer than the reigns of only four kings. The names of the Persian kings to which the Bible refers as materially affecting the Jews are Cyrus, Darius, Xerxes, and Artaxerxes. The recent discoveries of Hilprecht show that Thomson's supposition that Artaxerxes was merely a title, and not a personal name, cannot be longer maintained. This passage may, however, only mean that there will be three kings after Cyrus, the last of whom shall be this rich king whom almost all commentators identify as Xerxes. The three are mentioned merely to identify the fourth. The succession of kings ran: Cyrus, Cambyses, Darius Hystaspes, Xerxes. Many expositors have counted Artaxerxes as the king preceding Xerxes, and have tried to account for the inexactness in number by calling the "four" symbolical; but Dr. Hilprecht has recently shown that Artaxerxes followed Xerxes and preceded Darius II. Why Xerxes should be se-

lected for special mention is explained by the romance attached to him because of his extraordinary wealth and the defeats inflicted upon his army of half a million men by the Grecian heroes of Thermopylæ and Marathon. Every reader of the prophecy for centuries afterward would identify this king, **far richer than they all**, as Xerxes. Multimillionaires were not as common in those days as now. **And by his strength**, etc.—Rather, as R. V., "and when he is waxed strong through his riches," etc.

5 And the king of the south shall be strong, and *one* of his princes; and he

^e Chap. 8. 8.—^f Chap. 8. 22.

lected for special mention is explained by the romance attached to him because of his extraordinary wealth and the defeats inflicted upon his army of half a million men by the Grecian heroes of Thermopylæ and Marathon. Every reader of the prophecy for centuries afterward would identify this king, **far richer than they all**, as Xerxes. Multimillionaires were not as common in those days as now. **And by his strength**, etc.—Rather, as R. V., "and when he is waxed strong through his riches," etc.

3. A mighty king—This was Alexander the Great, as identified in the next verse. It is not stated that this king succeeds Xerxes immediately. He was in fact separated from him by several rulers. Alexander himself, however, affirms that his invasion of Persia was in revenge for Xerxes's invasion of Greece; and thus historically "Xerxes began the struggle which on the field of history has for its climax and consummation Alexander's conquest of Persia" (Urquhart).

4. This is a reference to what has been previously stated more explicitly concerning Alexander and the ending of his empire (viii, 5-8). This identification is made easier by the statement that the kingdom was not divided between the posterity of this king, but should be **for others beside those**. (See notes viii, 8, 21.) No one of these successors to this "mighty king" ruled **according to his dominion**, but over a territory and with a power much inferior to his.

5. We here come to the climax for which chap. x and these introductory verses of chap. xi have furnished the preface. We are now suddenly brought into close and startling contact with the

shall be strong above him, and have dominion; his dominion *shall be* a great dominion. **¶** And in the end of years they ¹shall join themselves together; for the king's daughter of the south shall come to the king of the north to make ²an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and ³he that

¹ Heb. *shall associate themselves.* — ² Heb. *rights.* — ³ Or, *whom she brought forth.*

fourth brute empire (the Syriac-Egyptian; see notes ii, 39; vii, 7). This particular **king of the south** is doubtless Ptolemy I, the famous general of Alexander and the founder of the Ptolemaic kingdom. **One of his princes**—Seleucus I, who had obtained Babylon as his portion of the empire, but was forced to fly for help against Antigonos (another general of Alexander) to Ptolemy, was befriended by the Egyptian Pharaoh, and afterward obtained possession of Palestine and the adjoining territories, which were held with a firm hand by himself and retained by his successors for centuries. He well deserved the name, which he adopted, of Nicator ("the conqueror"), for his dominion, as this verse states, was a great dominion excelling even that of the Ptolemies. (See notes ii, 39, 40; 1 Macc. i, 10.)

6. This points to the close alliance between the kings of the south (the Ptolemies) and the kings of the north (the Seleucidæ). As only these two empires are being spoken of they are called southern and northern with reference to their geographical relations to each other and in order that they need not be named more definitely, which would have been contrary to the best apocalyptic style. **The king's daughter of the south**, who comes to make "equitable conditions" with the king of the north, is evidently Berenice, daughter of Ptolemy Philadelphus, who was accepted as wife by Antiochus Theos (B. C. 250) in order to make peace with Ptolemy, who was at that time invading his kingdom. **She shall not retain the power of the arm**, etc.—Antiochus had been compelled by the threats of Ptolemy to discard his

begat her, and he that strengthened her in *these* times. **7** But out of a branch of her roots shall *one* stand up ⁴in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: **8** And shall also carry captives into Egypt their gods, with their princes, *and* with ⁵their precious vessels of silver and of gold; and he shall

⁴ Or, *in his place*, verse 20. — ⁵ Heb. *vessels of their desire.*

real wife, Laodice, and take Berenice instead, agreeing to recognize her sons as his legitimate heirs. But this stroke of diplomacy, by which Egypt probably sought to capture Syria, failed; for a little later, perhaps when her father died, Berenice was given up, being divorced by Antiochus who took again his former wife. Laodice, however—either in revenge for her former treatment or in fear for her future—murdered Antiochus a little later (B. C. 246), as also Berenice and her son; thus all who favored this unhappy queen, and had expected good from this alliance, suffered great ill from it. These are the historical facts to which these purposely obscure phrases refer. Instead of **he that begat her** we may read "he whom she brought forth;" referring to the babe killed by Laodice. **He that strengthened her**—This must refer either to her father or her husband at the beginning of their married life; more likely to the former. (See above.)

7. This **branch** or "shoot" out of the ancestral roots from which Berenice came is acknowledged with general unanimity to be her brother Ptolemy Euergetes, who, having succeeded his father **in his estate** (or, *place*, as in verses 20, 21, 38), advanced into Syria to avenge his sister, came "against the army" (R. V., margin) **of the king of the north** (Seleucus II), captured his capital and chief fortress, slew Laodice, and in general dealt (literally, *did*) with them as he wished.

8. He shall also carry away with him into Egypt "*their gods, with their molten images, and with their desirable things of silver and gold; then shall he desist some years from attacking the king of*

continue *more* years than the king of the north. ⁹ So the king of the south shall come into *his* kingdom, and shall return into his own land. **10** But his sons ⁶ shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, ⁷ and overflow, and pass through: ⁷ then shall he return, and be stirred up, ⁸ even to his fortress. **11** And the king

⁶ Or, *shall war*. — ⁸ Isa. 8. 8; chap. 9. 26.

the north." It is said that the silver captured amounted to forty thousand talents, and that there were two thousand five hundred of these images, including those which Cambyses had carried off from Egypt in one of his campaigns. It has been said that it was this great triumph which gained for the king the name Euergetes ("magnificent"). If the A. V. is to be followed, **he shall continue more years than the king of the north**—This refers to the fact that Ptolemy outlived Seleucus II several years. The other rendering, as given above, is, however, permissible and contains a more significant statement.

9. According to the A. V. this verse merely describes the triumphant return of Ptolemy to his own country. The next verse, however, shows the R. V. to be correct: "And he shall come into the realm of the king of the south, but he shall return into his own land." The natural style of an apocalypse, which intentionally veils its meaning to the careless reader, accounts for the sudden change of reference here without warning. According to this best text it is not Ptolemy Euergetes spoken of here, but most probably Seleucus II, who attacked Egypt in order to punish its king for his invasion of Syria, but was forced to retreat with large loss.

10. **His sons**—That is, Seleucus Ceraunos and Antiochus III, the sons of Seleucus II. Ceraunos, after a reign of about three years, was killed during a campaign in Asia Minor and was succeeded by his brother Antiochus III (the Great) who for thirty-six years ruled with a strong hand (B. C. 223 to

of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. **12** And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

⁹ Or, *then shall he be stirred up again*. — ⁸ Verse 7.

187), conquering Parthia and Bactria, and constantly threatening Egypt and the far-distant East with his immense armies. **But his sons shall be stirred up**—Rather, *and his sons shall war*. (See above.) **One shall certainly come**, etc.—Rather, *and he shall surely come, and overflow, and pass through: and he shall return and war, even to his fortress*. This is a picture of the attack upon Egypt by Antiochus the Great, and of his renewed attack when he got only as far as Raphia, which was the extreme frontier stronghold of Egypt. A decisive battle was fought there a little later. (See next verse.) This is the usual modern view, although **his fortress** may possibly refer to some frontier stronghold of Antiochus.

11. This means that the king of the south (Ptolemy IV)—the son of the Ptolemy mentioned in verse 8—stirred at last to angry activity by the aggressiveness of Antiochus III, raised an immense army, met the even greater army of the Syrian king at Raphia, and defeated it; slaughtering over ten thousand of his enemies on the battlefield, and taking four thousand prisoners.

12. Rather translate, with Terry, "And the multitude shall be carried away, and his heart shall be exalted." That is, a vast number of the soldiers of Antiochus shall be killed or taken prisoners, because of which Ptolemy IV shall be greatly puffed up, "and he shall cast down myriads; but he shall not be strong," or "he shall not prevail" (R. V.). He was naturally a weak and sluggish king, and he failed to follow up his advantage, only acquiring a little territory and then making peace.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come ⁸ after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also ⁹ the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. **15** So

⁸ Heb. *at the end of times, even years, chap. 4. 16: 12. 7.*—⁹ Heb. *the children of robbers.*—¹⁰ Heb. *the city of munitions.*—¹¹ Heb. *the peo-*

the king of the north shall come, and cast up a mount, and take ¹⁰ the most fenced cities: and the arms of the south shall not withstand, neither ¹¹ his chosen people, neither *shall there be any strength* to withstand. **16** But he that cometh against him ¹ shall do according to his own will, and ² none shall stand before him: and he shall stand in the ¹² glorious land, which by

ple of his choices.—¹ Chap. 8. 4, 7; verses 3, 36. —² Josh. 1. 5.—¹² Or, *goodly land*; Heb. *the land of ornament*; chap. 8. 9: verses 41, 45.

13. Antiochus the Great, after thirteen years in which he had pushed his conquests even into Ionia (not "India," as is generally supposed) and accumulated great wealth, gathered again an even greater army than before and moved against Egypt upon the death of the former Ptolemy and the accession of his young son, Ptolemy Epiphanes. The result was a complete victory and the annexation to the Syrian territory of the portions of Palestine and Philistia formerly claimed by Egypt. **Much riches**—R. V., "much substance." This is a general term equivalent to "stuff" or "goods." Its use in verses 24 and 28, and elsewhere, would seem to exclude the meaning "weapons," which many modern scholars, following Hitzig, prefer.

14. Shall many stand up—Antiochus the Great succeeded in allying Philip of Macedon with him in his attack on Egypt, and there were also insurrections even in Egypt itself against the new and infant Ptolemy. **Also the robbers**, etc.—R. V., "also the children of the violent among thy people shall lift themselves up," etc. These "*sons of oppressors*" are variously thought of as the tax collectors, who then, as in later Egypt, were a scourge to the land; or perhaps as the Egyptian Jews, who, because of their hatred of Ptolemy Philopator, were very friendly with Antiochus, who showed them special favors (Josephus, *Antiquities*, XII, iii, 3). That the expression refers to the Jews seems most probable, because these deeds were done "to establish the vision;" that is, doubtless, to bring in the fulfillment of the prophecies which spoke of the exaltation of the people of Israel and

their holy city. Many who take this view translate, following the Greek, "and the builders of the breaches of thy people shall lift themselves up to establish vision;" meaning to say that those who stood up for Antiochus against Ptolemy were good Jews who longed for the restoration of Jerusalem to its former glory, and took the stand they did for that reason. But the antagonistic attitude of this prophecy toward Antiochus Epiphanes makes it improbable that there would unnecessarily be thrown in here a word of praise for the Jews who had sustained the enterprises of the father of this hateful king. (Compare also verse 16.) Besides, the Jews of Egypt and of Palestine were never noted for their friendliness to each other. **They shall fall**—That is, the hopes of these friends of Antiochus shall be crushed. The vision of Jerusalem's glory cannot be fulfilled by any Syrian king. (Compare notes ix, 24; x, 14.) It is a curious circumstance that the later Jewish expositors explain these "children of the breakers of thy people" as referring to the followers of Jesus. Jephth Ibn Ali says, "Matthew the publican, Mark the fisherman, Luke the disciple of Paulus, and John the kinsman of Jesus, . . . these have been the cause of our ruin and destruction during our captivity."

15, 16. Antiochus the Great shall come against Egypt, raise earthworks against "a well-fortified city," and take it. This probably has reference to the capture of Sidon, where Scopas, the commander of the Ptolemaic forces, after the Syrian king's victory at Mount Pannius, had intrenched himself with ten thousand of his men. The result is thus

his hand shall be consumed. **17** He shall also 'set his face to enter with the strength of his whole kingdom, and ¹³ upright ones with him; thus shall he do: and he shall give him the daughter of women, ¹⁴ corrupting her:

¹² Chron. 20. 3. — ¹³ Or, *much uprightness*; or, *equal conditions*. — ¹⁴ Heb. *to corrupt*.

stated: "And the forces of the south (i. e., Ptolemy's) shall not withstand [Antiochus] nor (even) his [Ptolemy's] chosen men, and there shall be no strength to withstand (verse 16). And he [Antiochus] who shall come against him [Ptolemy] shall do as he wills, and none shall withstand him, and he shall stand in the land of glory with destruction in his hand." This is a fair historical statement, from a Hebrew standpoint, of the trials of Antiochus the Great. The love of the Jews for the pleasant or "glorious" land is shown from the days of David onward. That other nationalities felt in the same way concerning their own native country is seen from the tale of Sanehat, an Egyptian of Abraham's day, who, while dying in a foreign land, craved with his last breath to be buried in "the blessed land," i. e., Egypt.

17. Translate, with Bevan, "And he shall set his face to come with the power of his whole kingdom; but he shall make an agreement with him." After the conquests just mentioned Antiochus determined to subjugate Egypt, but because of Roman intervention he was restrained from doing this and therefore made an alliance by marriage with the reigning Ptolemy. **The daughter of women**—This was Cleopatra, the very young daughter of Antiochus, who was betrothed to Ptolemy at this time (198 B. C.) and married to him five years later, receiving the taxes of Cœle-Syria, Palestine, and Phœnicia as her dowry. Having failed to obtain Egypt by conquest this sly Syrian king hoped to obtain some advantage in this way. **Corrupting her**—Rather, *to corrupt her*. That is, he hoped by her influence or intrigues to control the Egyptian policy. The text may be read, "to her ruin," or, "to its [Egypt's] ruin," but we prefer the former view. As

but she shall not stand on his side, "neither be for him. **18** After this shall he turn his face unto the isles, and shall take many: but a prince ¹⁵ for his own behalf shall cause ■ the reproach offered by him to cease;

■ Chap. 9. 26. — ¹⁵ Heb. *for him*. — ¹⁶ Heb. *his reproach*.

we have before remarked, these apocalyptic descriptions were intentionally veiled in phrases which could bear several interpretations, and were plain only to the "wise." **But she shall not stand, etc.**—Or, *it shall not stand nor shall he attain it (his object)*. Instead of acting as a Syrian spy and for her father's interests, Cleopatra at once threw herself with energy into all her husband's plans, even joining him in the public rejoicing which followed her father's defeat by the Romans in the critical battle of Magnesia (190 B. C.).

18. Isles—Or, *coasts*. This refers especially to the campaign by sea and land which Antiochus waged against Asia Minor, so disastrously terminated by the battle mentioned above. **But a prince, etc.**—Rather, *but a captain shall make his (insults) to cease, yea, his reproach (insults) shall he turn back upon him*. While the construction here is difficult the meaning is plain; the reference is no doubt to the well-known controversy between this insolent king after he had seized all the Asiatic possessions of Philip of Macedonia, and had crossed over into Europe to continue his aggressions, and the Roman general and ambassador Lucius Scipio. As reported by the ancient historians, this interview was very dramatic. When Antiochus was politely requested by the Roman ambassador to restrain his ambitions he insolently replied, "As I do not trouble myself about Italy, why should the Romans trouble themselves about Asia?" The severe chastisement which immediately followed at the battle of Magnesia, while it perhaps did not directly answer the king's question, at least put an effectual stop to further arrogant interrogations on his part.

without his own reproach he shall cause *it* to turn upon him. **19** Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, ^a and not be found. **20** Then shall stand up ¹⁷ in his estate ¹⁸ a raiser of taxes *in* the glory of the kingdom: but within few days he shall be de-

^a Job 20. 8; Psa. 87. 36; Ezek. 26. 21.—¹⁷ Or, *in his place*, ver. 7.—¹⁸ Heb. *one that causeth an ex-*

stroyed, neither in ¹⁹ anger, nor in battle. **21** And ²⁰ in his estate ^o shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. **22** ^p And with the arms of a flood shall they be overflowed from before

actor to pass over.—¹⁹ Heb. *angers*.—²⁰ Or, *in his place*.—^o Chap. 7. 8; 8. 9, 23, 25.—^p Ver. 10.

19. The fort—Rather, *forts*. Having returned to the small dominion still left to him west of the Taurus, he was killed in an insurrection in Elymais (197 B. C.). The tradition is that his death occurred during a sacrilegious night attack upon the temple of Bel, in that city, in order to rob it of its treasures.

20. Estate—Rather, *place* (as in verses 7, 21, and 38). **A raiser of taxes**, etc.—Or, *one that shall cause an ex-actor to pass over (through) the glory of the kingdom*. The various versions greatly differ. The Vulgate renders, “in his stead shall stand a vile person and unworthy of royal dignity.” The reference is either to Heliodorus, the chancellor of Seleucus Philopator, who was sent by this king at the suggestion of Apollonius, governor of Cœle-Syria and Phœnicia, to rob the temple of Jerusalem—being interrupted supernaturally in his purpose and scourged by divine agents, according to 2 Macc. iii—or to Seleucus IV, Philopator himself, who as the son and successor of Antiochus III fell heir to terrible financial embarrassments, which compelled him to exact heavy taxes, and may perhaps have induced him to countenance such robberies as that of Heliodorus. Palestine would most naturally be called by a Hebrew writer the **glory of the [Syrian] kingdom**; though Dr. Terry understands this to refer not to Palestine specifically, but generally to all of the most beautiful and productive portions of the kingdom. **Within few days**—Seleucus IV only reigned in all a few days compared with his father (twelve years), and certainly only reigned a “few days” after the bootless mission of Heliodorus, mentioned above; for, according to the ancient account of his

death, this courtier poisoned him, 176–175 B. C. Probably the method of his death explains why it can be said that he was “broken” **neither in anger** [that is, in a quarrel or insurrection, as was his father], **nor in battle**.

21. A vile person—This was Antiochus Epiphanes, of whom we have already heard so much. (See vii, 8, 20, 21, 24, 25; viii, 9–19, 23–25; ix, 27.) Demetrius Soter was the son and rightful heir of Seleucus IV, and had doubtless received the honor [the royal dignity] of the kingdom, from all lovers of the ruling house; but Antiochus, the brother of Seleucus IV, upon his death (for which many think this “contemptible” person was responsible), treacherously seized the throne. (See note vii, 24; viii, 23.) **He shall come in peaceably**—Rather, *in time of security*; that is, when men are careless and not expecting change. (Compare the use of the word in Jer. xxii, 21; Ezek. xvi, 49.) So the word also carries with it the idea of “unawares,” “unexpectedly.” **THE FLATTERIES** or *dissimulation* by which he obtained the kingdom refer to the artful representations of his claims and plans by which he induced Eumenes and Attalus, kings of Pergamos, to help him expel Heliodorus and recover the throne for his own family. The same arts of dissimulation doubtless served him further in adjusting things in Antioch after the overthrow of the usurper Heliodorus.”—Terry.

22. The arms of a flood—It is not clear whether this phrase has reference to the suddenness and farsighted diplomacy with which Antiochus disposed of all his opponents, who were “swept away” **from before him** as with a deluge, or to the vast armies of Egypt which had been accustomed formerly

him, and shall be broken; ^qyea, also the prince of the covenant. **23** And after the league *made* with him ^rhe shall work deceitfully: for he shall come up, and shall become strong with a small people. **24** He shall enter ²¹peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not

^q Chap. 8. 10, 11, 25. — ^r Chap. 8. 25. — ²¹ Or, *into the peaceable and fat, etc.*

to overflow Syria, but were now swept back by him. According to the first view this passage refers to his successful opposition to all enemies in Syria during the opening years of his reign (175–171 B. C.); according to the second, it refers to his later campaigns against Egypt. The former view seems preferable. **The prince of the covenant**—Or, *his covenant*. The reference may be to some allied prince, perhaps Ptolemy Philometer, with whom Antiochus may have had some sort of a compact, or, more likely, to the death of Onias III, the Jewish high priest—a hero of unblamable life—who was assassinated by him (171 or 170 B. C.); he having rebuked Menelaus, a creature of Antiochus, for stealing some of the sacred vessels of the temple (2 Macc. iv).

23. Bevan translates, “And from the time when they shall ally themselves with him, he shall practice fraud and shall rise and become strong with (but) few men.” Those with whom this king made alliances (compare verse 22) were usually outwitted. (Compare vii, 23.) At the beginning he had not very many trusty helpers, but his cunning diplomacy aided him in climbing up, step by step, until he became almost the greatest power in the civilized world.

24. He shall enter peaceably, etc.—This sentence may be translated either, “In time of your security shall he come even upon the fattest places of the province” (R. V.), or “In time of security and with the fat (rich) ones of the province shall he come” (Terry), or “And by stealth he shall assail the mightiest men of (each) province.” Each rendering may be grammatically and historically defended. Antiochus

done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall ²²forecast his devices against the strongholds, even for a time. **25** And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very

²² Heb. *think his thoughts*.

did have the art of selecting the best places in which to plunder; he did succeed in allying to himself as strong supporters some of the chief men of Syria and other provinces, and he had no scruples about striking down any influential friends when it seemed to his advantage to do so. **He shall do that which his fathers have not done**—This has been quite generally supposed to refer to the characteristic of Antiochus just noted in the preceding phrase; but certainly his predecessors had not been remarkable for their failure to acquire territory, etc., even by robbery, or for their antipathy to influential alliances, or for their noncombativeness. (See verses 13–17, 20.) It therefore seems best to translate, “He shall do what his fathers have not done: he shall scatter among them,” etc.; considering this to be a reference to the prodigal hand with which Antiochus Epiphanes was accustomed to lavish gifts upon those who helped him or with whom he was specially pleased. He scattered his gold pieces as his predecessors had never done (1 Macc. iii, 28–30; *Livy*, xli, 20; *Polybius*, xxviii, 17). **He shall forecast his devices, etc.**—Rather, *he shall devise devices against strongholds*; that is, he was always plotting against his neighbors and depended as much upon his wily strategy as upon the force of his arms. (See viii, 23.) **Even for a time**—Or, *but [only] for a time*. The end of his successfully wicked career is coming.

25, 26. These verses probably describe the campaign of Antiochus Epiphanes (170 B. C.) against Ptolemy Philometer of Egypt, the king of the south. (See note verse 5.) The young Ptolemy gathered an immense army to

great and mighty army; but he shall not stand: for they shall forecast devices against him. **26** Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. **27** And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. **28** Then shall he return into his land with great

* Verses 10, 22. — ²³ Heb. *their hearts*. —
† Verses 23, 35, 40; chap. 8. 19. — ^u Verse 22.

withstand the Syrian invasion, but owing to the treachery of his own people, who "devised devices" against him, he was defeated. Probably the chief traitors here thought of are Eulæus and Lenæus, two courtiers upon whom the king lavished every favor and who virtually controlled the state policy after the death of Cleopatra, the queen mother. Antiochus marched on into Egypt as its conqueror as far as Memphis, and even captured Ptolemy himself. It seems to be intimated here that those who were closest to the Egyptian sovereign and who ate the "dainties" of the royal table, were responsible for this disaster. (See above.) **His army shall overflow**—Rather, by a slight change in the text, read, with Dr. Terry, "his army shall be overwhelmed."

27. They shall speak lies at one table—After the Egyptians who had plotted against Philometer had placed Physton, his brother, on the throne Antiochus changed front with regard to his captive and joined hands with him in a plan to snatch the Egyptian scepter from the usurper. That they both lied to each other in their professions of mutual trust and pledges of future help there can be no doubt. But how vivid is this description! It sounds as if the writer had been sitting at the table with them taking notes. **Yet the end shall be at the time appointed**—The heavenly powers rule and overrule, notwithstanding the plots of earthly kings. (See note x, 21.) No shrewdness on the part of Antiochus can avert the divine decree.

28. His heart shall be against the holy covenant—This "holy covenant"

riches; and "his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. **29** At the time appointed he shall return, and come toward the south; "but it shall not be as the former, "or as the latter.

30 * For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return,

† Verse 23. — * Verse 25. — x Num. 24. 24; Jer. 2. 10. — y Verse 28.

is not the one just made with Philometer (verse 27) as careless readers would suppose. The "holy covenant" is here used instead of "people of the holy covenant" for the same purpose doubtless as the other enigmatical phrases to be found everywhere in this apocalypse, to confuse the careless and for the enjoyment of the "wise." Antiochus on his return from Egypt found that Menelaus, whom he had approved as high priest in Jerusalem, had been ousted from his place by Jason—who had heard that Antiochus had died on this Egyptian campaign—and many of his followers killed (2 Macc. v, 5). Antiochus "in a fury" immediately marched against the city, capturing it, massacring many thousands of its population, and looting the sacred treasures of the temple (1 Macc. i; 2 Macc. v; Josephus, *Antiquities*, XII, v, 3; *Apion*, ii, 7). **He shall do exploits, and return**—R. V., "he shall do his pleasure, and return." Having worked his will in Jerusalem he left a "most cruel barbarian" as governor of Jerusalem and continued his journey home to Antioch.

29. It shall not be, etc.—Rather, *not as the former shall be the latter*. This campaign "into the south" (168 B. C.) shall not be successful as was the last (verses 25–27).

30. Ships of Chittim—The people of Kittim from the earliest times were regarded as descendants of Javan (Gen. x, 4), and "therefore belonging to the Greek or Græco-Latin races of the West" (MacPherson, in *Hastings's Dictionary of the Bible*, 1900). In its early and original sense Kittim meant the Isle of Cyprus, but later it broad-

and have intelligence with them that forsake the holy covenant. **31** And arms shall stand on his part, *and they shall pollute the sanctuary of strength, and shall take away the

* Chap. 8. 11; 12. 11.—²⁴ Or, *astonisheth*.

ened in scope until it included Rhodes and even the coast lands of Macedonia. The Scripture phrase "coast of Chitim" does not mean Macedonia nor Rome, "but simply the western power which for the time being is to the front" (MacPherson). There can be no doubt that the ships referred to here were those of the Romans connected with the expedition under the leadership of Caius Popilius Lænas, who was sent against Antiochus 168 B. C. and speedily pushed him back from Egypt in great humiliation (*Polybius*, xxix, 11; *Livy*, xlv, 19; xlv, 11). **He shall be grieved**—Or, *dejected* (Terry); or, *cowed* (Bevan). When the Roman legate drew a threatening circle with his cane around him, and charged him before he stepped out of it to make his decision whether he would continue his march into Egypt or return home, he was full of anger and chagrin which he vented, on his return, upon Jerusalem and the "holy covenant." (See verse 28.) **So shall he do**—Rather, *and shall do (his will)*. **And have intelligence with** [rather, *and have regard unto*] **them that forsake the holy covenant**—That is, he begins now more than ever before to favor the apostate Jews who have turned heathen and to pour out his vials of wrath against the "pious ones." (See notes vii, 25.) Apollonius with twenty-two thousand men captured the city on a Sabbath day, when the inhabitants would not fight, burned the city, and threw down its walls, massacred almost all the male population, and sold the women into slavery. The intention was to thoroughly exterminate the Jewish people and their religion (1 Macc. i; 2 Macc. iv, v; *Polybius*, xxxviii, 18). Such Jews as would apostatize were preserved from the massacre, and afterward large bribes were offered to all influential Jews who would give up their religion and become heathen (1 Macc.

daily *sacrifice*, and they shall place the abomination that ²⁴maketh desolate. **32** And such as do wickedly against the covenant shall he ²⁵corrupt by flatteries: but the people that do know

²⁵ Or, *cause to dissemble*.

ii). The continued efforts of this king to destroy this religion points to his settled conviction that it offered to the Jewish nation a standard of righteousness and a bond of unity which would ever prove dangerous to his rule unless he could stamp it out.

31. R. V., "And arms shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt offering, and they shall set up the abomination that maketh desolate." (See notes vii, 24, 25; viii, 11, 13; ix, 27.) **Arms shall stand**—That is, the force which the king sent against the city was sufficient. **The sanctuary of strength**—Or, better as above, *the sanctuary, even the fortress*. The temple sanctuary was in any case the real fortress and strength of the city, and it may have literally been fortified at this time. The exact date at which this profanation of the temple by the invading soldiers and the apostate Jews took place is not known, but the abominable heathen altar which was erected on Jehovah's altar was used for sacrificial purposes December 25, 168 B. C. (1 Macc. i, 54); while "indecent orgies" were carried on also in the courts of the temple after, and probably also before, this date. Recent discoveries suggest, however, that the phrase "abomination of desolation" may refer specifically to the Zeus worship (being a play on a well-known technical term designating this worship) rather than exclusively to the altar itself. As Nestle has pointed out there must have been an idol statue in front of this altar of Zeus and, as has long since been noticed, **זָבִיחַ** is never used of an altar but is used of an idol (1 Kings xi, 5, etc.; and see Nestle, in Stade's *Zeitschrift*, 1883).

32. Corrupt—Rather, *pervert*, that is, "make profane." The Books of

their God shall be strong, and do exploits. **33** ^aAnd they that understand among the people shall instruct many: ^byet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. **34** Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. **35** And some of them

^a Mal. 2. 7. — ^b Heb. 11. 35, etc. — ^c Chap. 12. 10; 1 Pet. 1. 7. — ²⁶ Or, *by them*. — ^d Chap. 8. 17, 19; verse 40.

the Maccabees contain the mention of many of the wiles and bribes by which he induced multitudes of Jews to become renegades. But the effect upon those who did not apostatize was to arouse the spirit of heroic martyrdom (1 Macc. iii, 3; 2 Macc. vi, vii). At first they offered no resistance, but died triumphantly and gladly for their faith; but finally Mattathias, an aged priest, the head of a distinguished sacerdotal family, killed a brutal officer of Antiochus, and fleeing to the mountains set up the standard of war. Upon his death (166 B. C.) his sons continued the struggle and with marvelous success (1 Macc. ii; Josephus, *Antiquities*, XII, vi, 2). The exploits of these heroes struggling for their altars and their homes are among the most romantic and soul-inspiring which human history recounts. Although doubtless in the minority even among their own countrymen, they succeeded in drawing to their side a great part of the nation and in turning back the evil influences which were threatening to destroy the national and moral life of Judaism. As Ezekiel by his visions of God's presence and sovereignty even in Babylon, and by his inspired proclamation of the divine decrees concerning Israel, saved his people from becoming Babylonians, so the Maccabees (encouraged by this prophecy of Daniel) saved their countrymen from becoming Greeks. The events recorded in this verse mark the conditions at the beginning of this Maccabean rebellion.

33. And they that understand—"They that be wise;" that is, the "pious." (Compare 1 Macc. ii, 27, and Psa. xiv, 1.) **They shall fall**—See note verse 32.

34. With a little help—At the be-

of understanding shall fall, ^eto try ²⁶them, and to purge, and to make *them* white, ^deven to the time of the end: ^ebecause it is yet for a time appointed. **36** And the king 'shall do according to his will; and he shall ^eexalt himself, and magnify himself above every god, and shall speak marvelous things ^hagainst the God of gods,

^e Verse 23. — ^f Verse 16. — ^g Chap. 7. 8, 25; 8. 25; 2 Thess. 2. 4; Rev. 13. 5, 6. — ^h Chap. 8. 11, 24, 25.

ginning of the Maccabean uprising there were some surprising successes, but when the later defeats and severe sufferings came it was found that numbers who in the first flush of excitement had joined these heroes could not be depended on. (Compare 1 Macc. vi, 21, 27.) **Flatteries**—*Dissimulations*. (Compare verse 21.) Bevan translates, "treachery" or "guile" (verse 21). The very Hebrew word used here sounds like the slippery and untrustworthy "clack-clack" of these pseudopatriots. They could talk, but when it came to action, they would not even furnish "a little help." The adherents who joined the army through policy, not principle, were too ready to make friends with either party which seemed at the time likely to win.

35. R. V., "And some of them that be wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end: because it is yet for the time appointed." Suffering and martyrdom are not proofs of God's forgetfulness. This is the refining fire which comes "to test and purify" the saints. Blessed is he that shall endure to the end—which end God knows and the time of which He has fixed.

36. This is a description of Antiochus Epiphanes, the persecutor of the saints (verse 35), in which numerous characteristics appear which have previously been ascribed to the "little horn" of chaps. vii and viii. (Compare also ix, 27.) It agrees with the Maccabean opinion. (See 2 Macc. ix, 12.) The Greek historians thought this intolerant persecutor "pious," because he was liberal in his gifts to heathen temples; but his plundering of heathen as well as Jewish sanctuaries shows that

and shall prosper till the indignation be accomplished: for that, that is determined, shall be done. **37** Neither shall he regard the god of his fathers,¹ nor the desire of women,² nor regard any god: for he shall magnify himself above all. **38** But in his estate shall he honor the God of ²⁷ forces: and a

¹ Chap. 9. 27. — ² 1 Tim. 4. 8. — ¹ Isa. 14. 13; 2 Thess. 2. 4. — ²⁷ Or, *munitions*: Heb. *Mauzim*: or, as for the Almighty God, in his seat he

god whom his father knew not shall he honor with gold, and silver, and with precious stones, and ²⁸ pleasant things. **39** Thus shall he do in the ²⁹ most strongholds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall

shall honor, yea, he shall honor a god, whom, etc. — ²⁸ Heb. *things desired*, Isa. 44. 9. — ²⁹ Heb. *fortresses of munitions*.

at heart he was as this verse paints him. He who could order that a monthly search be made and that every person found with a copy of the law in his possession should be put to death, having women thrown headlong from the city walls merely because their children had been circumcised, would no doubt speak as well as do "monstrous things" against Jehovah "the God of gods." (Compare ii, 47.) **Shall prosper till the indignation be accomplished**—See note viii, 17. The end of this storm is coming. What God has predetermined must come to pass.

37. God—Or, *gods*. Antiochus did not reverence the deities of Syria which had been respected by his royal forefathers, but cared only for the "god of fortresses." (See verses 38.) The difference between he spoke "marvelous things against the God of gods" (verse 36) and he "had no regard for the gods of his fathers" should be noted. According to this statement he cared nothing for the heathen gods, measuring them at their true worth; but the God of the Hebrews he feared and blasphemed. **He shall magnify himself above all**—He "proudly" thought of himself "as if he were God" (2 Macc. ix, 12); he allowed himself to be so addressed by the Samaritans (Josephus, *Antiquities*, XII, v, 5). **Nor the desire of women**—This is a name probably for the deity Tam-muz (Adonis), whose worship was the most popular of all in Syria, and particularly with women. (See note Ezek. viii, 4.) It is generally, however, referred to Nanæa, anciently identified with Artemis or Aphrodite, the feminine counterpart of Adonis, whose temple Antiochus once attempted to

plunder. **Nor regard any god**—He does not give any deity the proper honor, otherwise he would not magnify himself and his own will and his own honor above all temples and priests as he did. He even engraved "Theos" as his accepted title upon his coins.

38. The God of forces—Rather, *the God of fortresses*. Perhaps this means that he worshiped from policy, and only gave gifts and honors to such deities as had strong fortresses to defend them, the strongholds being his gods; but more likely there was some special deity of war to whom Antiochus gave real honor. Whether this was Jupiter Capitolinus (whose temple was itself a fort, and of whose warlike character everyone knows, to which god also he built a costly sanctuary at Antioch), or whether it was some little-known foreign fetic or deity cannot now be told. The latter is very possible, as superstition generally accompanies irreligiousness. **Whom his fathers knew not**—This shows that it was not Zeus Polieus, or any other deity whom the Seleucidæ worshiped.

39. R. V., "And he shall deal with the strongest fortresses with the help of a strange god." If this is a correct interpretation of this dark text our first suggestion of verse 38 is excluded. Bevan, by a slight change, reads, "And he shall procure for the strong fortresses the people of a strange god"—referring to the foreign colonists which he settled in Jerusalem and elsewhere (1 Macc. iii, 36–45). Meinhold reads, "together with the strange gods;" that is, he dealt with the fortresses as he did with their gods. Instead of "by the help of," Prince ventures to translate, "in aid of a strange god;" that is, Antiochus looted the most impregnable

strongholds for the sake of the one deity he loved to honor (verse 38). This latter construction of the Hebrew seems, however, too strained to be correct. The ancient versions understood the text as little as we do. **Whom he shall acknowledge, etc.**—Rather, with R. V., “whosoever acknowledgeth him he will increase with glory.” Antiochus only promoted those who exalted himself; and even of the Jews, those who were willing to give up their religion and live like Greeks (Jason, and Menelaus, and many more), he advanced in office as long as they did as he directed and no one else outbid them for the place. **And shall divide the land for gain**—R. V., “for a price.” Offices were given to the man who offered the biggest bribe, and governors were appointed over provinces according to the amount of revenue they were able to promise to the crown. Or it may perhaps mean that when unable to properly compensate his court favorites with silver and gold, he would give them territory instead “for a reward.”

THE CLOSING VERSES OF THIS CHAPTER.

It is very difficult to explain verses 40-45 historically. No writers of the period have recorded an invasion of Egypt by Antiochus after he had been brought to account so sharply by the Romans (notes verses 29, 30), and everything we know of the political conditions of the period is against this. One late author, however (Porphyry), affirms there was such a campaign just before the death of Antiochus—and this is not absolutely impossible. It is not satisfactory to say with Kuenen, Bevan, and many others, that these verses express the expectation of the author of Daniel, but that this expectation was never realized. If indeed this passage was written and openly published only a few months before the death of Antiochus—at which time these supposed glaring mistakes would have been most clearly seen—it is impossible to conceive how the book could have been at once accepted as a true prophecy and a little later placed in the sacred canon. Many scholars believe that these verses are

later interpolations, or that they have dropped out of their true place in the narrative immediately after the historical sketch given in verses 1 to 5. The versions, however, though they differ much from the received text, do not hint this, and there are other objections to the theory.

In view of the difficulties embarrassing any historic explanation of this passage, a multitude of interpreters have given their fancy full play, seeking to find here—as indeed everywhere else in Daniel—allusions to conflicts which have taken place in the Middle Ages, or in modern times, or which shall happen in future centuries. This is not interpretation, it is imagination. Other writers believe that with verse 40 the vision of the prophet fuses two pictures: the triumphs and disastrous end of Antiochus with the victories and final defeat of the antichrist of whom he was a type. We have already defended this method of interpretation, and have no doubt that a counterpart of Antiochus may be found in the antagonists that arose against the theocracy in after ages; but we believe that every prophecy should be explained first with reference to the historic facts of the period concerning which it directly treats. A seeming discrepancy between the account and the known facts of the local period which it primarily depicts is not sufficient to relegate it wholly to a far-off future time. That is too easy a method. If its primary and local meaning is not understood, its secondary and universal teachings cannot be intelligently grasped. These verses do not have the customary tone of idealization and exaltation which usually accompanies a vision of the Messianic future. They are almost as matter-of-fact and full of detail as the accounts which have preceded, and which we have seen relate actual earthly events in the reign of this mad king, Antiochus. The “king of the north” means Antiochus, and the “king of the south” Ptolemy, as all the versions knew. We cannot therefore adopt the supposition that this passage treats of the end of the world, and the battle with antichrist.

divide the land for ³⁰ gain. **40** ^m And at the time of the end shall the king of the south push at him: and the king of the north shall come against him ^a like a whirlwind, with chariots, ^o and with horsemen, and with many ships; and he shall enter into the countries, ^p and shall overflow and pass over. **41** He shall enter also into the ³¹ glorious land, and many countries shall be

overthrown: but these shall escape out of his hand, ^q even Edom, and Moab, and the chief of the children of Ammon. **42** He shall ³² stretch forth his hand also upon the countries: and the land of Egypt shall not escape. **43** But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians

³⁰ Heb. *a price*. — ^m Verse 35. — ⁿ Isa. 21. 1; Zech. 9. 14. — ^o Ezek. 38. 4, 16; Rev. 9. 16. — ^p Verses 10, 22.

³¹ Or, *goodly land*; Heb. *land of delight*; or, *ornament*; verse 15. — ^q Isa. 11. 14. — ³² Heb. *send forth*.

We incline to believe with many scholars of the highest rank that this passage is a general *resumé* of all the Egyptian campaigns of Antiochus previously mentioned (verses 29, 30), with special emphasis on the statement that all these campaigns happened "at the time of the end;" that is, as modern commentators agree, at the end of this era of persecution which was to precede the Messianic reign. (See notes ix, 27; xii, 1.) For seventy times seven years these afflictions, captivities, and persecutions have fallen on the holy people; but now, although it seems to the Maccabean martyrs that they have only reached their fullest power, in the days of this evil conqueror, they are really just at an end. Even the most boastful years of Antiochus are in "the time of the end." This wild beast shall suddenly be "cut off without hand"—for, whatever the manner of his death, every Hebrew who believed in the divine decree would know that it was an event fixed and appointed by God himself—and after this the prophet sees victory for Israel and the glorious rule of One like unto a Son of man. (See notes verse 40; vii, 13, 14; ix, 27.)

40. As we understand it (see remarks above) we have here an epitome of the history contained in verses 22–27. **At the time of the end**—See verses 4, 27, 35; viii, 17. As we have shown (verses 40–45) this does not prove, as Bevan claims, that these events were subsequent to those previously described. Bevan himself would acknowledge that in the mind of the writer the "end" did not close until the end of Antiochus (verse 45). The seer now sees that the entire

cruel reign of Antiochus is **at** [rather, *in*] **the time of the end**. The seventy long weeks of years find their consummation and end here. Beyond this end of the "indignation" (viii, 19) comes the beginning of Messiah's reign.

41. The glorious land—That is, Palestine. (See vii, 9.) **Edom, and Moab, . . . Ammon**—Why are these mentioned? Perhaps to make vivid the fact that while Antiochus burst with such fury upon the holy people and the Holy Land the nations nearest to the Israelites, and their hereditary enemies, were not disturbed. His special wrath was against the "Holy Covenant." Dr. Terry would take these allusions to Edom, Moab, etc., to be "symbolical," as in Isa. xi, 14, 15. Ewald would understand these as terms of reproach applied to apostate Israelites. Even in the days of Cromwell such expressions were used of all antagonists and were thoroughly understood by the "wise." However, as an historical fact, Edom and Ammon did help Antiochus against the Jews (1 Macc. iv, 61; v, 3–8), and as a tribe of Moabites was still in existence at that time (Behrmann) it would naturally do the same.

42. Here we have another glance backward at verses 25–28. Egypt, who has proved a helper to Palestine so often, shall herself be overrun by this beast with the iron teeth, who "shall wear out the saints of the Most High" (vii, 25), who casts the holy ones to the ground and stamps upon them (viii, 10, 23, 27).

43. Compare verses 24, 28. **The Libyans and the Ethiopians**—The

shall be' at his steps. 44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

¹ Exod. 11. 8; Judg. 4. 10. — ² Psa. 48. 2; verses 16, 41; ■ Thess. 2. 4.

LXX. reads, "And Libyans and Ethiopians shall be in his host." Literally, Antiochus never did dominate Egypt, and certainly never had a campaign against Libya or Ethiopia. But this is precisely in the style of oriental hyperbole which was universal to literary men of ancient times. (Compare Ezek. xix, 8, 13, and the Books of the Maccabees, *passim*.) The Jewish prophets must be allowed to tell their story in the style most agreeable and familiar to their contemporaries.

44. After all his victories and brutal persecutions the "end" which God had from the first decreed is now upon him. The tidings reach him that the Parthians and Armenians are in revolt, and furiously does he rush to punish the offenders. (So 1 Macc. vi; 2 Macc. ix.) After all the breaks in time and place to which we have been accustomed in this chapter Bevan and Prince should not insist that because Antiochus in verse 43 was in Egypt the points of the compass should therefore be reckoned from Egypt in this verse. If, however, east and north be reckoned from the south land, the reference would very naturally be to the tidings from the Roman senate sent to him by Caius Popilius Lænas or Tibertius Gracchus which did send him in great fury to **destroy, and utterly to make away many.** (Compare notes verses 29, 30.) If, however, the standpoint is considered as Palestine then the reference is to the revolt of the Parthians and Armenians, the tidings of which are said to have reached him in the last year of his life. (See above.) Several writers tell in what "fury" he went forth to punish those insurrectionists.

45. R. V., "And he shall plant the tents of his palace between the seas and [margin, *at*] the glorious holy

45 And he shall plant the tabernacles of his palace between the seas in 'the ³³ glorious holy mountain; 'yet he shall come to his end, and none shall help him.

³³ Or, *goodly*: Heb. *mountain of delight of holiness*. — ¹ 2 Thess. 2. 8; Rev. 19. 20.

mountain; yet he shall come to his end and none shall help him." He shall pitch his headquarters near to Jerusalem between the Mediterranean and Mount Zion, and work an awful destruction upon the holy people (see notes verses 31–36); but his own "end" is near and no heavenly help will come to him such as is offered to the persecuted Israelites (x, 21; xii, 1). The tragic circumstances connected with the death of Antiochus are perhaps exaggerated in the Jewish writings, but at the best it was a death of dishonor following several years of disappointment, poverty, and failure. There are many opinions as to the meaning of the sea (or, *seas*) near to which Antiochus pitched his palace tents. Meinhold, for example, thinks these were the Euphrates and Tigris, between which Antiochus camped after his victory over the Armenians; but the above explanation seems best to us. The "holy mount," as used in Scripture, seems always to refer to the temple mountain. We do not agree with Terry that this verse clearly implies that Antiochus came to "his end" in his Palestine camp. (Compare note verse 44.) The very form of apocalyptic composition forbids any such insistency upon the customary prosaic unities of time and place. **His end**—This is simply the repetition of a refrain which has been repeated again and again (verses 27, 35–40). The "end of the indignation" is closely connected with the end of the little horn, and wherever the one has been promised the other has been threatened. Beyond this "end" of persecution—as beyond the "end" which Jeremiah saw at the close of the seventy years captivity—there lies another period of struggle dimly seen and then everlasting victory!

CHAPTER XII.

AND at that time shall ^a Michael stand up, the great prince which standeth for the children of thy people: ^b and there shall be a time of trouble, such as never was since there

^a Chap. 10. 13, 21. — ^b Isa. 26. 20, 21; Jer. 30. 7; Matt. 24. 21; Rev. 16. 18. — ^c Rom. 11. 26.

The Establishment of the Universal Kingdom of God and the Triumph of the Wise, the Time being again Revealed to Daniel of the Glorious Consummation of all Things.

CHAPTER XII.

1. For **Michael** see note x, 13. **At that time**—This is, “in the time of the end,” so often referred to. (See vii, 26; viii, 25; xi, 35, 40.) After the destruction of this arch enemy of the saints Daniel, now seemingly for the first time, gets a glimpse of another time of trouble before the final consummation of joy. (See notes xi, 45; compare Matt. xxiv, 21.) Michael is still Israel’s heavenly helper (x, 21), which is in itself sufficient proof that ultimately Israel shall be delivered. The close connection between the historic affliction and the Messianic triumph is natural in all prophecies. Dr. Terry calls attention to the glorious picture, Isa. iv, 2–6, which immediately follows the ruin of Judah and Jerusalem and to the “magnificent prophecy” of the coming Messiah (Isa. xi), which is connected as clearly as possible with the overthrow of the Assyrian invader (Isa. x), and adds, “In such visions of the future no note is made of times that may intervene between the catastrophe and the final triumph, but the two opposite pictures are made to stand out so conspicuously in their main features that all else is for the time lost sight of.” **Every one that shall be found written in the book**—This thought, of a book in which Jehovah has carefully inscribed all the names of the righteous, meets us several times in Scripture (Exod. xxxii, 32; Psa. lxi, 28; Mal. iii, 16; Rev. xiii, 8). It was probably also familiar

was a nation *even* to that same time: and at that time thy people ^c shall be delivered, every one that shall be found ^d written in the book. **2** And many of them that sleep in the dust of the earth shall awake, ^e some to

^d Exod. 32. 32; Psa. 56. 8; 69. 28; Ezek. 13. 9; Luke 10. 20; Phil. 4. 3; Rev. 3. 5; 18. 8. — ^e Matt. 26. 46; John 5. 28, 29; Acts 24. 15.

to the Babylonians, as it was certainly to the Egyptians. Professor Jastrow has shown the close connection between the *zag-muku* Babylonian festival and that held on the Jewish New Year: “On this day, according to the popular Jewish tradition, God sits in judgment with a book before him in which he inscribed the fate of mankind.” So Marduk during the festival *zag-muku* (*resh shatti*)—exactly equivalent to the Jewish Rosh-hash-shana (New Year)—makes his decrees for the whole year while the gods stand solemnly about him (*Religion of Babylonia*, pp. 681, etc.).

2. **Contempt**—Rather, *abhorrence*. **Many**—The idea is that of multitudinousness. It neither asserts nor excludes the thought that all shall rise (Thomson). It was left for him who could say, “I am the Resurrection and the Life,” to make the clear, full, and final revelation of the general and universal resurrection.

This is one of the most astonishing verses in Daniel. As Behrmann says, we have here the “very last word” on Old Testament eschatology. What may be hinted in Isa. xxvi, 14, 19; xxv, 8, is here clear as sunlight. Not only will the Israelites who live in the Messianic era be blessed, but the martyrs and pious ones who defended the faith in former ages will be brought to life again, and with this resurrection the condition of each individual is fixed for evermore. That all the nations surrounding the Hebrews believed in a future existence, from the earliest times, no one will now deny.*

* On the coffin of Amam—supposed to have been a contemporary of Abraham—which is now in the British Museum, is inscribed these affecting words, “He lives, he lives, lives this Amam. He dies

everlasting life, and some to shame ¹and everlasting contempt. **3** And ²they that be ¹wise shall ²shine as the brightness of the firmament; ¹and they that turn many to righteousness, ²as the

¹ Isa. 66. 24; Rom. 9. 21. — ² Chap. 11. 33. 35. — ¹ Or, *teachers*. — ² Prov. 4. 18; Matt. 13. 43.

But that future abode was dark and comfortless or filled with earthly ideas which were not the holiest. (See notes Ezek. xxvi, 20; xxxii, 18.) Tiele confesses that the Mosaic prophetism alone was an exception to the "gloomy misanthropy combined with voluptuous sensuality which was a characteristic of all other Semitic religions." But this doctrine of a resurrection, though hinted before (see note as above and Ezek. xxxvii), is here for the first time seen in a developed state. While the idea of the punishment of the wicked is found previously (Isa. lxvi, 24, etc.), here for the first time we find a double and distinct resurrection for both good and bad. These views of Daniel are widened out in Enoch and 2 Macc. (See particularly our Introduction, II, 9.) The New Testament conception of the resurrection is much larger and more advanced than that of Daniel; but blessed was the generation which first heard from human lips the utterance of this splendid hope!

3. They that be wise—See xi, 33, and compare Hos. xiv, 9. In Hosea's day this was a "new and beautiful doctrine" that the wise could know the ways of

not. He passes not away. This Amam passes not away. He lives, this Amam lives, he dies not, dies not." This could be paralleled in hundreds of texts, both Egyptian and Babylonian. The power of the magical words and elaborate death ceremonial in both cults lay largely in their supposed influence in opening the eyes and mouth of the departed and giving back to him life and protecting him from the monsters of the future world. The difference between the Hebrew and the heathen ideas of the future lay chiefly in the conception of Jehovah as merciful and gracious, and able to protect his chosen ones in this world or any world. As Goethe wrote:

Abraham for his sire Jehovah
Chose, the Lord of star and sun;
Moses, deserts passing over,
Grew to greatness by the One.

stars forever and ever. **4** ¹But thou, O Daniel, ²shut up the words, and seal the book, ³even to ⁴the time of the end: many shall run to and fro, and knowledge shall be increased.

¹ James 5. 20. — ² 1 Cor. 15. 41, 42. — ³ Chap. 8. 26; verse 9. — ⁴ Rev. 10. 4; 22. 10. — ⁵ Chap. 10. 1; verse 9.

the Lord and walk in them. (See particularly Alexander Duff, *Old Testament Theology*.) We now have the equally new and beautiful doctrine that those who are thus wise shall live forever as heavenly lights. The figure of speech which would compare a wise teacher to a light was not unknown even in ancient Babylon; for on a tablet dating back to Abraham's day, and written in the sacred Sumerian language, are found these words, "Whosoever has distinguished himself at the place of tablet writing (i. e., in the school or university) shall (may) shine as the light" (Hilprecht). But all this Babylonian wisdom pales when contrasted with Daniel's teaching. **They that turn many to righteousness**—Contrast with xi, 32. This is surely the Gospel in the Old Testament. (See Matt. xiii, 43.) These words have shone like the stars of heaven ever since this inspired seer of God flung them out before the eyes of a dark world. This is the glorious "end" of Daniel's vision. These saints who were "stars" while they lived (viii, 10), though cast down to the grave, shall be lifted up to shine eternally. It must not be forgotten that all the theology of the Hebrews sprang out of their conception of Jehovah. Jehovah shines as the sun, and therefore his saints may shine as the stars. (See previous footnote.)

4. "This command more naturally refers to the entire Book of Daniel's revelations, whether communicated by dream, by vision, or by the word of the angel. It is like chap. viii, 26, and Isa. viii, 16, a solemn charge to preserve the written revelation in security. Daniel wrote his dreams (vii, 1), but he did not, even after the explanation of the angel, fully comprehend them (vii, 28; viii, 27). None could clearly understand their import at that time. They were accord-

5 Then I Daniel looked, and behold, there stood other two, the one on this side of the ² bank of the river, and the other on that side of the bank ^o of the river. 6 And *one* said to ^p the man clothed in linen, which ^s was upon the waters of the river, ^a How long shall it be to the end of these wonders?

² Heb. *tip*. — ^o Chap. 10. 4. — ^p Chap. 10. 5.
³ Or, *from above*. — ^a Chap. 8. 13. — ^r Deut. 32. 40; Rev. 10. 5, 6.

ingly to be kept in most perfect security until the time of the end, when God's own providence would make all plain" —Terry. All past exegesis proves the truth of Daniel's statement here. This is one prediction which every scholar must acknowledge has been proved literally true. More books have been written concerning this prophecy of Daniel than on any other book of Scripture, yet only those who are very ignorant can think that they have even yet solved all its enigmas. The book is still at least partially sealed. We remember that Nachmonides in his colossal biblical treatise, *Gate of Reward*, closed the discussion of one difficult section with the remark: "Only One can know the exact truth about a great mystery." **Many shall run to and fro**, etc. —This may either refer to the excitement and hurry of troublous times, in which case the last clause should be translated, "and many shall be the calamities;" or it may refer to the running everywhere in search after knowledge, in which case we may translate, with Prince, "many shall search it [the book] diligently, and knowledge shall be increased." This passage has inspired many Hebrews to poetic flights:

Virgin of Israel, arise! rejoice!
 In Daniel's vision, lo! the end is sealed:
 When Michael on the height
 Shall stand aloft in strength
 And shout aloud in might,

And a Redeemer come to Zion at length!

Amen, amen! Behold

The Lord's decree foretold.

E'en as thou hast our souls afflicted sore,
 So wilt thou make us glad for evermore!

—Ibn Gebirol.

5, 6. In addition to Gabriel and Michael, whom Daniel has already seen, two "other angels" now appear to confirm the oath about to be made (verse 7; compare Deut. xix, 15). It is per-

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he ^r held up his right hand and his left hand unto heaven, and swore by him ^a that liveth forever, ^t that it shall be for a time, times, and ⁴ a half; ^u and when he shall have accomplished to scatter the power of

^s Chap. 4. 34. — ^t Chap. 7. 25; 11. 13; Rev. 12. 14. — ⁴ Or, *part*. — ^u Luke 21. 24; Rev. 10. 7.

haps one of these who asks the angel Gabriel (see x, 5; ix, 21), as he stands "above" the waters of the river (Tigris), the same question which has again and again pressed itself to the front in these visions, "How long shall it be to the end?" The answer is the same as before (verse 7; compare vii, 25).

7. Gabriel held up both hands to heaven in order to strengthen his oath by this double appeal to Jehovah. (Compare Gen. xiv, 22; Exod. vi, 8.) Even yet in Syria the strongest oath is by the blood taken from the arm, because the arm represents strength. To uplift the arm suggests swearing by one's blood and proffering it in its strength as an inviolable covenant with God (Trumbull, *Blood Covenant*, p. 236). The angel swears by the ever-living Jehovah (compare iv, 34) that it should be **for a time, times, and a half**. (See notes vii, 25; ix, 27.) Interpreters differ as to whether this merely means to reaffirm the truth of the statement previously made (vii, 25) or whether, in the providence of God, another cycle—corresponding to the former as the seventy weeks of Daniel corresponded to the seventy years of Jeremiah—should be hinted at here. Even though we explain this strictly according to the historical method, as pointing to the three and a half years which elapsed from the defilement of the sanctuary to the death of Antiochus, we can yet accept it as the prototype of another cycle of suffering which should lengthen into centuries until full deliverance through the Messiah should come (Matt. xxiv, 30, 34; Rev. xii, 14). **And when he shall have accomplished**, etc. —R. V., "and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished." This refers primarily to

*the holy people, all these *things* shall be finished. **8** And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? **9** And he said, Go thy way, Daniel: for the words *are* closed up and sealed ^vtill the time of the end. **10** *Many shall be purified, and made white, and tried; ^vbut the wicked shall do wick-

^v Chap. 8. 24. — ^v Verse 4. — ^x Chap. 11. 35; Zech. 13. 9. — ^v Hos. 14. 9; Rev. 9. 20; 22. 11.

Antiochus Epiphanes and the adversaries of God's people who stood with him against the Maccabean patriots; but this does not exclude its continuous application to the suffering saints in every great crisis of the Christian Church. God rules, and therefore right must ultimately triumph. Notwithstanding this "breaking" of the saints—nay often because of the rack and the sword and the fire—the power of Jehovah shall be exalted, and beyond even the blessed "end" which Daniel saw shall come another "end," more triumphant still, when the heavenly Son of man shall enter fully into his kingdom.

8. This is not literally a question as to the length of time before the end (verse 6), but as to the issue of this struggle so far as the wicked oppressors and the righteous sufferers are concerned. But the reply of the angel takes account also of the fact that Daniel had not understood the answer to his former question.

9. See note verse 4. Even prophets like Daniel cannot know all that they wish to know. Mysteries must remain. It is enough for man that all the struggles and seeming failures of the saints are known to God and that he has planned for them all a glorious future. The sun now obscured by the clouds shall shine some day with great glory, but only for the "wise" and in the "last time."

10. See note xi, 35. R. V. reads, "Many shall purify themselves, and make themselves white, and be refined." The human will must always act conjointly with the divine in the struggle for purity. (Compare Rev. vii, 14.) Some Scripture texts emphasize the manward side of salvation and others the Godward side. (Compare Acts iii, 19; James

edly: and none of the wicked shall understand; but ²the wise shall understand. **11** And from the time ^athat the daily sacrifice shall be taken away, and ⁵the abomination that ⁶maketh desolate set up, *there shall be* a thousand two hundred and ninety days. **12** Blessed *is* he that waiteth, and cometh to the thousand three hundred

² Chap. 11. 33, 35; John 7. 17; 8. 47; 18. 37. — ^a Chap. 8. 11; 11. 81. — ⁶ Heb. *to set up the abomination, etc.* — ⁵ Or, *astonisheth*.

v, 20.) In this particular case it is the suffering for God's cause which is to be the purifying agent. (Compare Heb. ii, 10.) **None of the wicked shall understand**—No sufferings can purify those who "do wickedly," and such men cannot understand the meaning of these divine chastisements. **But the wise**—These shall understand now that the truth has been revealed to Daniel by God's angel. Perhaps the phrases of this revelation were made so peculiarly enigmatical in order that the wicked and the careless should not understand.

11, 12. See notes viii, 11; xi, 31. These numbers are still a mystery even to the "wise." A "time, times, and half a time," if literally calculated as three and a half years, would amount to twelve hundred and sixty days. Daniel's twelve hundred and ninety days and thirteen hundred and thirty-five days could hardly both be identical with the "time, times, and half a time," unless, as Dr. Terry holds, these differences may have been designed to suggest that the "time, times, and dividing of a time could not be reckoned with mathematical accuracy." (Compare Matt. xxiv, 34–36; Acts i, 7.) Behrmann has pointed out, however, that if the intercalary month, which was reckoned by the Babylonians and Hebrews at regular intervals, be counted with the three and one half years, the result is exactly twelve hundred and ninety days. Most modern scholars who follow the historical method seek an explanation of these varying numbers in the events following the defilement of the temple by Antiochus. **The abomination that maketh desolate** mentioned here certainly refers primarily to the altar of Jupiter, erected upon Jehovah's altar

and five and thirty days. **13** But ^bgo thou thy way till the end ^{be}: ^cfor

^b Verse 9. — ^c Or, and thou, etc.

of burnt offering, or to the statue of Jupiter which was doubtless in front of this altar. This abomination was set up Chislew (December) 25, B. C. 168 (1 Macc. i, 54; 2 Macc. vi, 2; Josephus, *Antiquities*, XII, v, 4), and it was not until Chislew 25, B. C. 165, that the daily sacrifices were restored (1 Macc. iv, 52; 2 Macc. x, 5; Josephus, *Antiquities*, XII, vii, 6). It is perfectly plain that a period of time had elapsed before the setting up of the idol altar during which the temple was desecrated by the presence of the heathen, and equally clear that a period of time elapsed after the restoring of the daily sacrifices before the death of Antiochus occurred. It is in connection with these events that most modern scholars attempt to explain these numbers, supposing, for example, that the twelve hundred and ninety days end with the rededication of the temple and the thirteen hundred and thirty-five days with the death of Antiochus. Our knowledge of the period is not, however, sufficiently definite to absolutely prove this. Some scholars think that these numbers were made indefinite purposely, to represent an unknown period of time lying just beyond the date at which the temple altar was rededicated; during which brief though indefinite period the prophet saw in vision the death of this wild beast, followed by the dawning of eternal blessedness under the rule of the Messianic Son of man. (Compare vii, 13, 14; viii, 13, 14; xii, 11.) We believe that the numbers used should not be pressed into the same compass as if found in a modern table of dates. Numbers were the ordinary channels through which religious lessons were taught in ancient times (see Introduction to Ezekiel, "Symbolism," VIII), and beyond all the possible historical applications of these at present inexplicable numbers there may lie a deeper symbolical meaning which future students of the Word may see unveiled.

thou shalt rest, ^dand stand in thy lot at the end of the days.

^e Isa. 57. 2; Rev. 14. 13. — ^d Psa. 1. 5.

And once more let it be said that, far beyond the primary and local meaning of the prophet's words and symbols, there may lie an eternal and more glorious meaning. As Delitzsch says: "The prophets behold the future by means of the light of divine illumination as we do the sidereal heavens. To us the stars appear as if they were on one level; we do not distinguish their distance from us and from one another" (*History of Redemption*, note p. 147).

13. Notwithstanding all the mysteries which he cannot even yet grasp the prophet can now be at peace, knowing that, however dark the present may be, the future shall be bright, and he shall stand with the other saints at the end. (Compare viii, 17, 19; xi, 29, 35, 40; xii, 1, 4, 6, 9.) He might not understand all the mysteries hidden in "the time of the end," but he could trust Him who did understand them all. And, however long this aged prophet should rest in the grave before that final triumphant end should come, nevertheless he should not fail to **stand in the lot** which Jehovah should give him there among the stars of heaven (xii, 1-3, 10; compare Jer. xiii, 25). Thus the angel "sang the prophet to sleep" and went his way.

In this exposition many things have been left unexplained. The writer feels like saying, with Calvin, "I am no thaumaturge to undertake their solution." It is better to leave a question open than to settle it contrary to the real meaning which the Spirit of Prophecy put into it. The exact meaning of many passages in Daniel no man knows. Those who claim most boldly to know are generally those who know least. Though much is left unsettled, "natheles let every diligent reader knowe hymselfe miche to have profited, if he but the cheif principalls understand, although it be but merely; and use the same with hys own godly exercise" (Geo. Jave 1549).

16969

BS
1151
W4
1889
V.8

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY
AT CLAREMONT
CLAREMONT, CALIFORNIA

23-262-002

16969

